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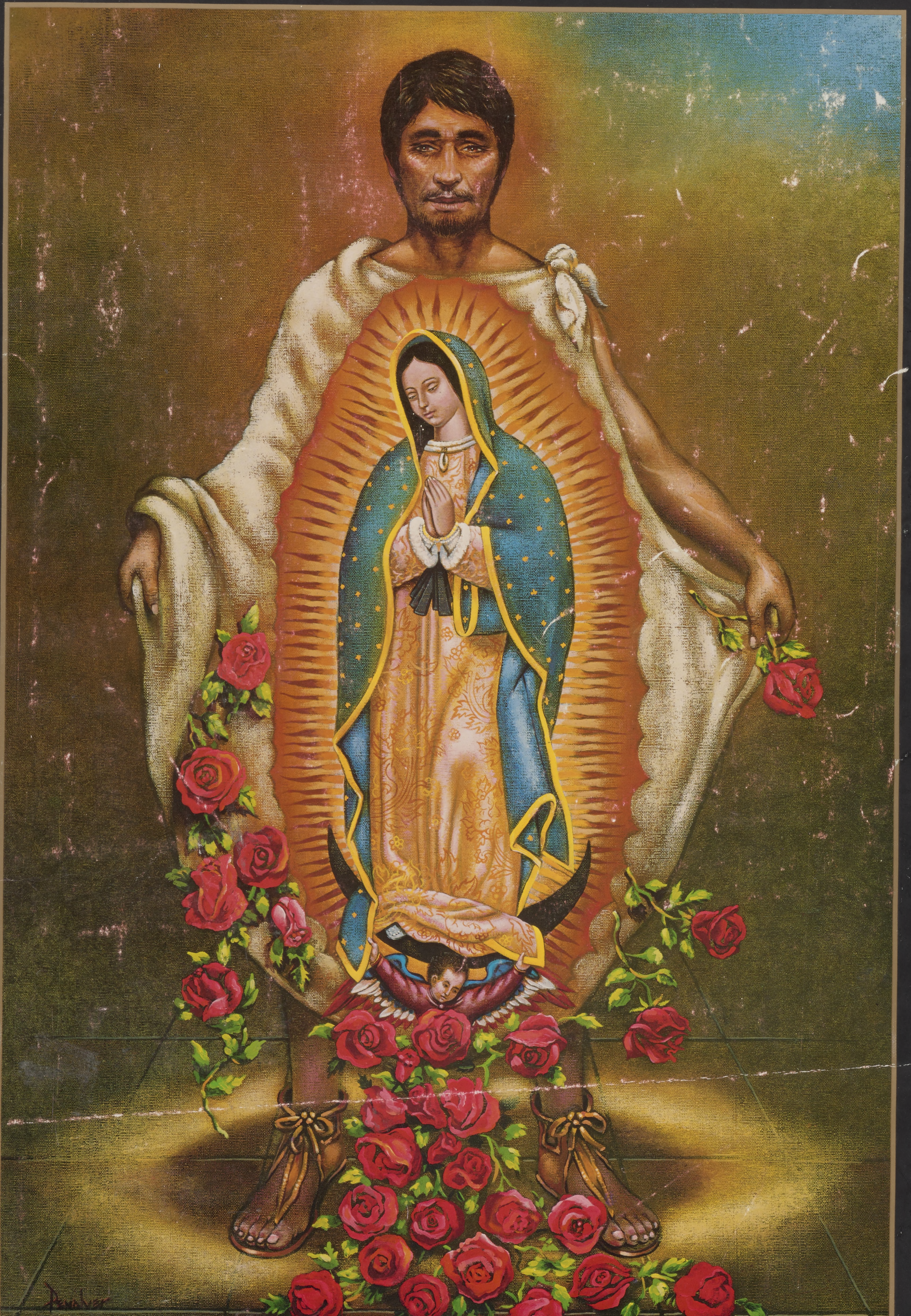
ANIVERSARIO

1531-1981



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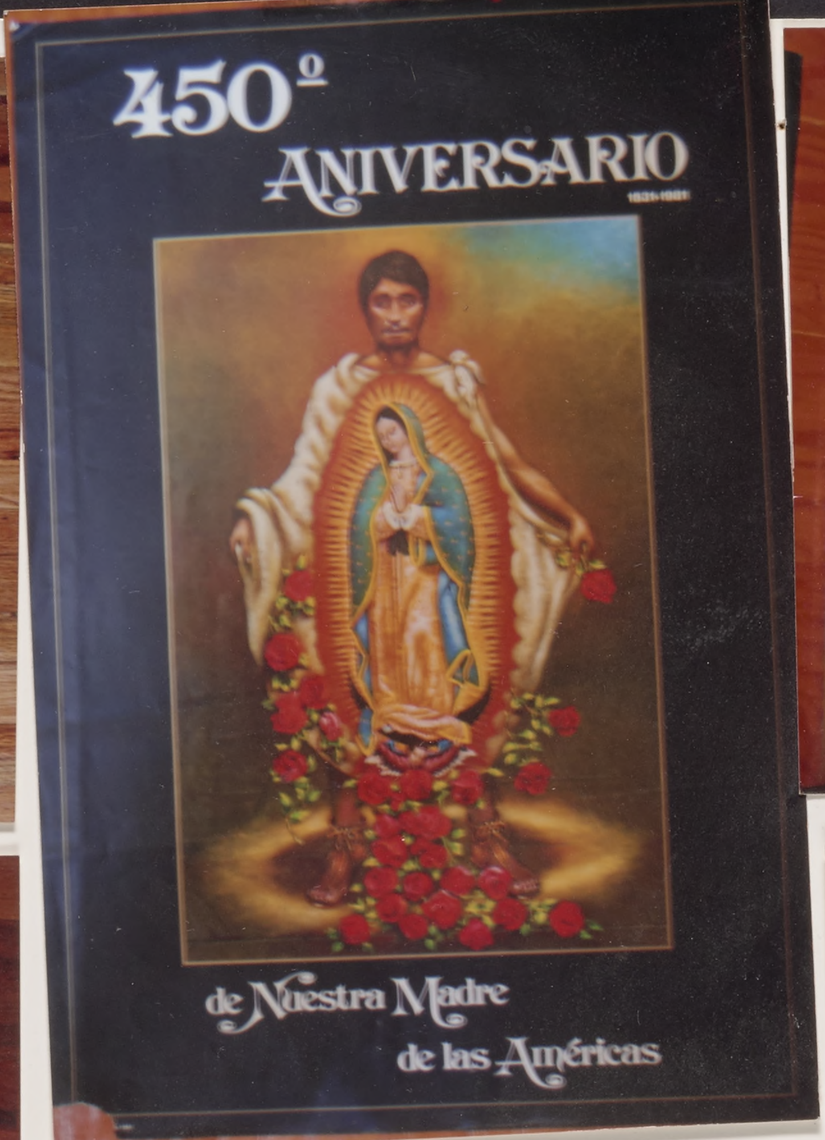
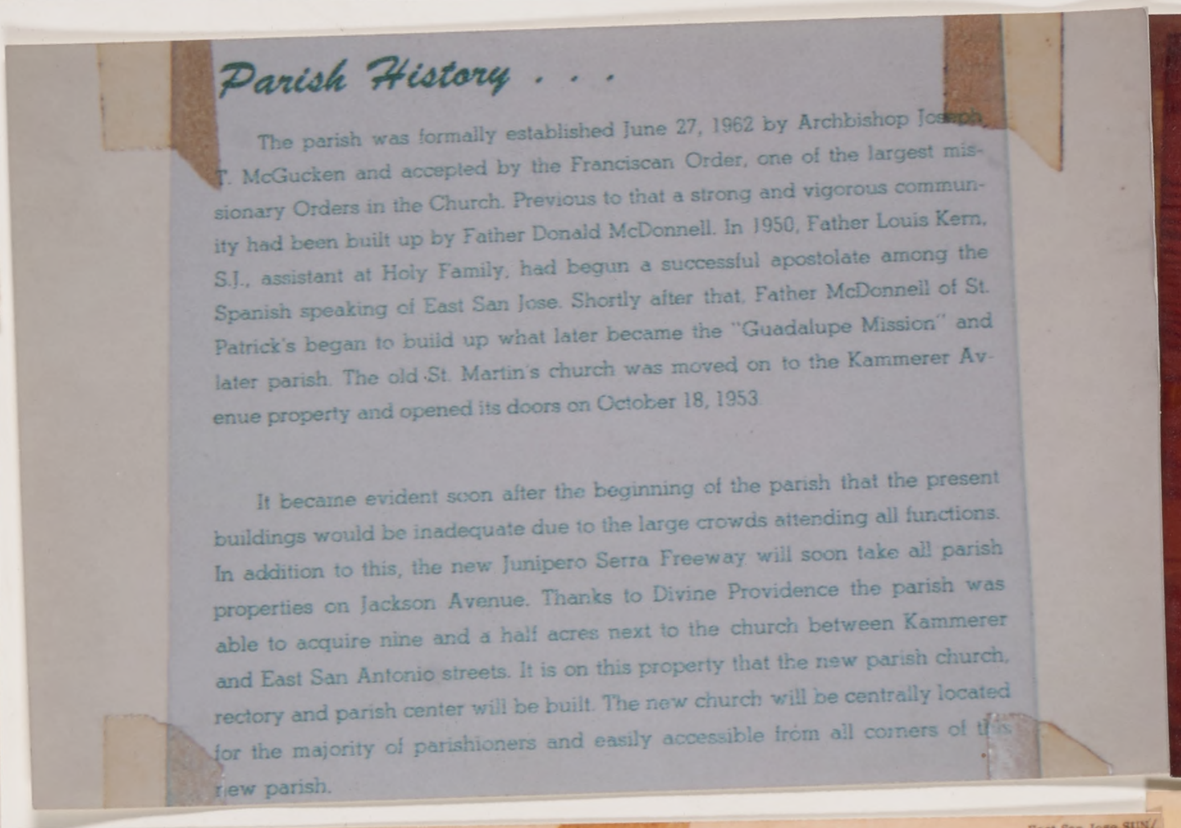


HISTORY OF OUR LADY OF GUADALUPE
PARISH, SAN JOSE, CALIFORNIA

Our Lady of Guadalupe Parish



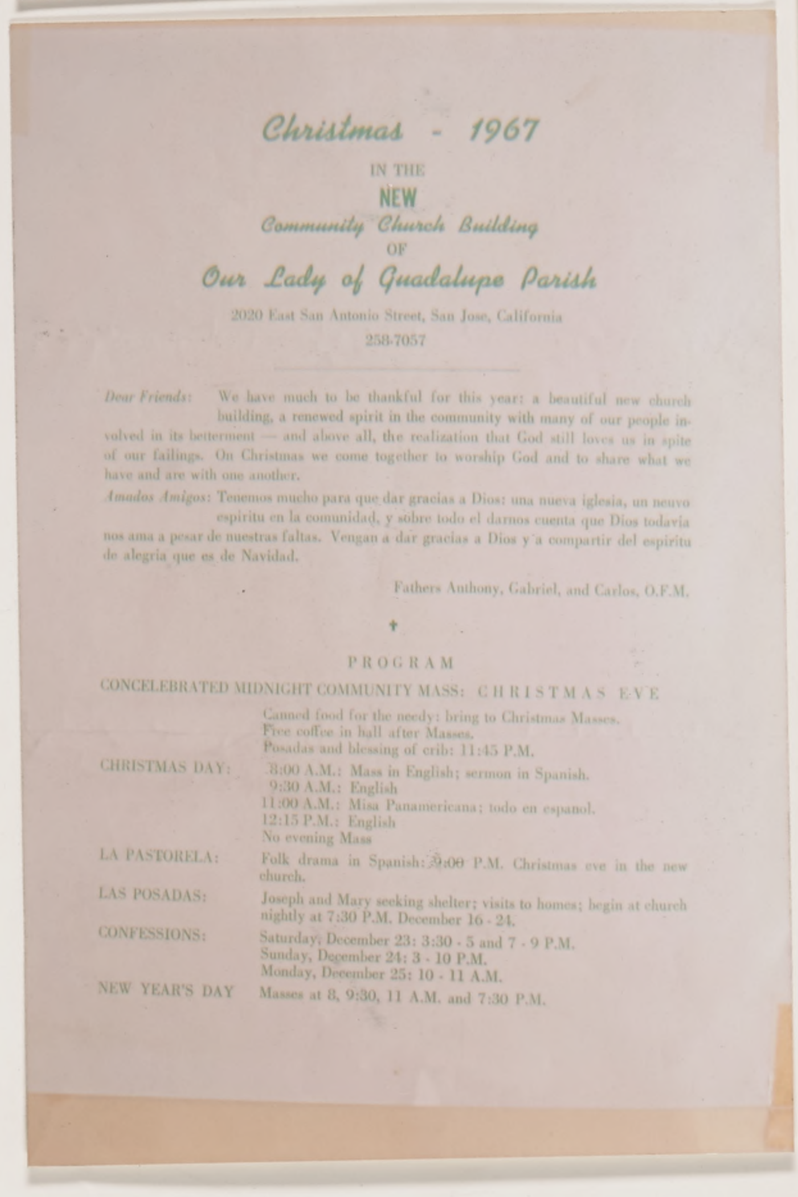
Parish History . . .

The parish was formally established June 27, 1962 by Archbishop Joseph T. McGucken and accepted by the Franciscan Order, one of the largest missionary Orders in the Church. Previous to that a strong and vigorous community had been built up by Father Donald McDonnell. In 1950, Father Louis Kern, S.J., assistant at Holy Family, had begun a successful apostolate among the Spanish speaking of East San Jose. Shortly after that, Father McDonnell of St. Patrick's began to build up what later became the "Guadalupe Mission" and later parish. The old St. Martin's church was moved on to the Kammerer Avenue property and opened its doors on October 18, 1953.

It became evident soon after the beginning of the parish that the present buildings would be inadequate due to the large crowds attending all functions. In addition to this, the new Junipero Serra Freeway will soon take all parish properties on Jackson Avenue. Thanks to Divine Providence the parish was able to acquire nine and a half acres next to the church between Kammerer and East San Antonio streets. It is on this property that the new parish church, rectory and parish center will be built. The new church will be centrally located for the majority of parishioners and easily accessible from all corners of this new parish.

S.J. Volunteer

Fiesta
December 12, 1966
Mass in the Church



Christmas - 1967

IN THE
NEW
Community Church Building
OF
Our Lady of Guadalupe Parish
2020 East San Antonio Street, San Jose, California
258-7057

Dear Friends: We have much to be thankful for this year: a beautiful new church building, a renewed spirit in the community with many of our people involved in its betterment — and above all, the realization that God still loves us in spite of our failings. On Christmas we come together to worship God and to share what we have and are with one another.

Amados Amigos: Tenemos mucho para que dar gracias a Dios: una nueva iglesia, un neuvo espiritu en la comunidad, y sobre todo el darnos cuenta que Dios todavia nos ama a pesar de nuestras faltas. Vengan a dar gracias a Dios y a compartir del espiritu de alegria que es de Navidad.

Fathers Anthony, Gabriel, and Carlos, O.F.M.

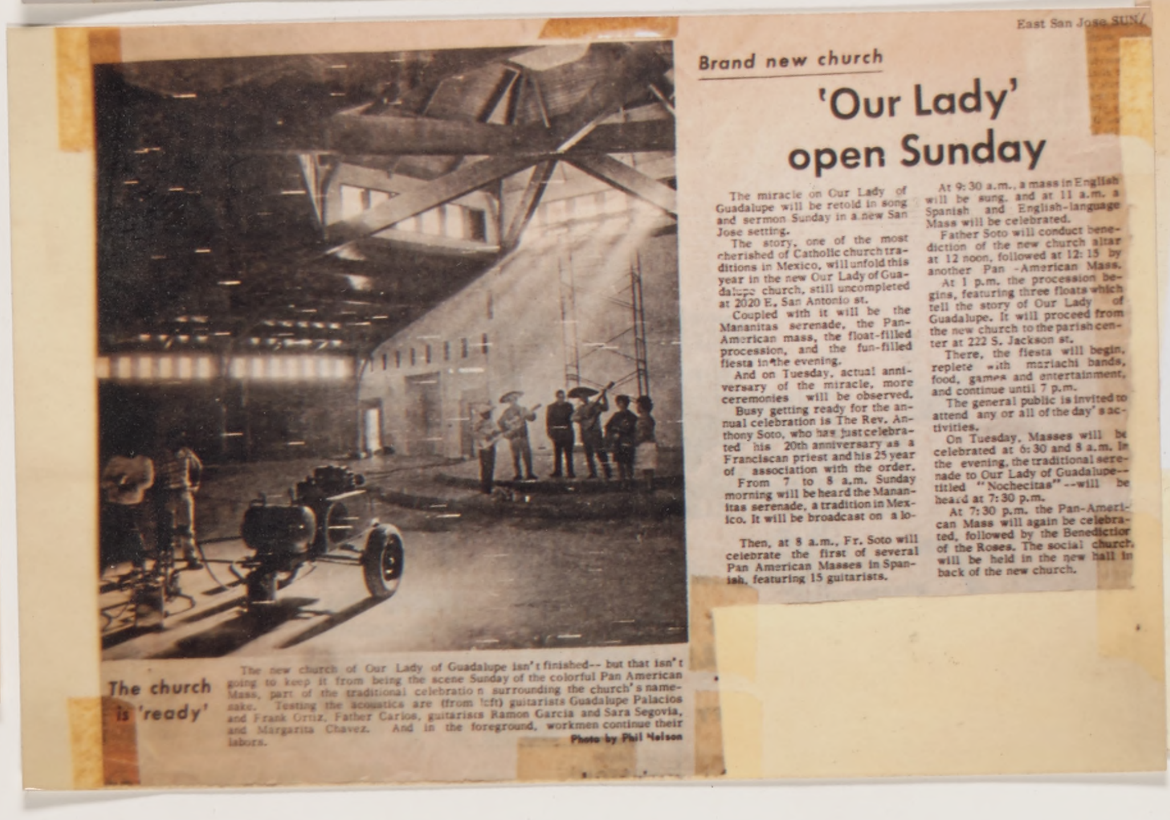
✝

PROGRAM

CONCELEBRATED MIDNIGHT COMMUNITY MASS: CHRISTMAS EVE

	Canned food for the needy: bring to Christmas Masses. Free coffee in hall after Masses. Posadas and blessing of crib: 11:45 P.M.
CHRISTMAS DAY:	8:00 A.M.: Mass in English; sermon in Spanish. 9:30 A.M.: English 11:00 A.M.: Misa Panamericana; todo en espanol. 12:15 P.M.: English No evening Mass
LA PASTORELA:	Folk drama in Spanish: 9:00 P.M. Christmas eve in the new church.
LAS POSADAS:	Joseph and Mary seeking shelter; visits to homes; begin at church nightly at 7:30 P.M. December 16 - 24.
CONFESSIONS:	Saturday, December 23: 3:30 - 5 and 7 - 9 P.M. Sunday, December 24: 3 - 10 P.M. Monday, December 25: 10 - 11 A.M.
NEW YEAR'S DAY	Masses at 8, 9:30, 11 A.M. and 7:30 P.M.

FIESTA TODAY


East San Jose SUN/

Brand new church

'Our Lady' open Sunday

The miracle on Our Lady of Guadalupe will be retold in song and sermon Sunday in a new San Jose setting.

The story, one of the most cherished of Catholic church traditions in Mexico, will unfold this year in the new Our Lady of Guadalupe church, still uncompleted at 2020 E. San Antonio st.

Coupled with it will be the Mananitas serenade, the Pan-American mass, the float-filled procession, and the fun-filled fiesta in the evening.

And on Tuesday, actual anniversary of the miracle, more ceremonies will be observed.

Busy getting ready for the annual celebration is The Rev. Anthony Soto, who has just celebrated his 20th anniversary as a Franciscan priest and his 25 year of association with the order.

From 7 to 8 a.m. Sunday morning will be heard the Mananitas serenade, a tradition in Mexico. It will be broadcast on a lo-

Then, at 8 a.m., Fr. Soto will celebrate the first of several Pan American Masses in Spanish, featuring 15 guitarists.

At 9:30 a.m., a mass in English will be sung, and at 11 a.m. a Spanish and English-language Mass will be celebrated.

Father Soto will conduct benediction of the new church altar at 12 noon, followed at 12:15 by another Pan-American Mass.

At 1 p.m. the procession begins, featuring three floats which tell the story of Our Lady of Guadalupe. It will proceed from the new church to the parish center at 222 S. Jackson st.

There, the fiesta will begin, replete with mariachi bands, food, games and entertainment, and continue until 7 p.m.

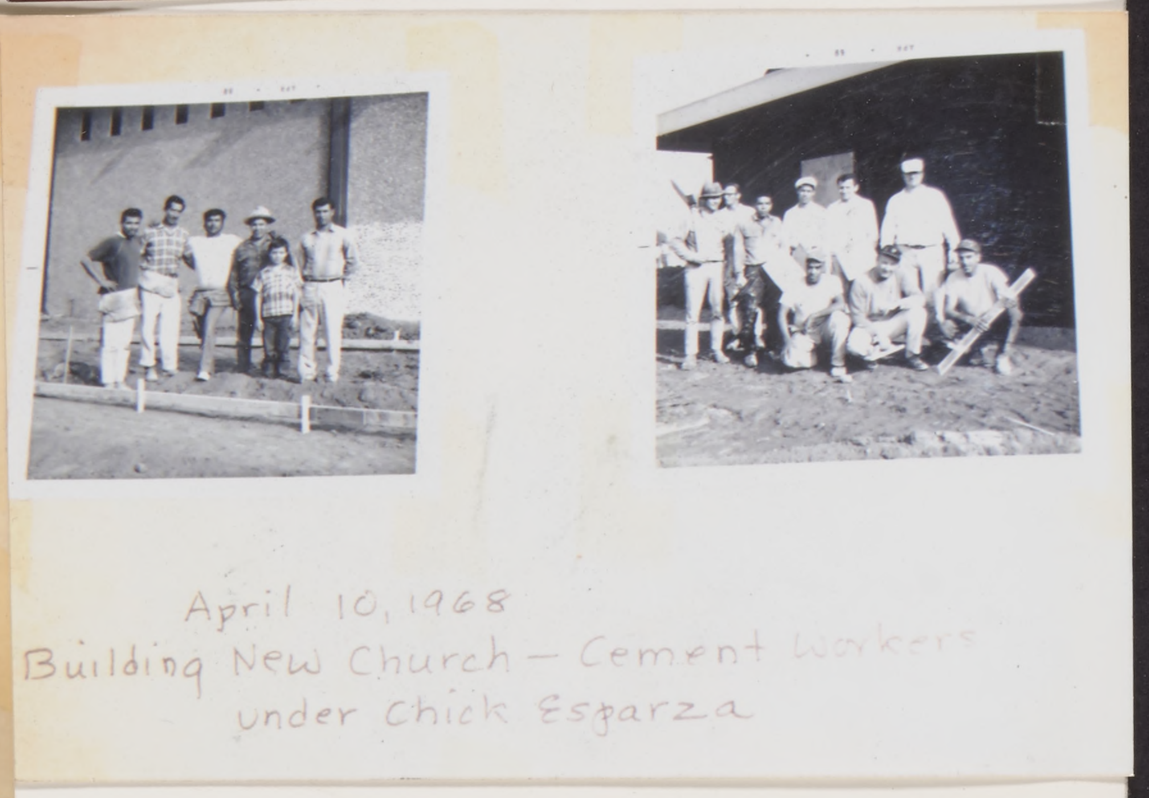
The general public is invited to attend any or all of the day's activities.

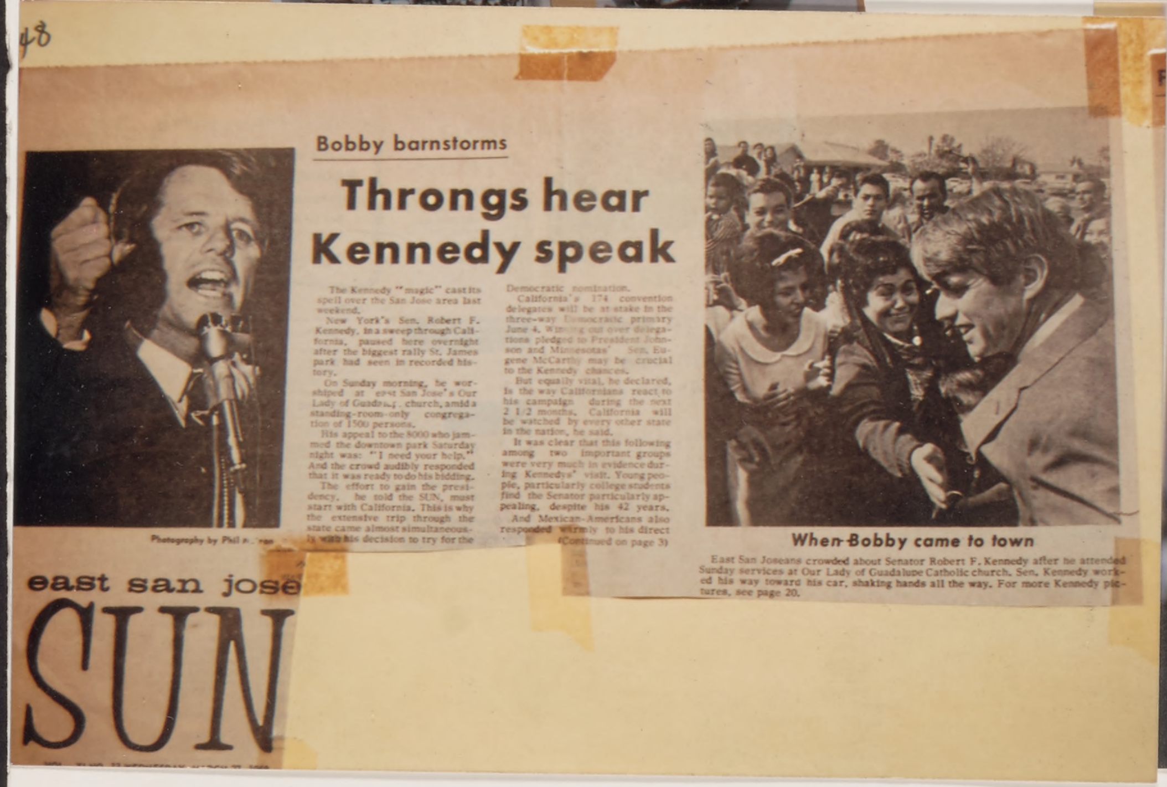
On Tuesday, Masses will be celebrated at 6:30 and 8 a.m. In the evening, the traditional serenade to Our Lady of Guadalupe-- titled "Nochecitas"--will be heard at 7:30 p.m.

At 7:30 p.m. the Pan-American Mass will again be celebrated, followed by the Benediction of the Roses. The social church will be held in the new hall in back of the new church.

The church is 'ready'

d-- but that isn't ul Pan American church's name- adalupe Palacios and Sara Segovia, en continue their oto by Phil Nelson


April 10, 1968
Building New Church – Cement Workers
under Chick Esparza


48

Bobby barnstorms

Throngs hear Kennedy speak

The Kennedy "magic" cast its spell over the San Jose area last weekend.

New York's Sen. Robert F. Kennedy, in a sweep through California, paused here overnight after the biggest rally St. James park had seen in recorded history.

On Sunday morning, he worshiped at east San Jose's Our Lady of Guadalupe church, amid a standing-room-only congregation of 1500 persons.

His appeal to the 8000 who jammed the downtown park Saturday night was: "I need your help." And the crowd audibly responded that it was ready to do his bidding.

The effort to gain the presidency, he told the SUN, must start with California. This is why the extensive trip through the state came almost simultaneously with his decision to try for the Democratic nomination.

California's 174 convention delegates will be at stake in the three-way Democratic primary June 4. Winning out over delegations pledged to President Johnson and Minnesotas' Sen. Eugene McCarthy may be crucial to the Kennedy chances.

But equally vital, he declared, is the way Californians react to his campaign during the next 2 1/2 months. California will be watched by every other state in the nation, he said.

It was clear that this following among two important groups were very much in evidence during Kennedys' visit. Young people, particularly college students find the Senator particularly appealing, despite his 42 years.

And Mexican-Americans also responded warmly to his direct

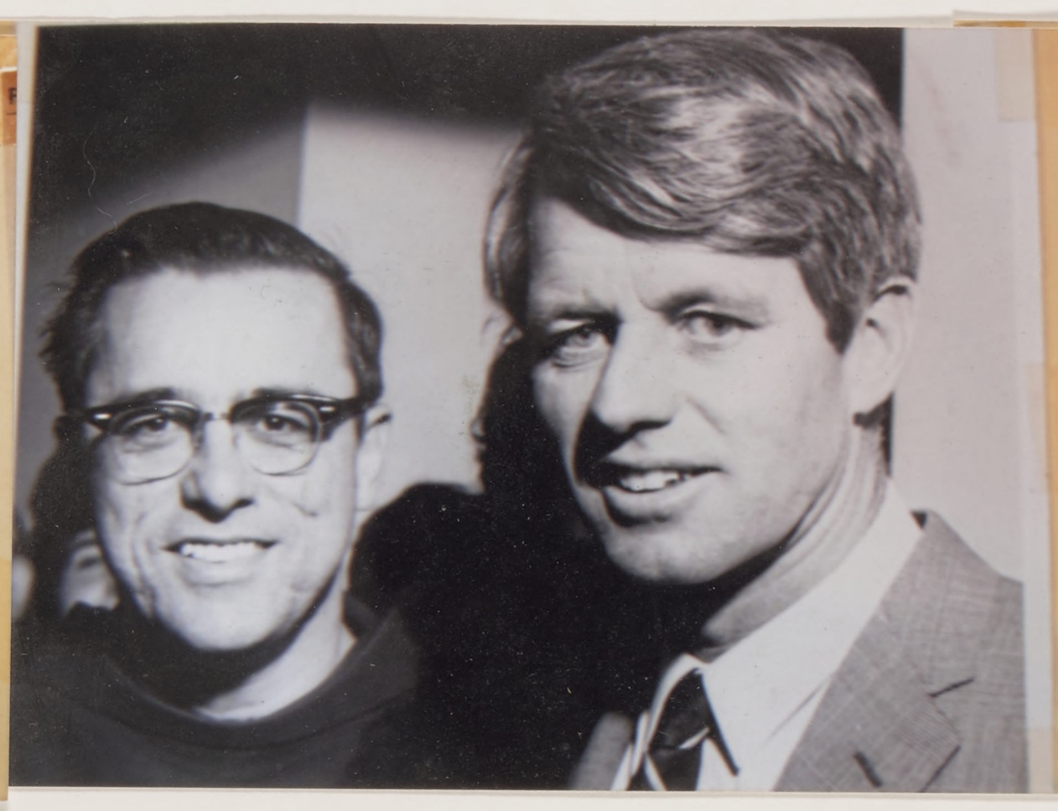
(Continued on page 3)

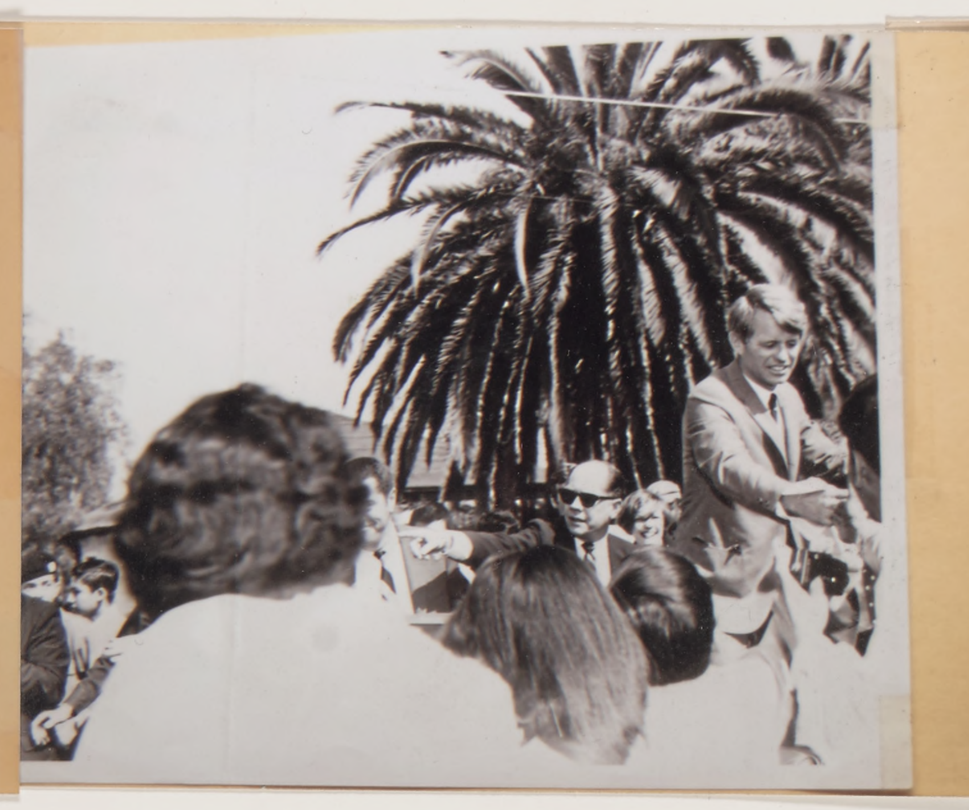
Photography by Phil [illegible]

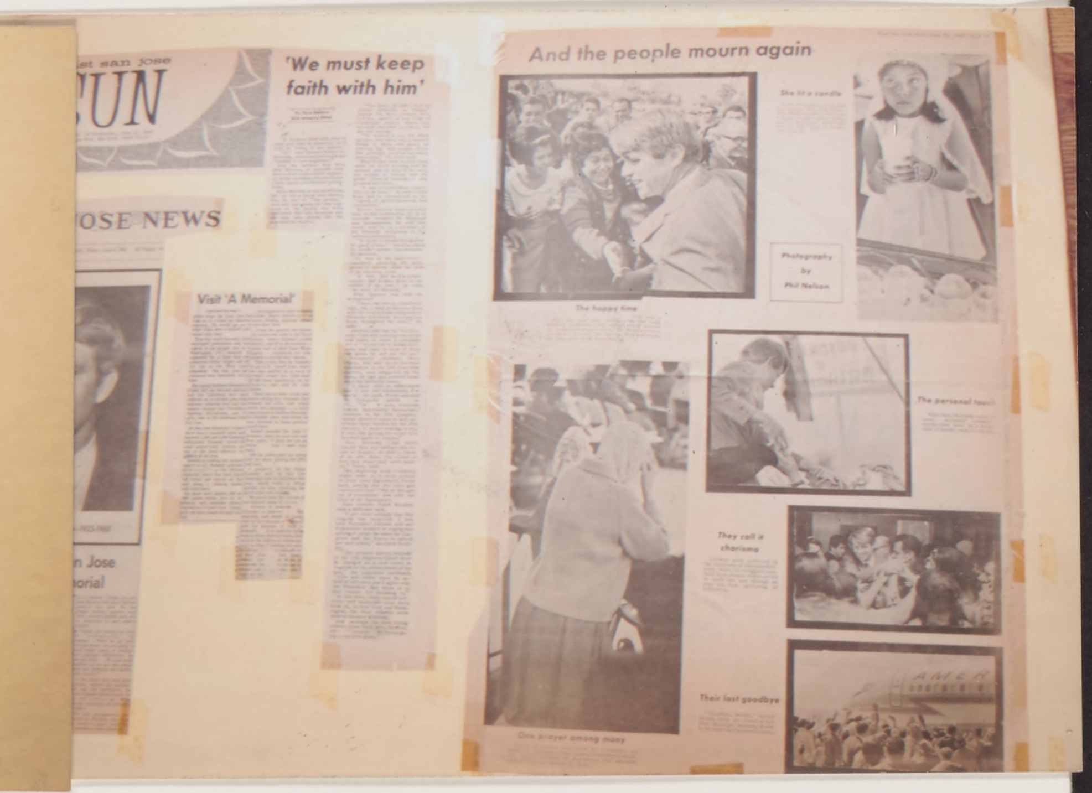
When Bobby came to town

East San Joseans crowded about Senator Robert F. Kennedy after he attended Sunday services at Our Lady of Guadalupe Catholic church. Sen. Kennedy worked his way toward his car, shaking hands all the way. For more Kennedy pictures, see page 20.

east san jose
SUN



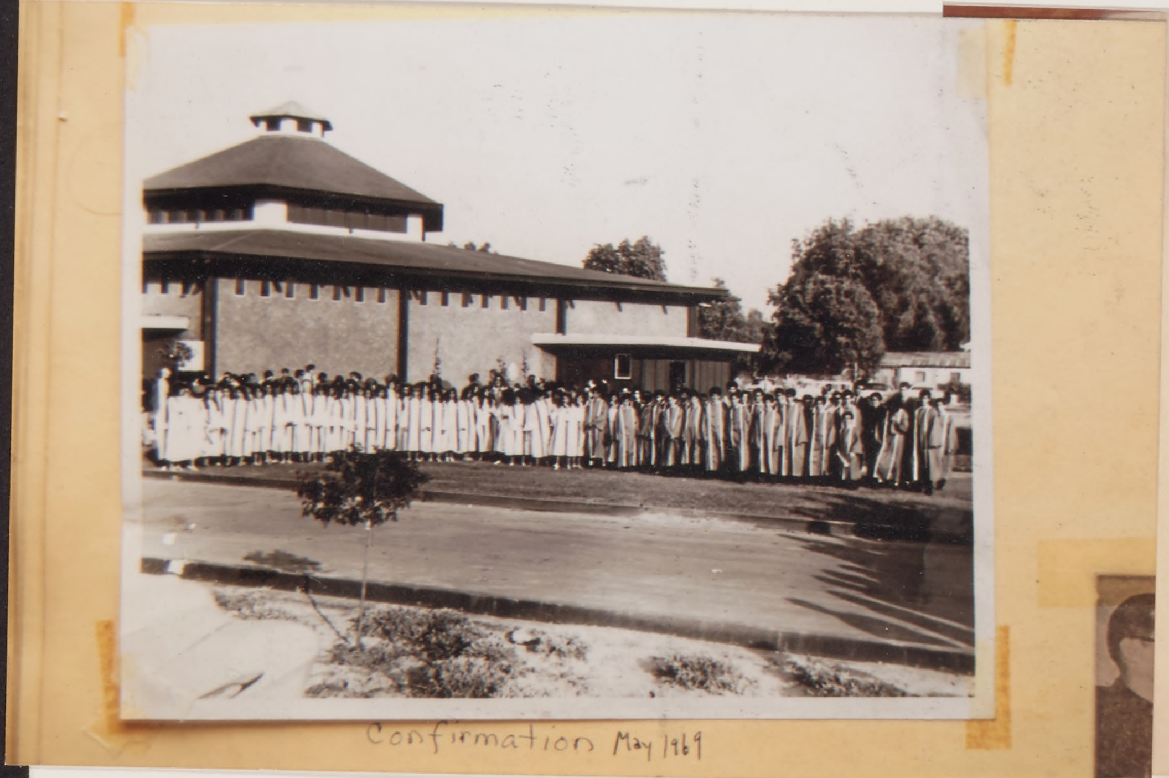



east san jose SUN

'We must keep faith with him'

And the people mourn again

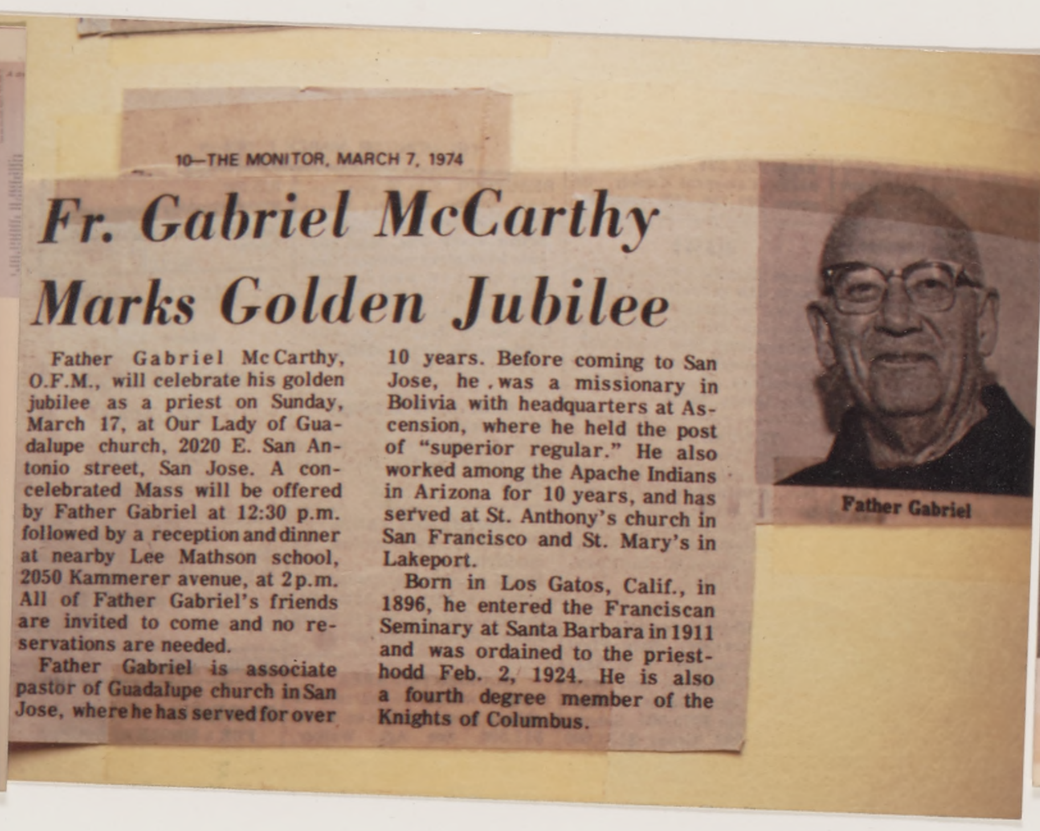
She lit a candle


Confirmation May 1969

east san jose sun

Serving his people for 50 years

50 AÑOS DE SERVICIO
50
VIVA PADRE GABE


10—THE MONITOR, MARCH 7, 1974

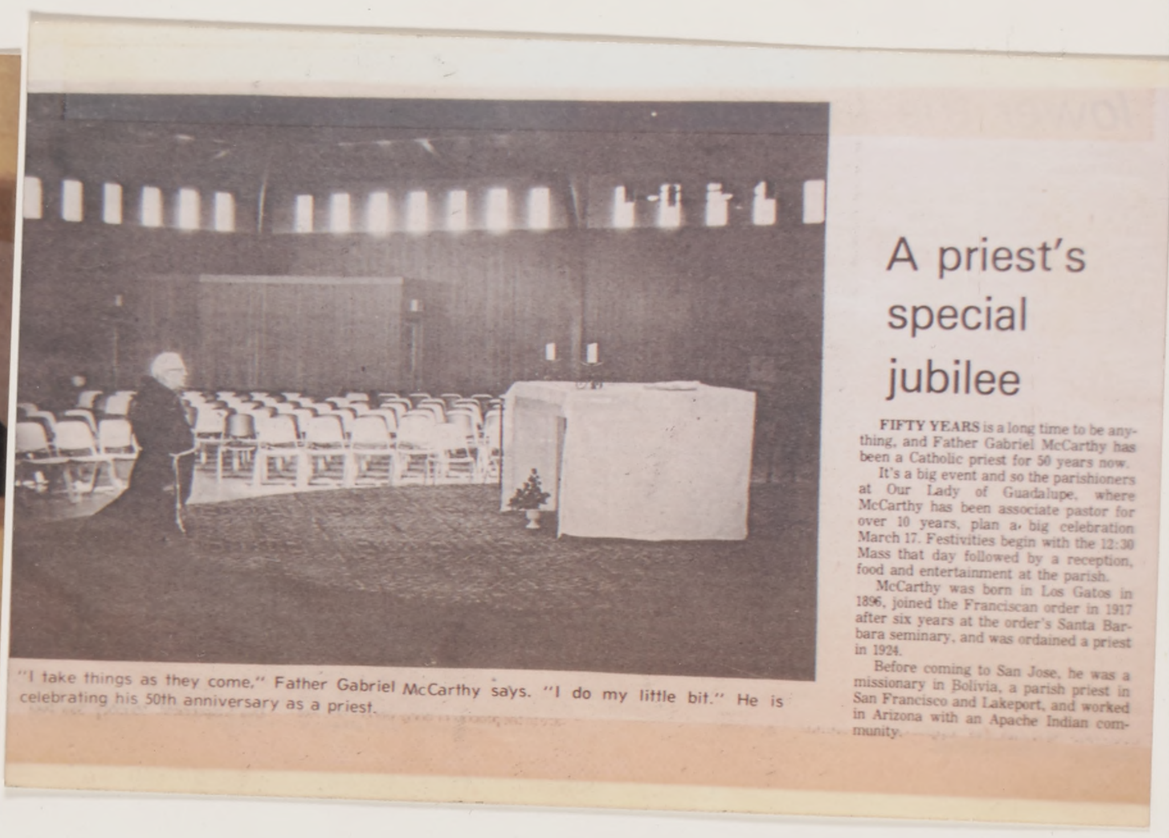
Fr. Gabriel McCarthy Marks Golden Jubilee

Father Gabriel McCarthy, O.F.M., will celebrate his golden jubilee as a priest on Sunday, March 17, at Our Lady of Guadalupe church, 2020 E. San Antonio street, San Jose. A concelebrated Mass will be offered by Father Gabriel at 12:30 p.m. followed by a reception and dinner at nearby Lee Mathson school, 2050 Kammerer avenue, at 2 p.m. All of Father Gabriel's friends are invited to come and no reservations are needed.

Father Gabriel is associate pastor of Guadalupe church in San Jose, where he has served for over 10 years. Before coming to San Jose, he was a missionary in Bolivia with headquarters at Ascension, where he held the post of "superior regular." He also worked among the Apache Indians in Arizona for 10 years, and has served at St. Anthony's church in San Francisco and St. Mary's in Lakeport.

Born in Los Gatos, Calif., in 1896, he entered the Franciscan Seminary at Santa Barbara in 1911 and was ordained to the priesthodd Feb. 2, 1924. He is also a fourth degree member of the Knights of Columbus.

Father Gabriel


"I take things as they come," Father Gabriel McCarthy says. "I do my little bit." He is celebrating his 50th anniversary as a priest.

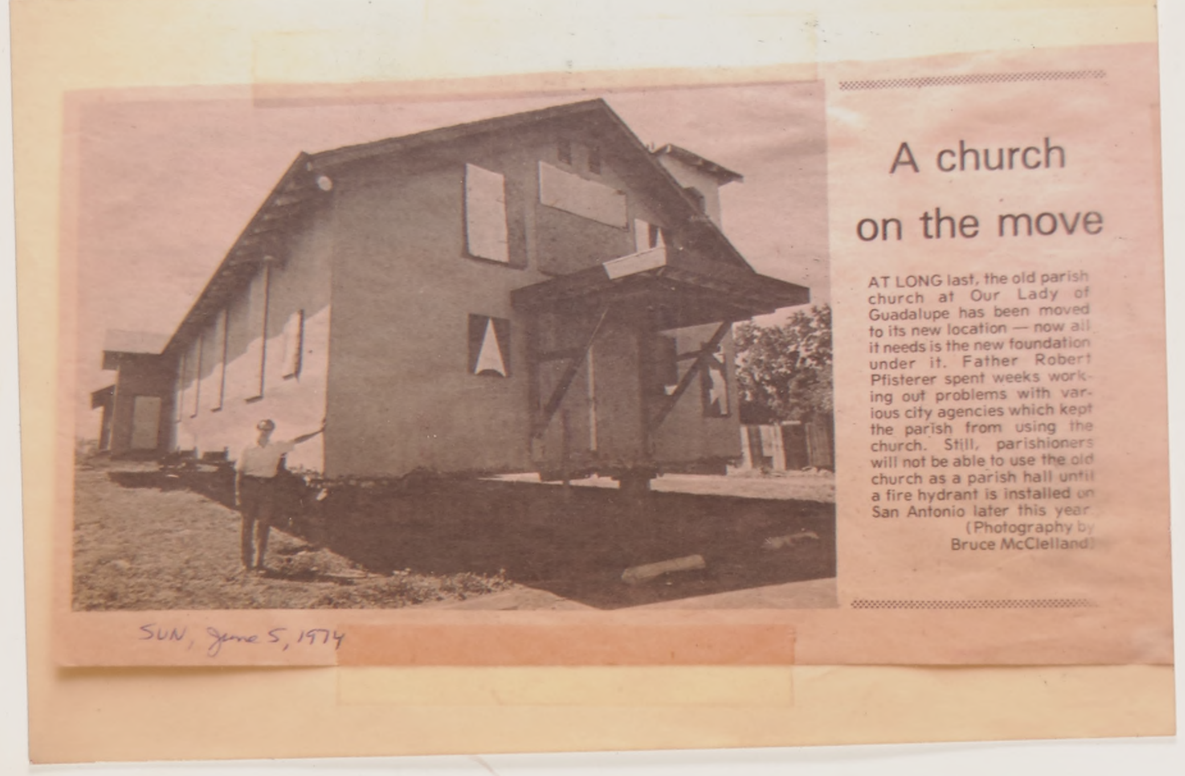
A priest's special jubilee

FIFTY YEARS is a long time to be anything, and Father Gabriel McCarthy has been a Catholic priest for 50 years now.

It's a big event and so the parishioners at Our Lady of Guadalupe, where McCarthy has been associate pastor for over 10 years, plan a big celebration March 17. Festivities begin with the 12:30 Mass that day followed by a reception, food and entertainment at the parish.

McCarthy was born in Los Gatos in 1896, joined the Franciscan order in 1917 after six years at the order's Santa Barbara seminary, and was ordained a priest in 1924.

Before coming to San Jose, he was a missionary in Bolivia, a parish priest in San Francisco and Lakeport, and worked in Arizona with an Apache Indian community.



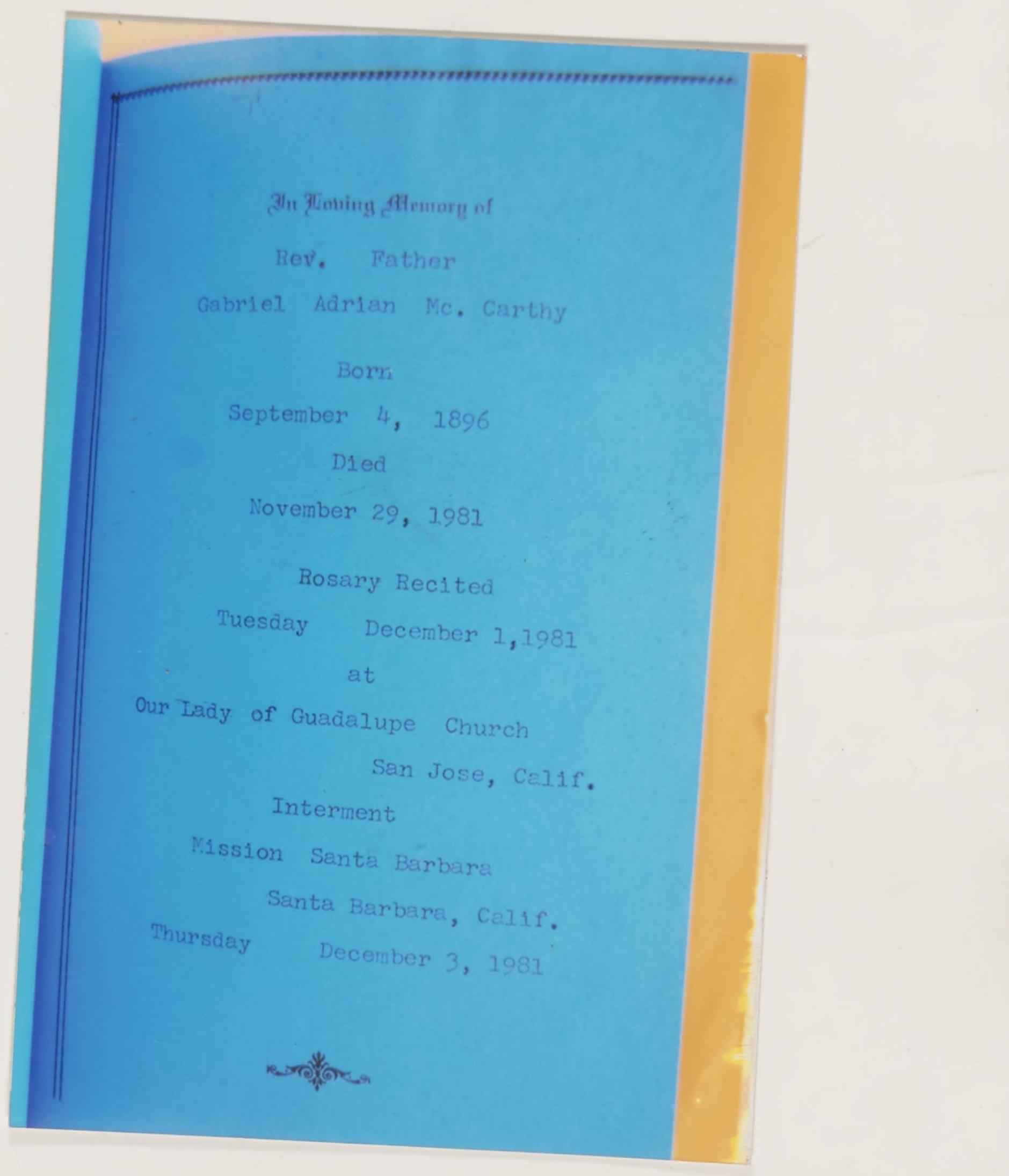
A church on the move

AT LONG last, the old parish church at Our Lady of Guadalupe has been moved to its new location — now all it needs is the new foundation under it. Father Robert Pfisterer spent weeks working out problems with various city agencies which kept the parish from using the church. Still, parishioners will not be able to use the old church as a parish hall until a fire hydrant is installed on San Antonio later this year.

(Photography by Bruce McClelland)

SUN, June 5, 1974

1978
162


In Loving Memory of

Rev. Father
Gabriel Adrian Mc. Carthy

Born
September 4, 1896
Died
November 29, 1981

Rosary Recited
Tuesday December 1,1981
at
Our Lady of Guadalupe Church
San Jose, Calif.
Interment
Mission Santa Barbara
Santa Barbara, Calif.
Thursday December 3, 1981

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Charlotte, NC 28241 • USA
22 in. x 28 in. (55,8 cm. x 71,1 cm.)

HISTORY OF OUR LADY OF GUADALUPE PARISH, SAN JOSE, CALIFORNIA

Parish History . . .

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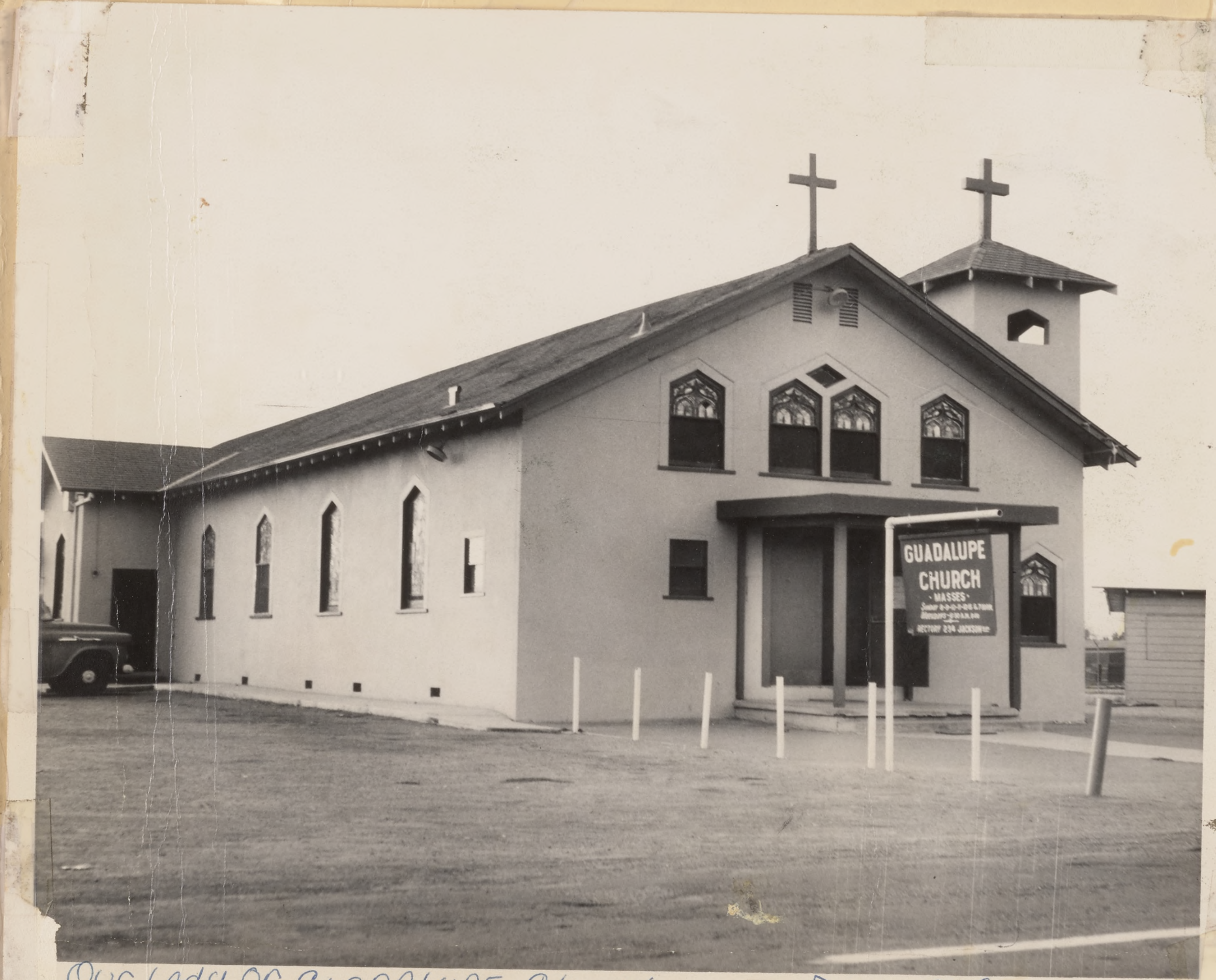
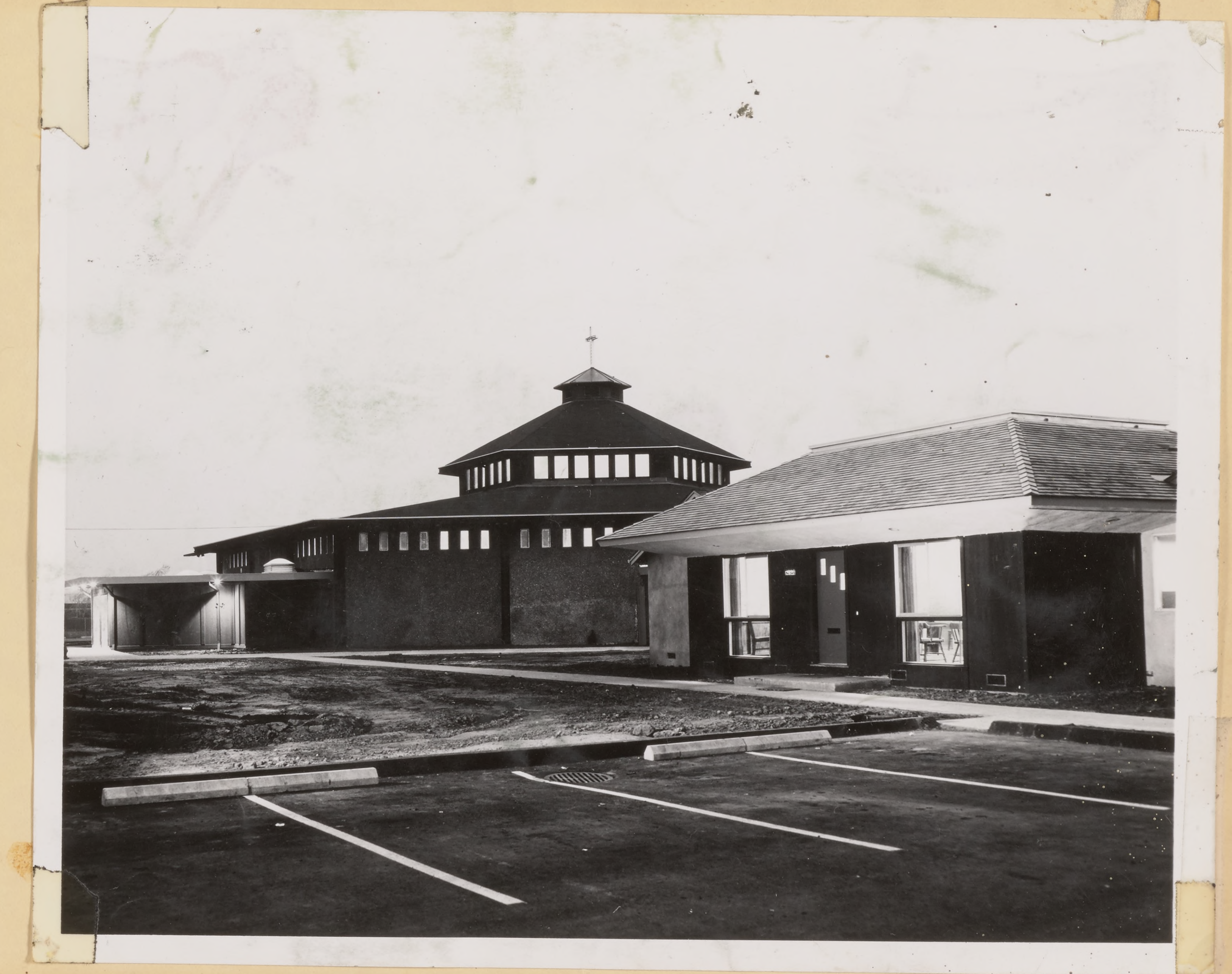
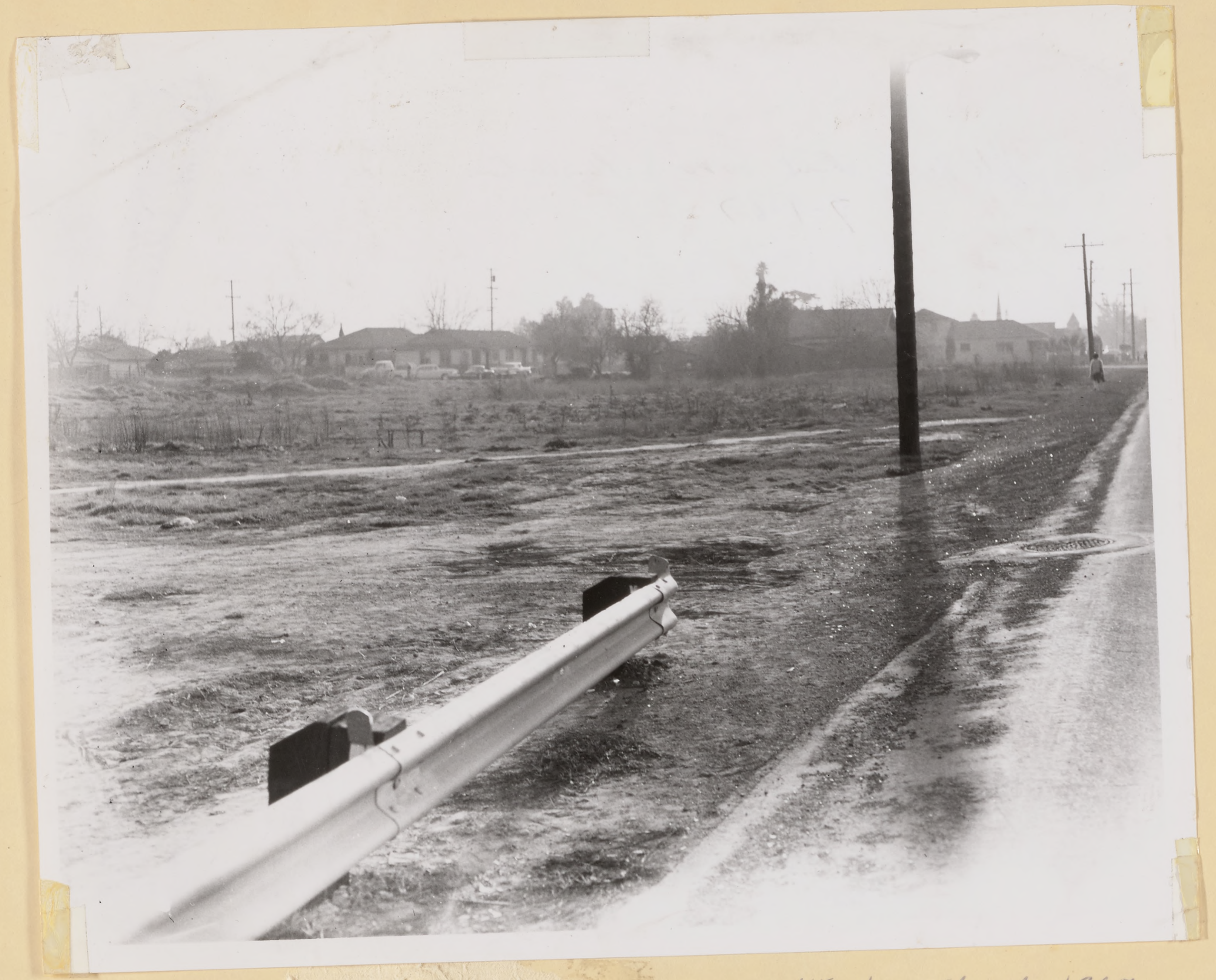


Our Lady of Guadalupe Church Dec-1965

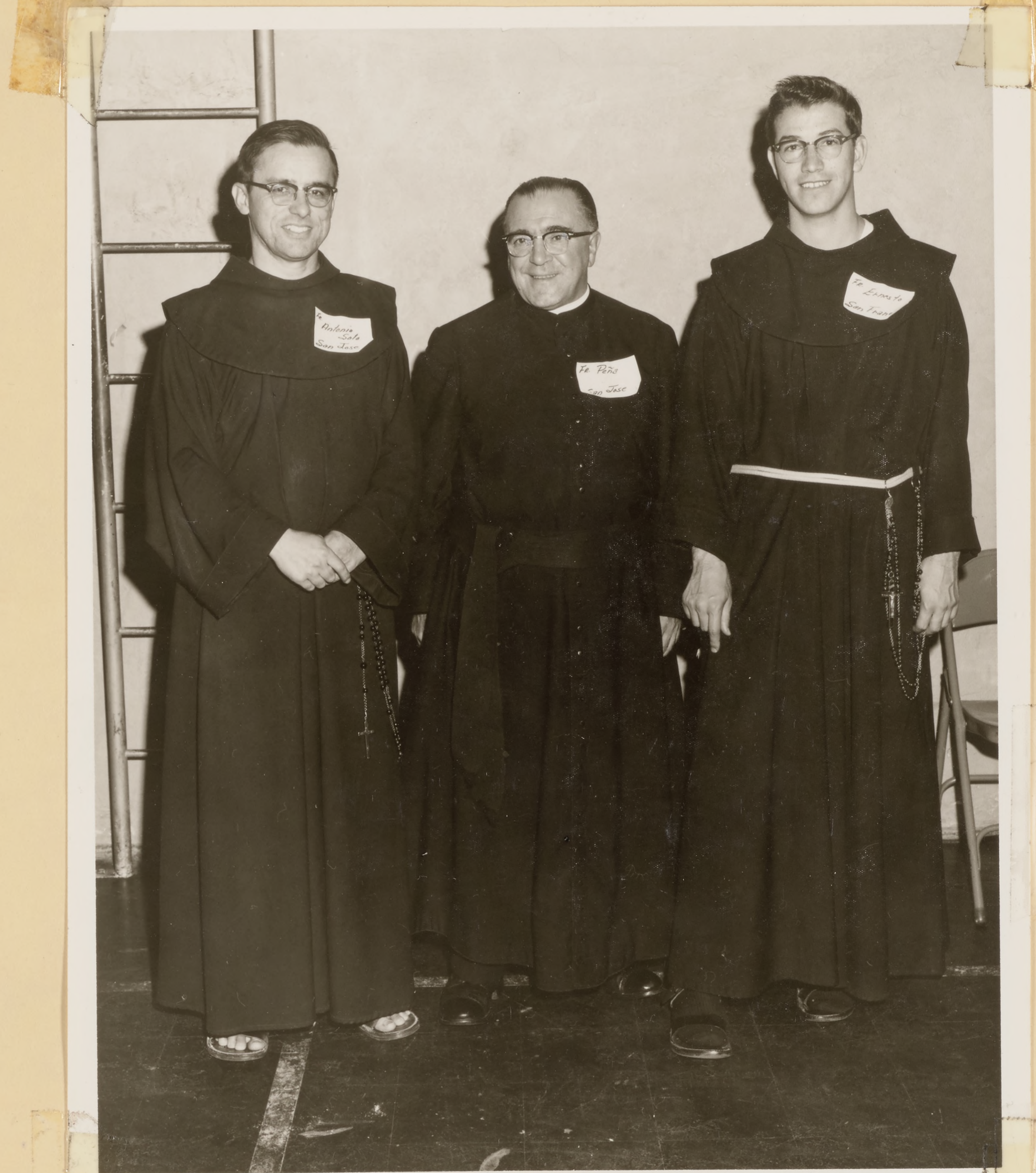
Original Church, Dec., 1965



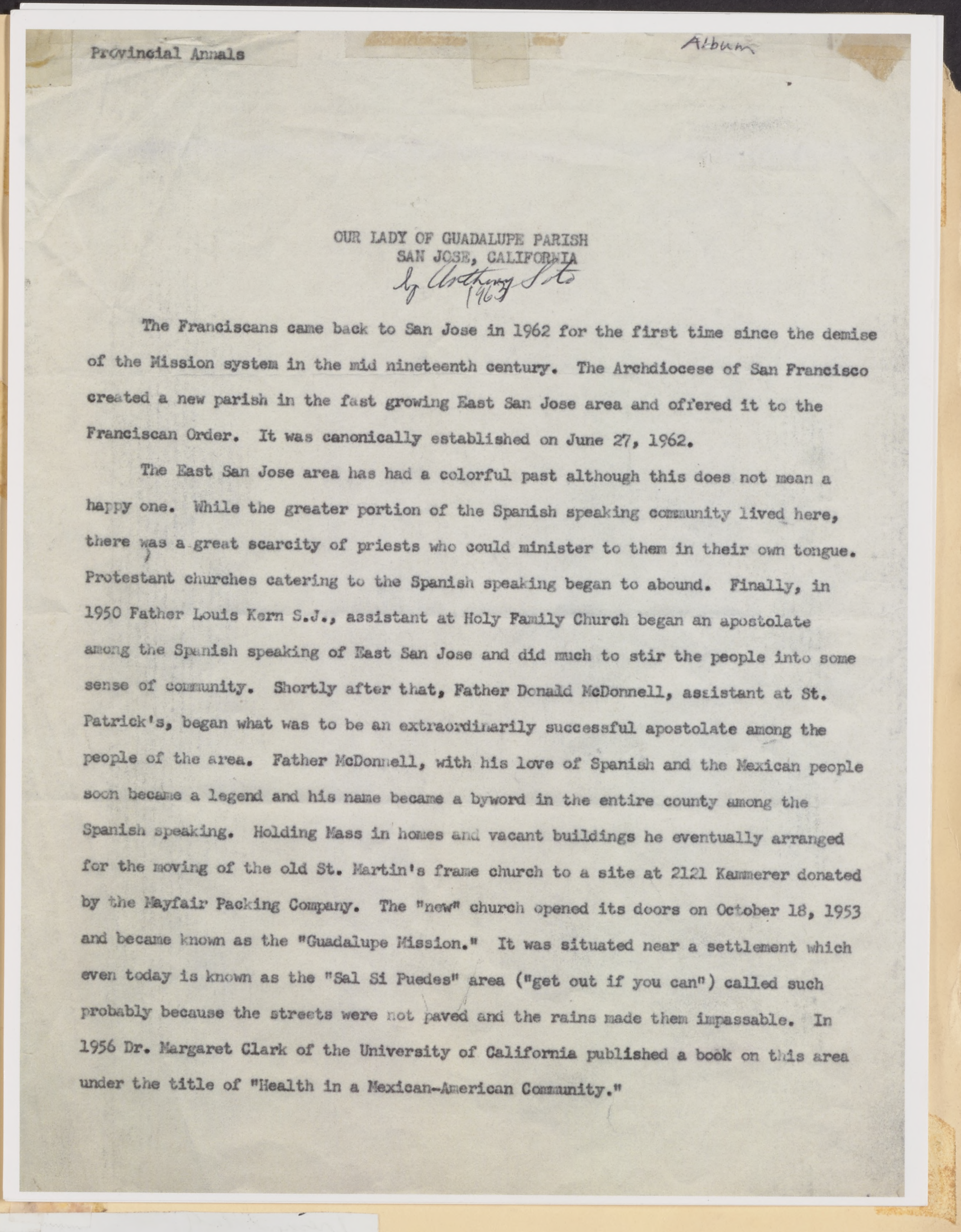
New Church, June, 1968



Site of new church 1967



Fr. Anthiony Soto, Jose Peña, Ernesto Shanchez 11-14-62



Provincial Annals

Album

OUR LADY OF GUADALUPE PARISH
SAN JOSE, CALIFORNIA
by Anthony Soto
1963

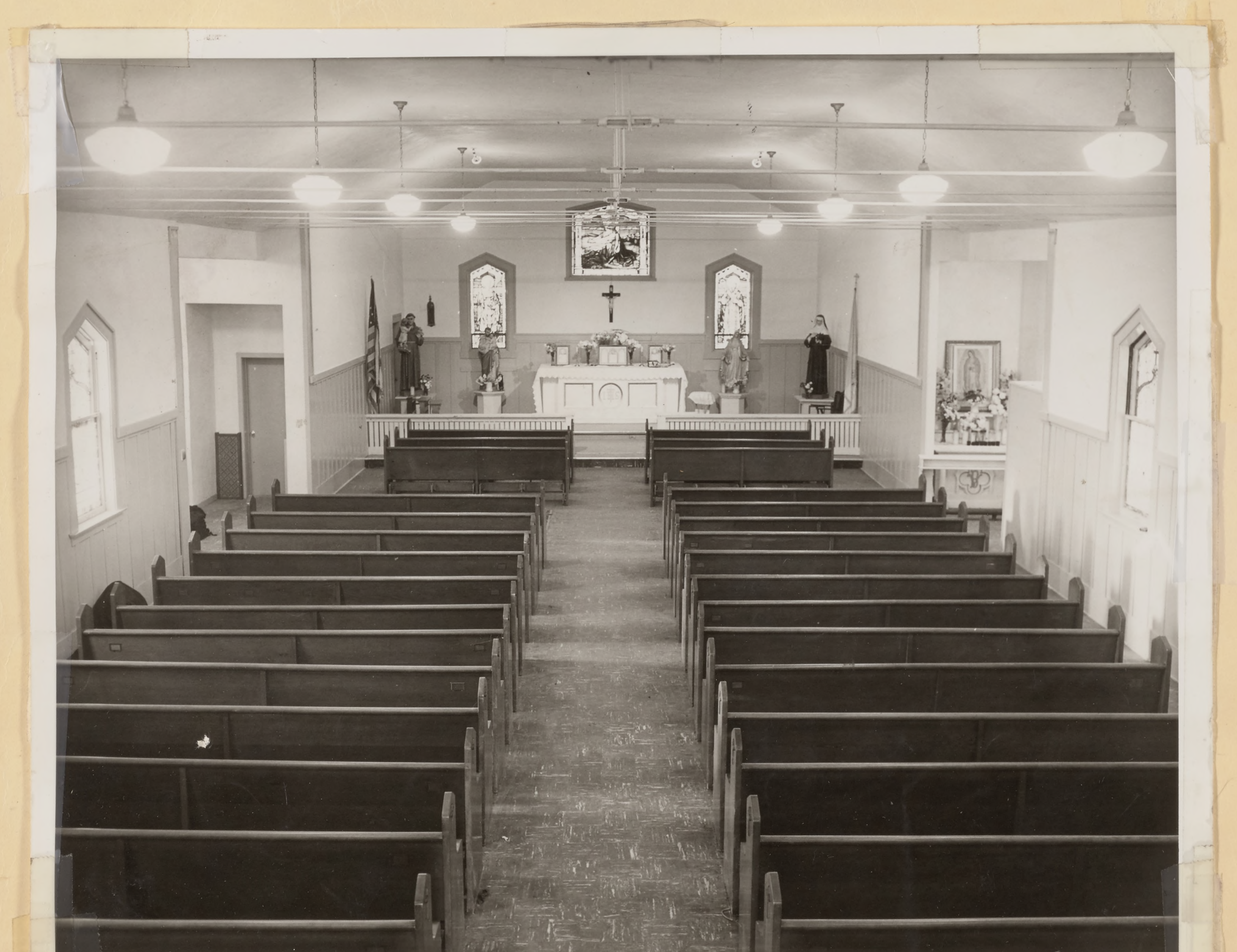
The Franciscans came back to San Jose in 1962 for the first time since the demise of the Mission system in the mid nineteenth century. The Archdiocese of San Francisco created a new parish in the fast growing East San Jose area and offered it to the Franciscan Order. It was canonically established on June 27, 1962.

The East San Jose area has had a colorful past although this does not mean a happy one. While the greater portion of the Spanish speaking community lived here, there was a great scarcity of priests who could minister to them in their own tongue. Protestant churches catering to the Spanish speaking began to abound. Finally, in 1950 Father Louis Kern S.J., assistant at Holy Family Church began an apostolate among the Spanish speaking of East San Jose and did much to stir the people into some sense of community. Shortly after that, Father Donald McDonnell, assistant at St. Patrick's, began what was to be an extraordinarily successful apostolate among the people of the area. Father McDonnell, with his love of Spanish and the Mexican people soon became a legend and his name became a byword in the entire county among the Spanish speaking. Holding Mass in homes and vacant buildings he eventually arranged for the moving of the old St. Martin's frame church to a site at 2121 Kammerer donated by the Mayfair Packing Company. The "new" church opened its doors on October 18, 1953 and became known as the "Guadalupe Mission." It was situated near a settlement which even today is known as the "Sal Si Puedes" area ("get out if you can") called such probably because the streets were not paved and the rains made them impassable. In 1956 Dr. Margaret Clark of the University of California published a book on this area under the title of "Health in a Mexican-American Community."

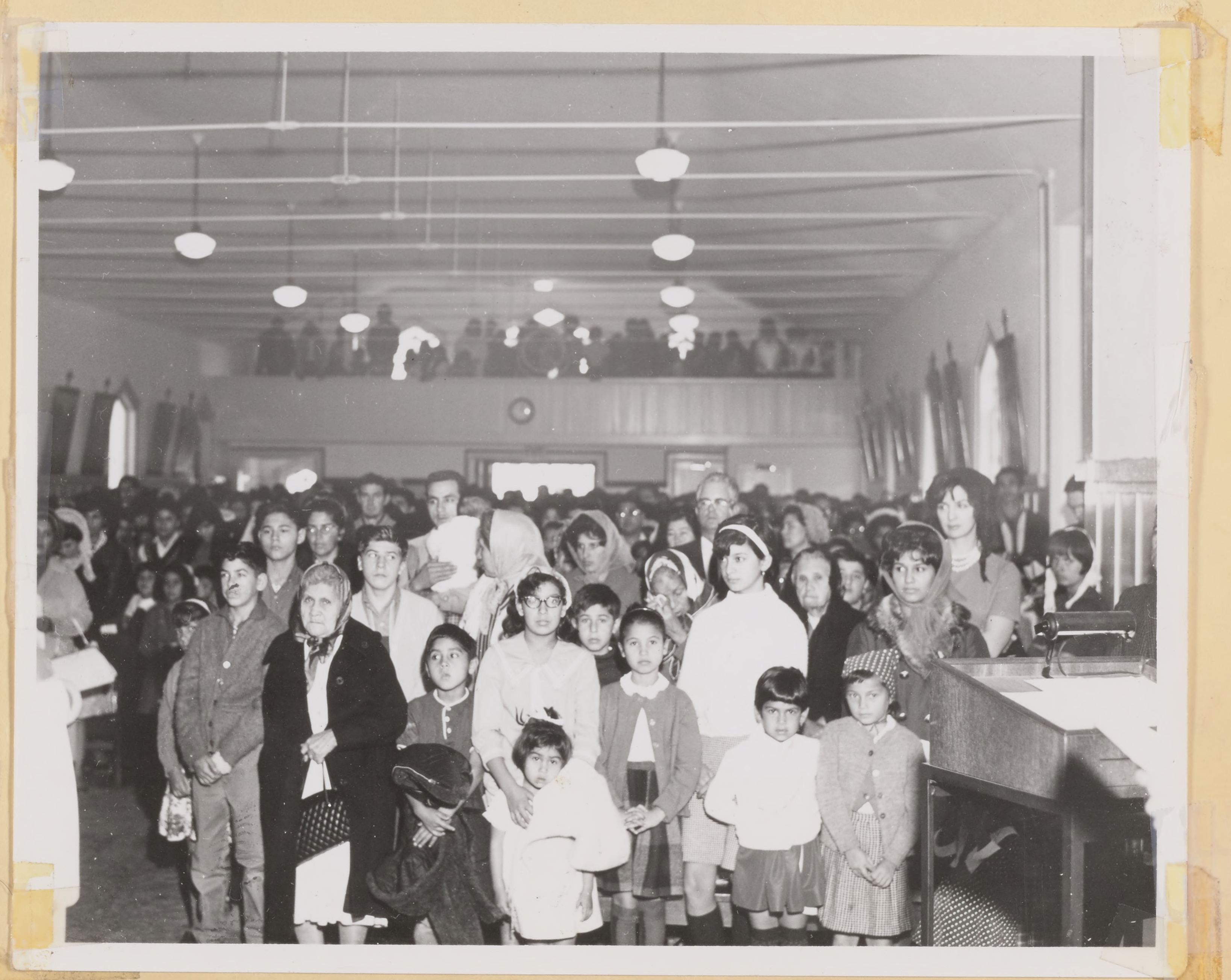
TREMONT HALL 1964

Sister Bravo's House

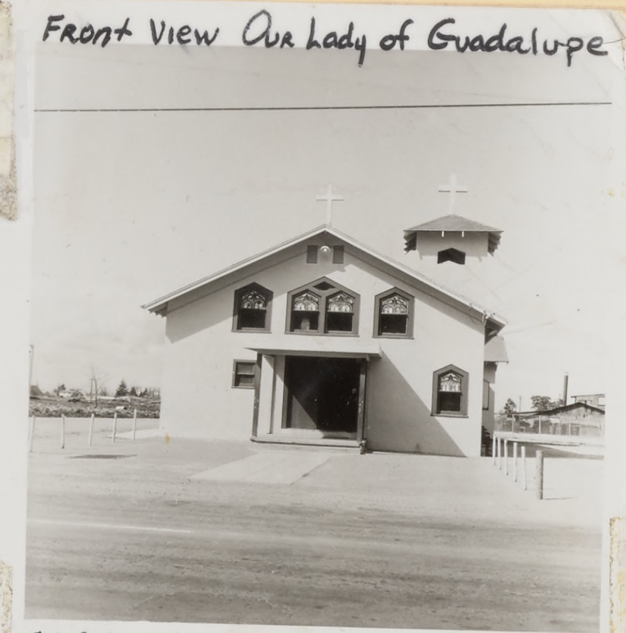
222 So. Jackson Ave March 1, 1964



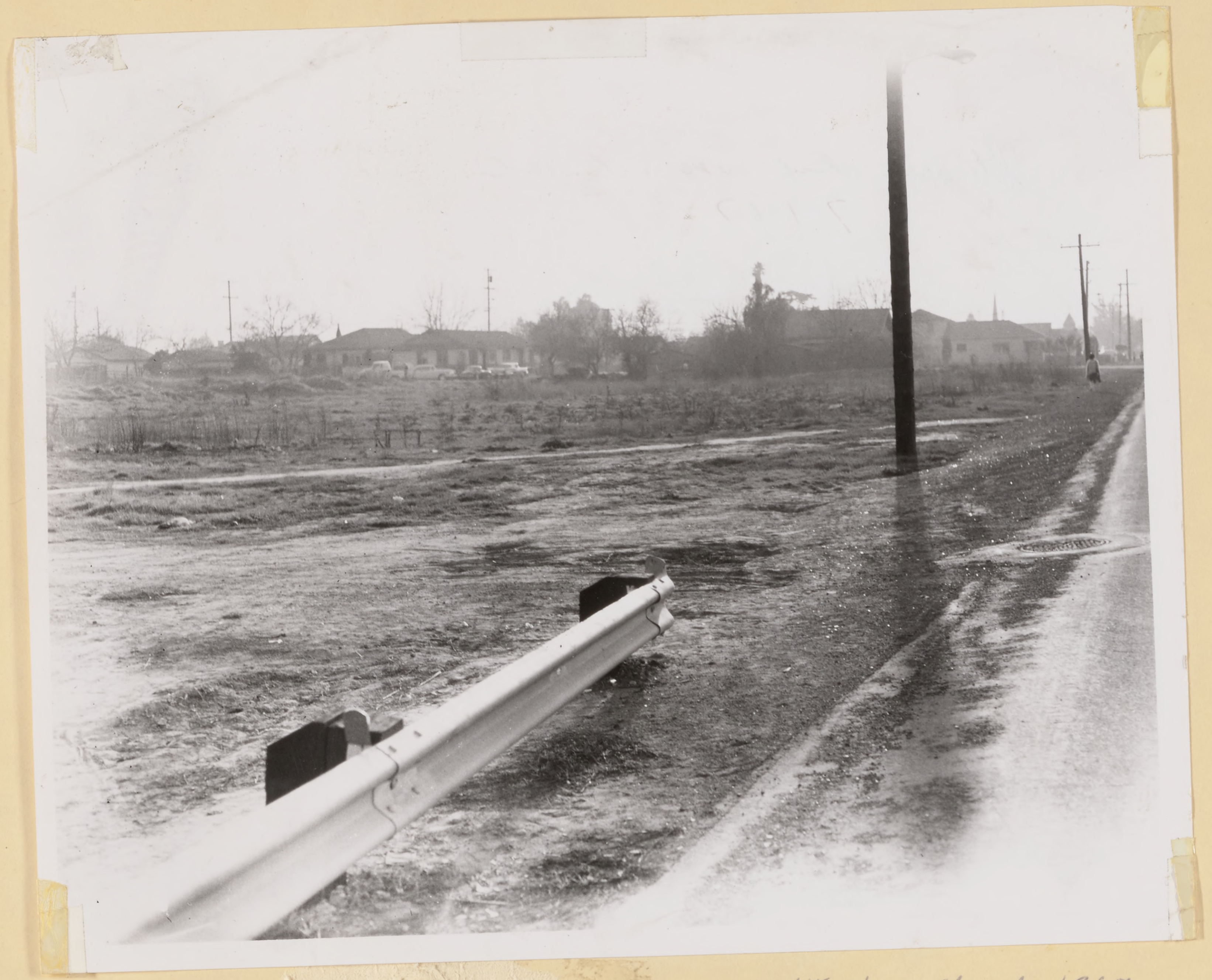
Our Lady of Guadalupe Church 1954



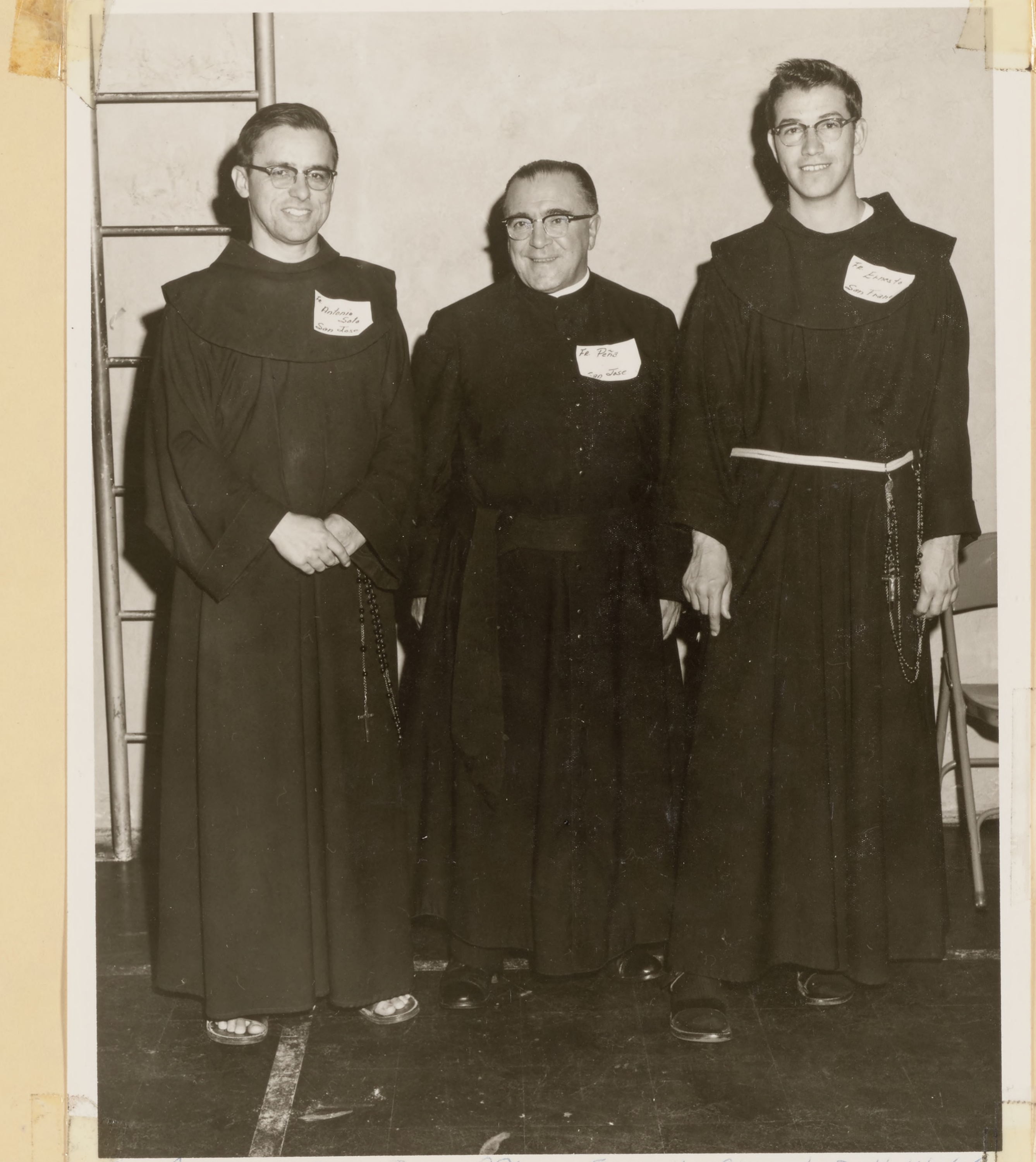
Front View Our Lady of Guadalupe



2121 Kammerer March 1, 1964



Site of new church 1967



Fr. Anthony Soto, Jose Peña, Ernesto Shanchez 11-14-62

Our Lady of Guadalupe Parish, pg. 2

In 1961 the whole area including the mammoth housing development called "Tropicana Homes" was detached from St. Patrick's and made into Most Holy Trinity parish. Our Lady of Guadalupe became a mission of the new parish and was used as the parish church. Under Fr. McDonnell a house had been moved on to parish owned property at 234 South Jackson a few blocks from the church and this was now used as the new rectory. Msgr. Thomas Bowe J.C.D. became the first pastor of Most Holy Trinity and laid plans for a large and spacious church central to where the new parish would eventually be in the middle of the Tropicana area. On July 1, 1962 the new Most Holy Trinity opened its doors to its new parishioners and at the same time Our Lady of Guadalupe was created into a new territorial parish of its own, bounded by the Bayshore, Maybury, Capitol, and Story Road. When Msgr. Bowe was made chancellor, Fr. Harold O'Day became the pastor. The first pastor of the new Our Lady of Guadalupe parish was Fr. Anthony Soto, O.F.M. assisted by Fr. Reynaldo Flores, O.F.M. Fr. Reynaldo had come to assist Fr. McDonnell in February, 1961. Following in the footsteps of Fr. McDonnell, he also became known throughout San Jose for his zealous and apostolic work among the Spanish speaking.

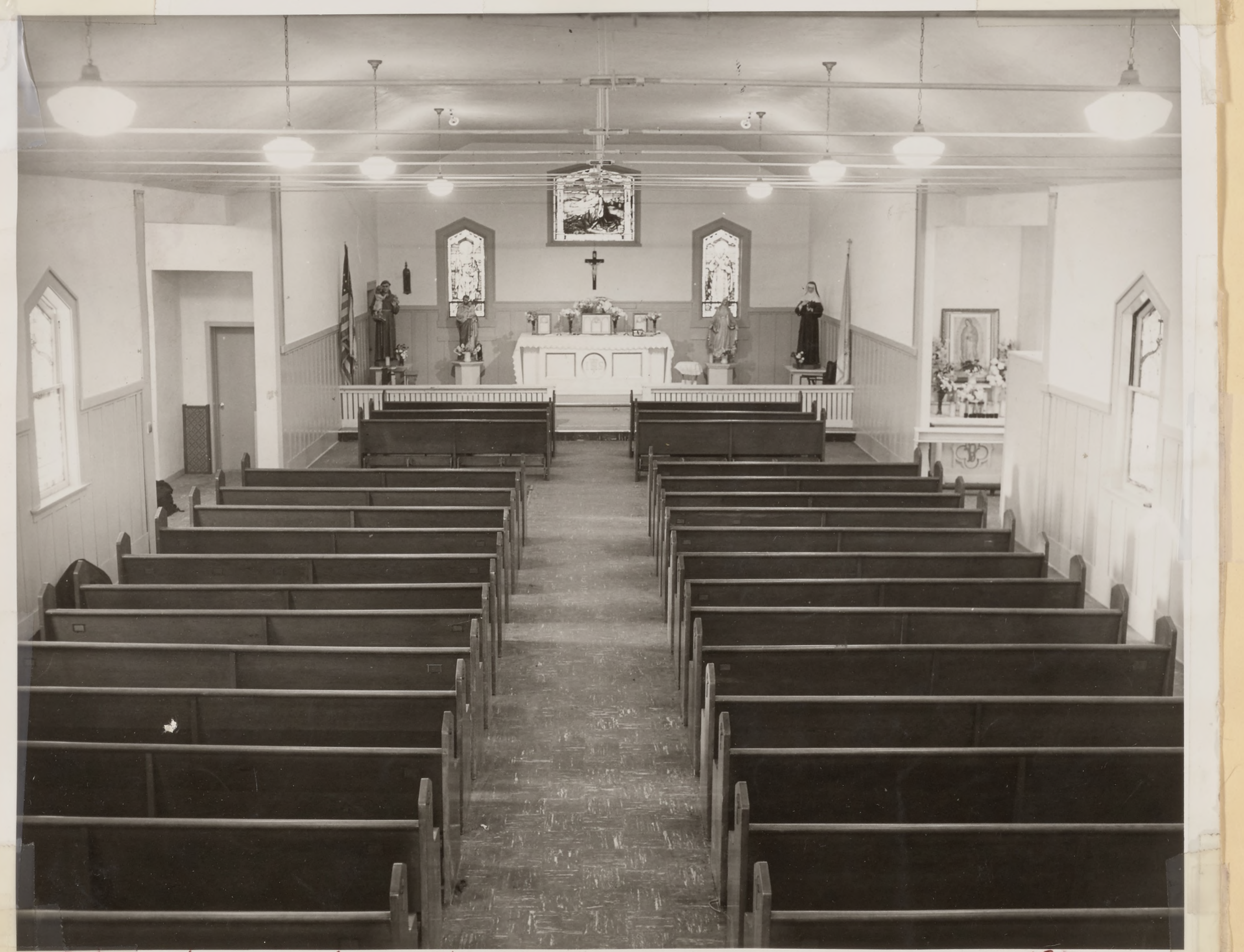
A second great force that helped create a very active parish community at Our Lady of Guadalupe was the Cursillo movement. Both Fr. McDonnell and Fr. Reynaldo were spiritual directors in the movement and soon a large number of the parish men were active as "cursillistas." Thus when the parish was established Archbishop McGucken officially made it also into a Cursillo Center and at the same time the headquarters for the movement in the archdiocese. From here were organized Cursillos both in Spanish and English. Eventually the Archbishop appointed Fr. John Hester to direct the "English" Cursillos from San Francisco while the Spanish is still directed from Our Lady of Guadalupe.

Today the parish comprises over 1400 Catholic families within its boundaries. Since there are over 87,000 Spanish speaking in the county and only three churches

TREMONT HALL 1964

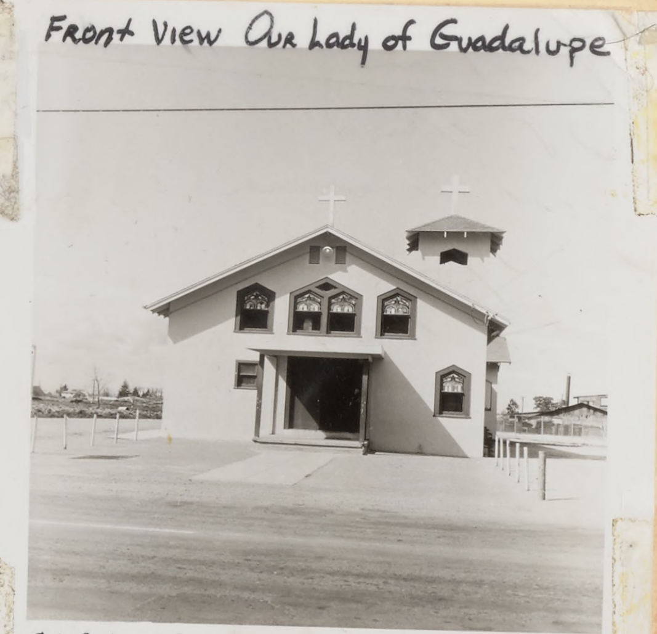
Sister Bravo's House

222 So. Jackson Ave March 1, 1964



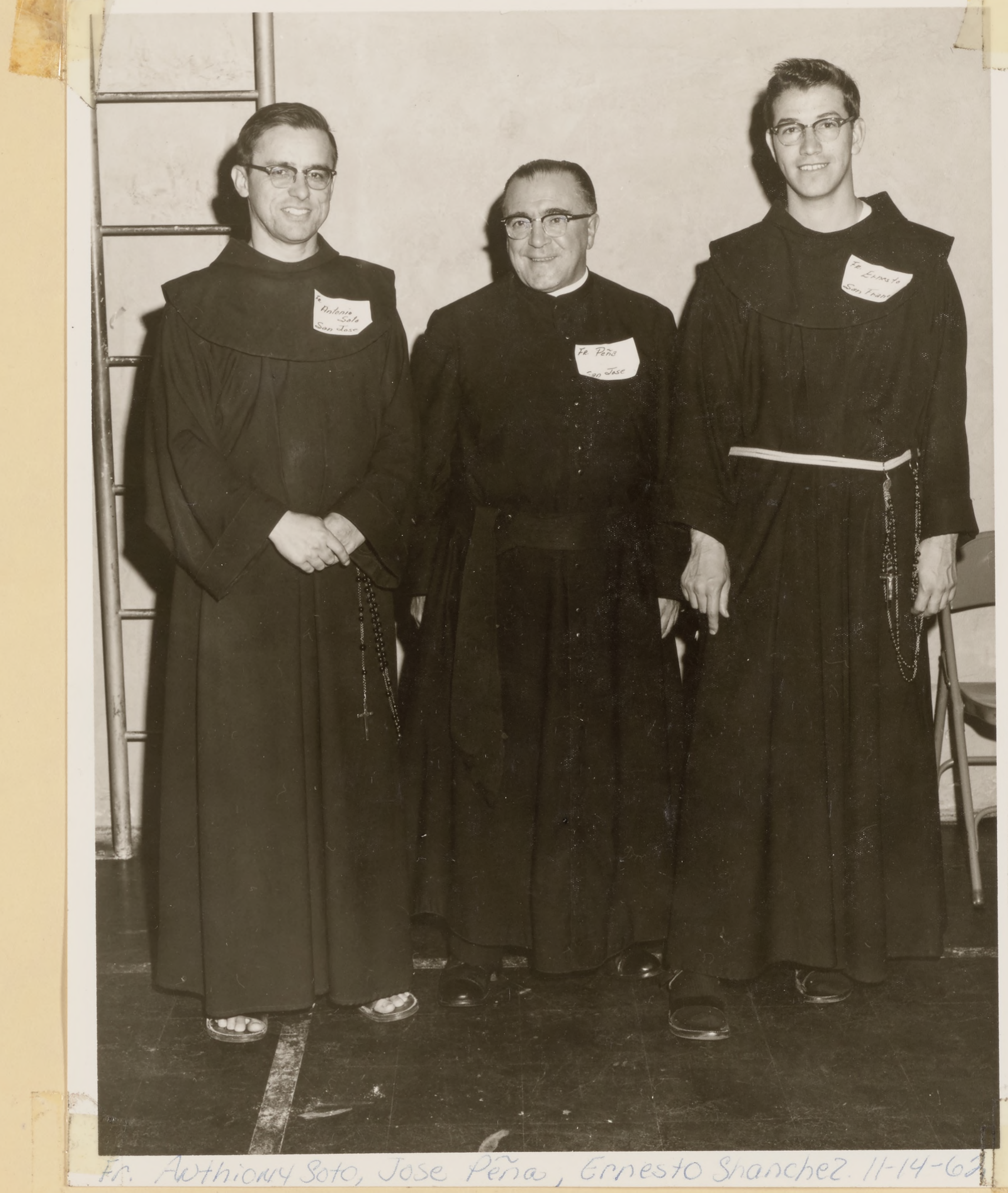
Our Lady of Guadalupe Church 1954

Front View Our Lady of Guadalupe



2121 Kammerer March 1, 1964

Site of new church 1967



Fr. Anthiony Soto, Jose Peña, Ernesto Shanchez 11-14-62

Our Lady of Guadalupe Parish, pg. 3

(one of them in Gilroy) where any service is given in Spanish, there are many who come to Our Lady of Guadalupe for attention to their many needs. For this reason the Archbishop gave some special permissions in regard to baptisms and marriages, although he did not wish the parish to be a national one. First Communions totalled 350 in 1962 and there were 890 baptisms. The parish was assigned a quota of $38,000.00 (In the great Archdiocesan Development Program) and raised 39,000.00.

The parish is very fortunate to have the Grail Center within its boundaries. The Grail movement is an international lay organization dedicated mostly to missionary work in all levels of Christian living. In San Jose the Center is utilized as a training for lay missionaries going to Latin America. Because of their emphasis on the liturgy and catechetics they have done much to become a leaven in the community.

At present the parish is a sponsor for many apostolic activities. Its St. Vincent de Paul conducts a continual census, visits the jail farm, sends men to migrant labor camps, and helps the many needy families concentrated in the area. Its CCD is responsible for over 1400 children in released time and Saturday classes. Parishioners are active in the migrant camp program, lay missionaries program to Baja California, and the cursillo movement.

On June 9, 1963 Fr. Reynaldo was transferred to St. Anthony's seminary and was replaced by Fr. Carlos Gonzalves, O.F.M. Fr. Miguel Busque, a Filipino priest here on sick leave from the Philippine Islands has been in residence since July, 1962 and has been helping with Masses and confessions.

TREMONT HALL 1964

Sister Bravo's House

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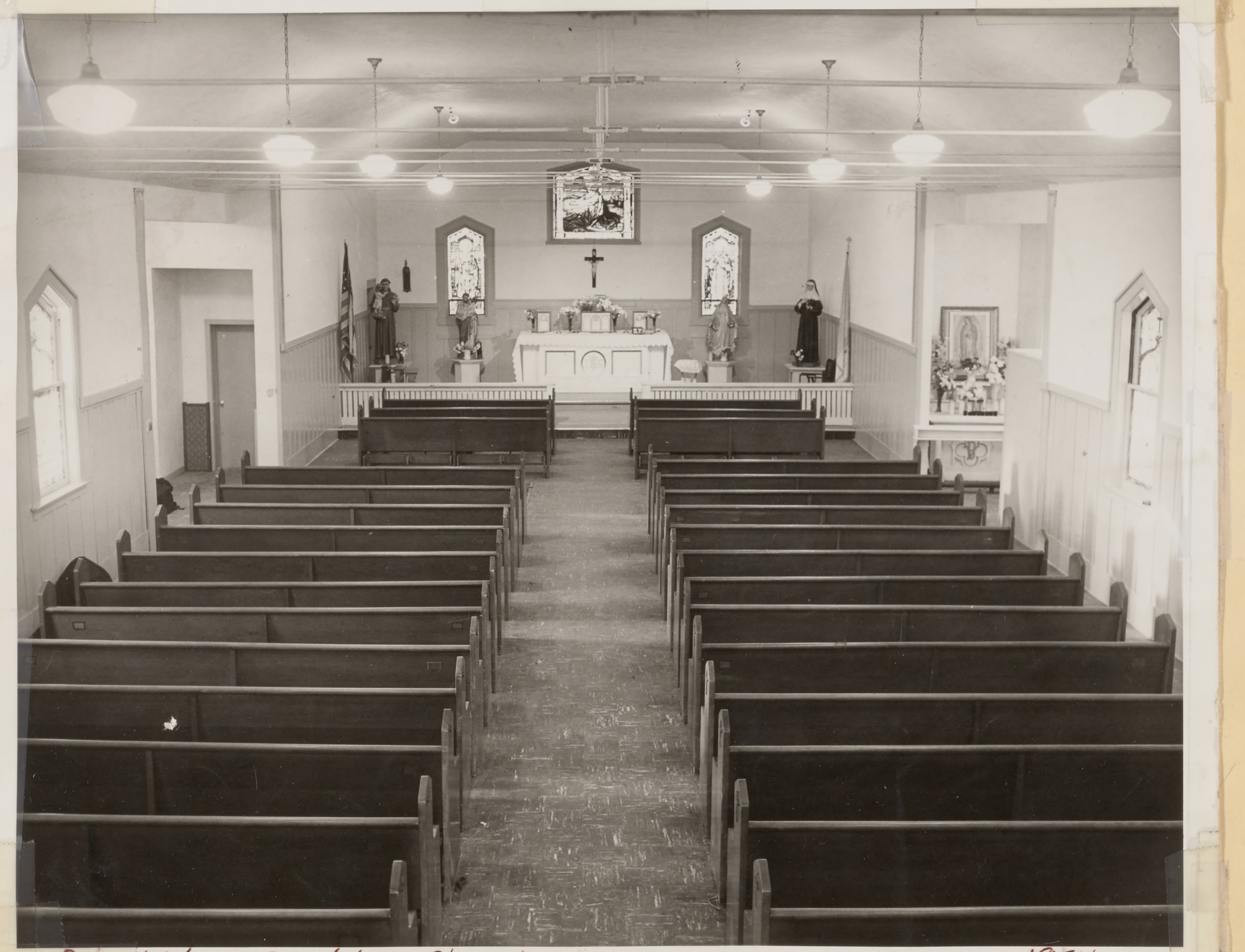
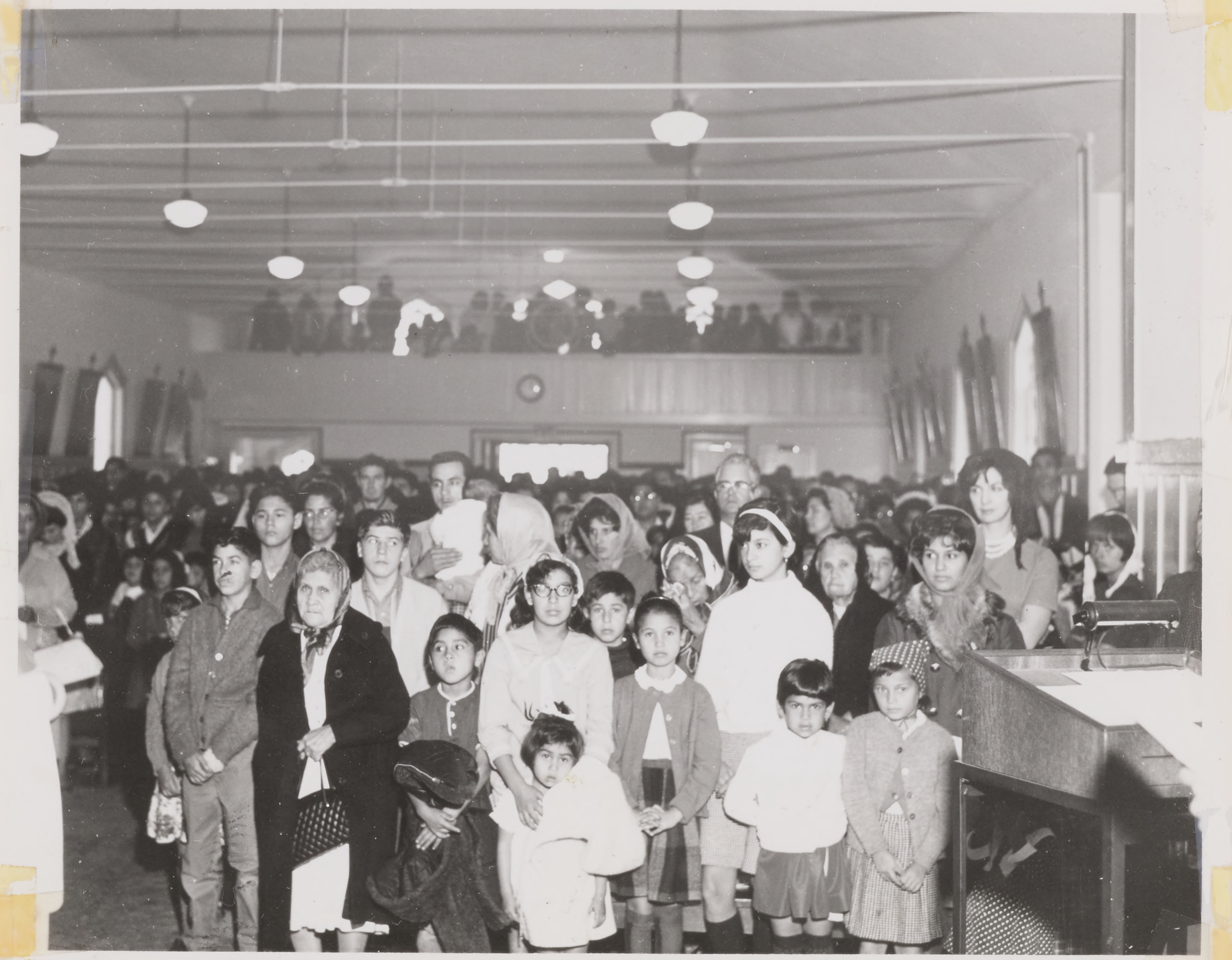


Our Lady of Guadalupe Church 1954



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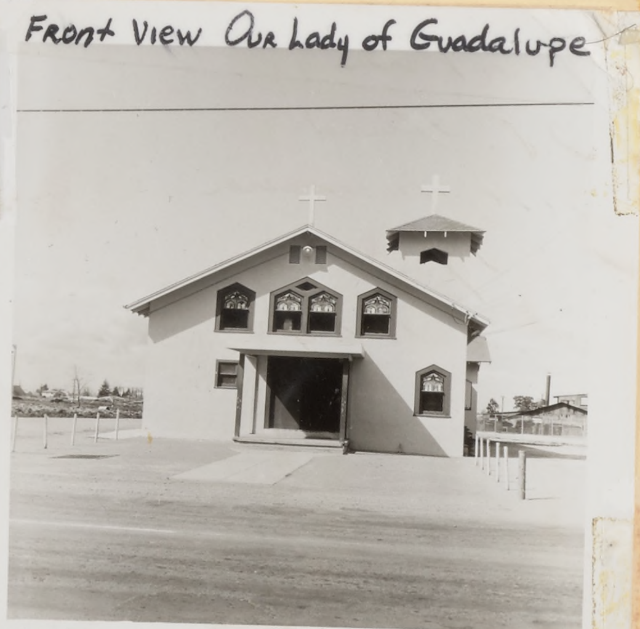

2121 Kammerer March 1, 1964

1(E)

Confermation

May 25, 1963

The Grail
San Jose, California
July, 1963

A BLESSED CHRISTMAS

EL PUEBLO DE SAN JOSE DE GUADALUPE

Fr. Donald McDonnell - outdoor Mass - about 1960

Reynaldo Flores
Donald McDonnell

Epiphany Celebration in church

January 6, 1964

Photo by Ronald B. Taylor

6/14/63

Archdiocese of San Francisco

OFFICIAL

MONDAY, JUNE 17—Menlo Park, St. Patrick's Seminary: Second week of Clergy Retreat.

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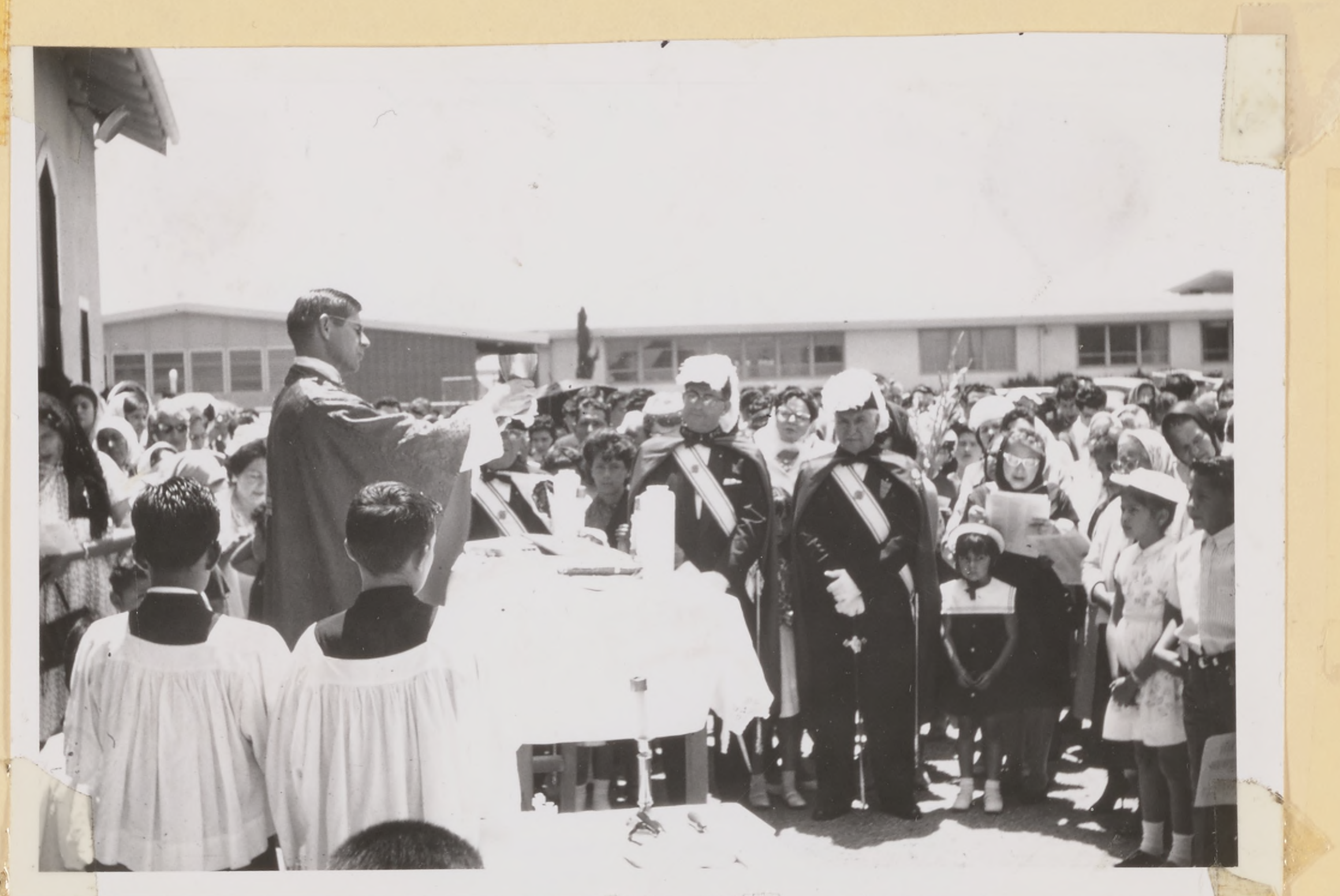

CCD-407	9	Fr. McDonnell says Mass outdoors #26 June 1964	868 866
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Victor & Juanita Cruz Wedding 2-28-54

Good Friday 1963

Fr Donald McDonnell

Radio KAUK NEWS 3-23-64

LAS CRUCES DE "SAL SI PUEDES"

Por el Padre Antonio Soto, O.F.M.

PADRE ANTONIO SOTO, O.F.M. *de la iglesia de Nuestra Señora de Guadalupe de San Jose.*

"Sal Si Puedes" es un distrito del este de San José que años atrás se conocía por sus calles sin pavimentar y casas algo antiguas. Cuando llovía era dificil entrar y salir de esas vecindades. Todavía existen algunas de esas vecindades aunque mucho más mejoradas. Durante los años ha permanecido la región pobre en lo material pero rica en espíritu de comunidad. Una de las razones para este sentido de comunidad muy bien puede haber sido lo que llamamos las "Cruces de Sal Si Puedes."

La más importante de esas cruces es la que llevan en procesión por las calles en Viernes Santo. En verdad hay cinco cruces y siendo que fueron hechas de postes de teléfono son tan pesadas que a veces seis hombres tienen que ayudar a llevar una en sus hombros.

La costumbre tiene sus raíces en Mexico en donde se dramatiza la Semana Santa mucho más que aquí. El Padre McDonnell, conocido y amado por todos los habitantes de "Sal Si Puedes," siempre creyó que para "americanizarse" uno no tenía que deshacercse de la cultura del país de origen. Al contrario, creía que se enriquecía la cultura norteamericana con las contribuciones de otros países y sobre todo la cultura latinoamericana. Por eso animaba d la gente de origen mexicano que restaurara las bellas costumbres que habían dejado en su tierra, proque en muchos casos estas prácticas podían dar "corazon" a la religión "fría" del norte.

En la noche de Viernes Santo pasa en silencio por las calles la procesión con las cruces. Se interrumpe solamente por las voces de aquellos que guían el rosario. De vez en cuando la multitud canta las canciones tradicionales tanto en inglés como en español. Aun los niños adolescentes sorprenden a todos con su seriedad. Desde las 7 P.M. la gente se ha congregado en frente de la iglesia de Nuestra Señora de Guadalupe en la calle Kammerer. Poco después la multitud, ahora unas ochocientas personas, emprende el viaje por las calles Kammerer, Jackson, Summer y Tremont, el mero corazón de "Sal Si Puedes."

En un "calvario" hecho de tierra amontonada para representar el monte del Calvario se reza la duodécima estación. La procesión termina otra vez en frente de la iglesia en donde el Padre les recuerda que el fin de la procesión no es solamente para dramatizar el camino de la cruz sino que cada uno pueda sentirse otro Cristo llevando su cruz. Les rescuerda que aunque es bueno y útil recordar la tristeza de los últimos días de la semana santa, el verdadero Cristo de hoy no es el crucificado, sin Cristo resucitado y victorioso. Que no estén satisfechos de imitar a Cristo en su sufrimiento viviendo en pobreza; que no dejen a sus hijos crecer sin educación y ambición; que no estén satisfechos con la situación en que viven, sino que tengan el espíritu de Cristo resucitado y con este espíritu conquisten sobre su ambiente decaído. Que las fuerzas del mal, sea en la religión o en lo moral, o en la economía, se pueden vencer con el espíritu de los primeros cristianos, porque es el espíritu de Cristo glorioso y vencedor.

También hay otras "Cruces de 'Sal Si Puedes'." Como la que resultó en un monasterio. Cada año el Padre con su gente había salido desde las calles de "Sal Si Puedes" a las lomas en peregrinación para plantar una cruz sobre la ciudad y dedicar la ciudad de San José al Señor. Sin saberlo o tener intenciones había escogido la loma de Dios, se erigió un monasterio que ahora en donde añosdespués, en la providencia es de los Padres Carmelitas.

En un lote vacío que ahora es 2201 E. San Antonio, se puso otra cruz que todavía existe. En ese lugar ahora se halla el centro "Grail" que es como escuela de formación para señoritas que desean ir a América Latina como misioneras.

En otro "field" que se halla entre las calles Kammerer y East San Antonio, cerca de Sunset, la gente había salido en procesión para bendecir las semillas. Cada vez siguiendo una cruz. ¿Cómo iban a saber que en este lugar, aunque no pertenecía a la iglesia entonces, ahora se está planeando construir la nueva y grandiosa iglesia de Nuestra Señora de Guadalupe?

Por eso se puede hablar de las "Cruces de Sal Si Puedes." Cada cruz ha unido a la gente más y más en una comunidad. Por las muchas iglesias de toda clase que hay en el distrito, se ha elevado el espíritu cristiano; por las muchas organizaciones que están comenzando a aparecer, se está elevando el estado económico y político de la gente. Grupos como el Community Service Organization, Catholic Council for the Spanish Speaking, Mexican-American Community Service Project, Neighborhood Improvement Organization y otros están ayudando mucho a dar un nuevo espíritu a todos. So hay duda que van a necesitar este nuevo espíritu los habitantes de "Sal Si Puedes." El nuevo "freeway" va a destruir el mero corazón de "Sal Si Puedes" cuando pase por donde ahora están las calles Summer y Tremont. La necesidad de hallar nuevas casas, de organizarse para luchar por sus derechos, quizás hará que la gente pase por un verdadero camino de la cruz en perder todo lo que tienen. Pero de una cosa hay seguridad: la memoria de comunidad creada por las "Cruces de Sal Si Puedes" les dará la esperanza de que ellos también pueden conquistar como Cristo lo hizo.

Our Lady of Guadalupe Parish

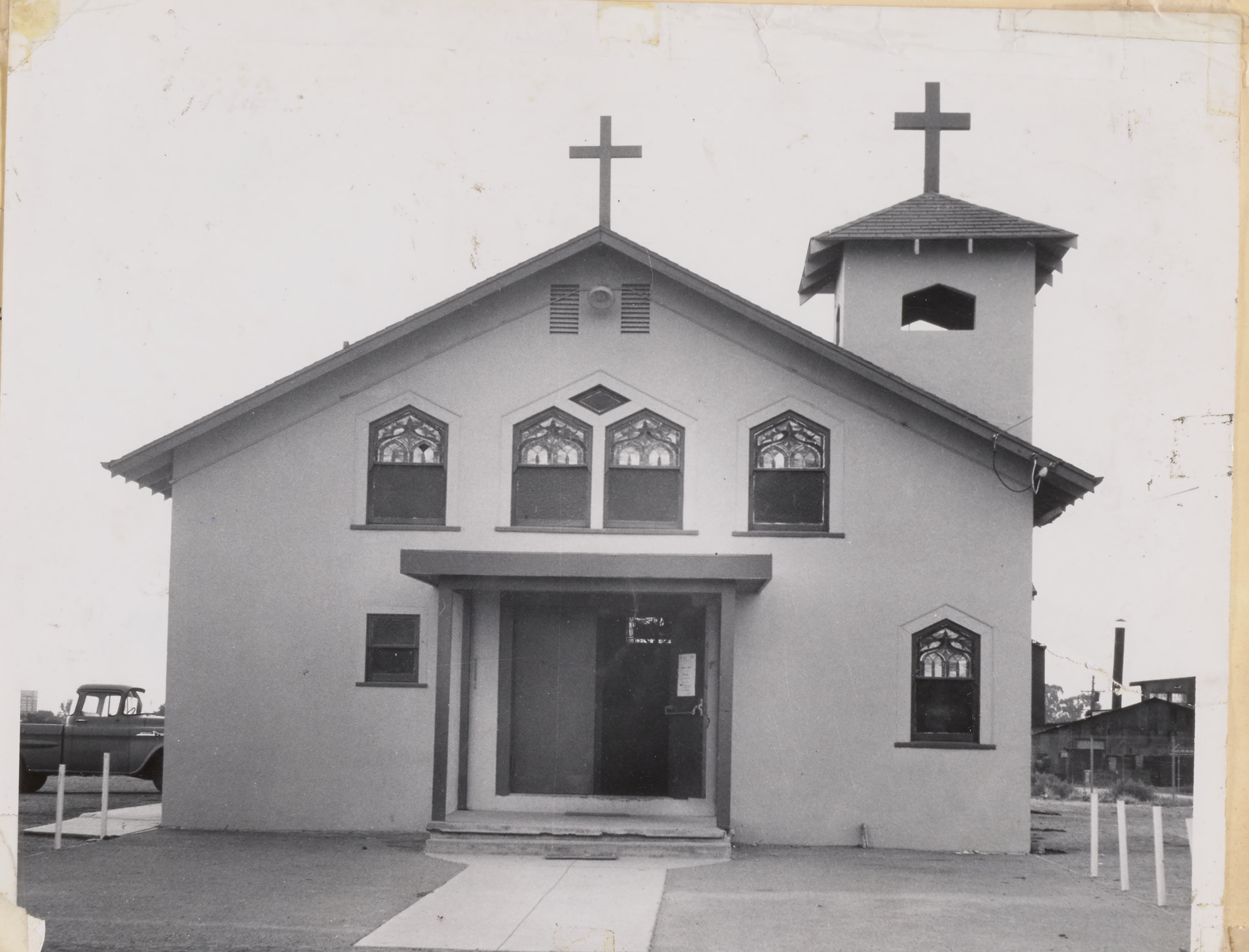
2121 Kammerer Avenue - San Jose, California
Rectory: 234 South Jackson Avenue
Phones: 258-7057 and 258-7866

REV. ANTHONY SOTO O.F.M., Pastor
REV. GABRIEL McCARTHY O.F.M., Assistant
REV. CARLOS GONSALVES O.F.M., Assistant

Welcome

1964

FR. Donald McDonnell Fiesta Mass June 13, 1964



The Church Aug 20, 1965

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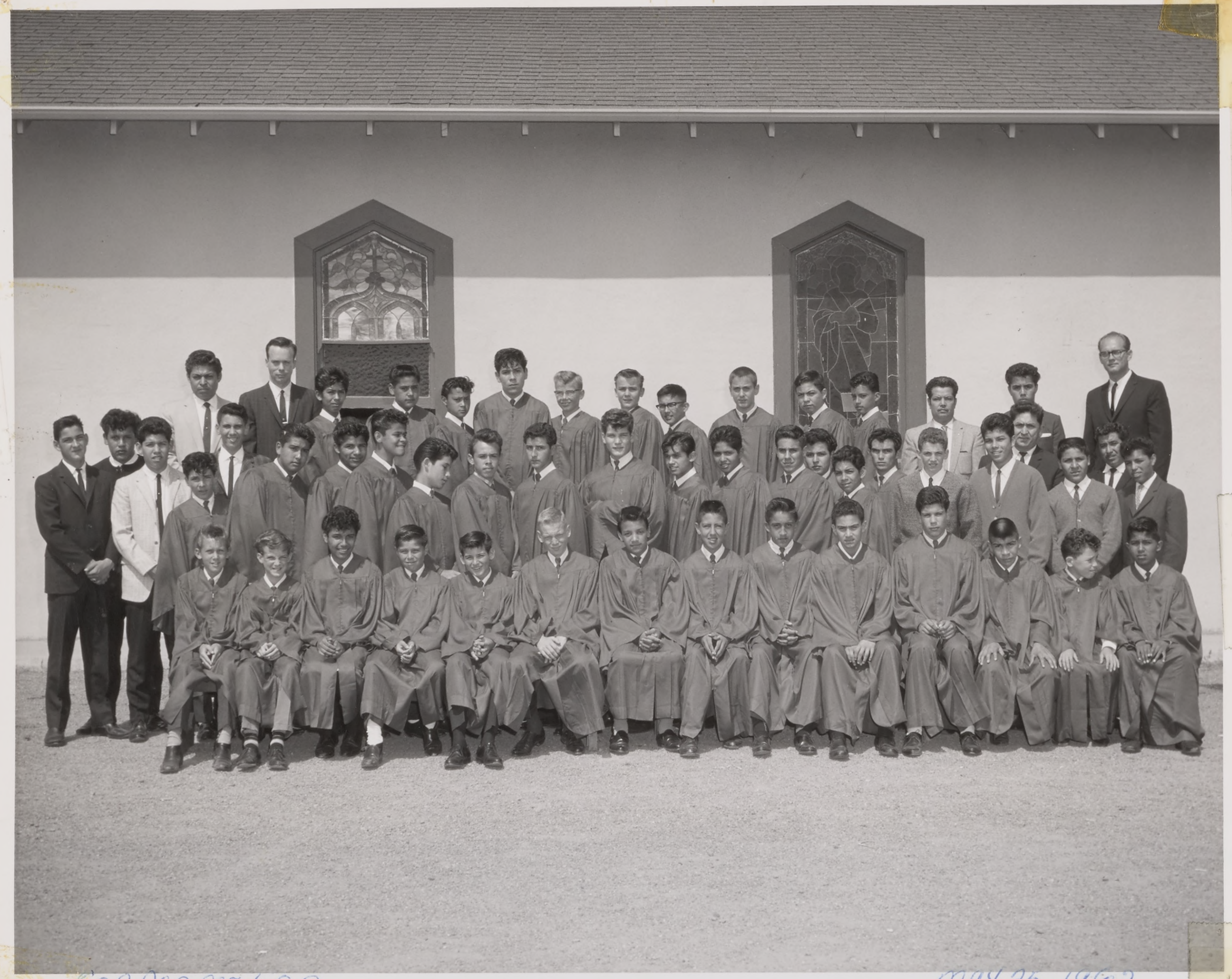
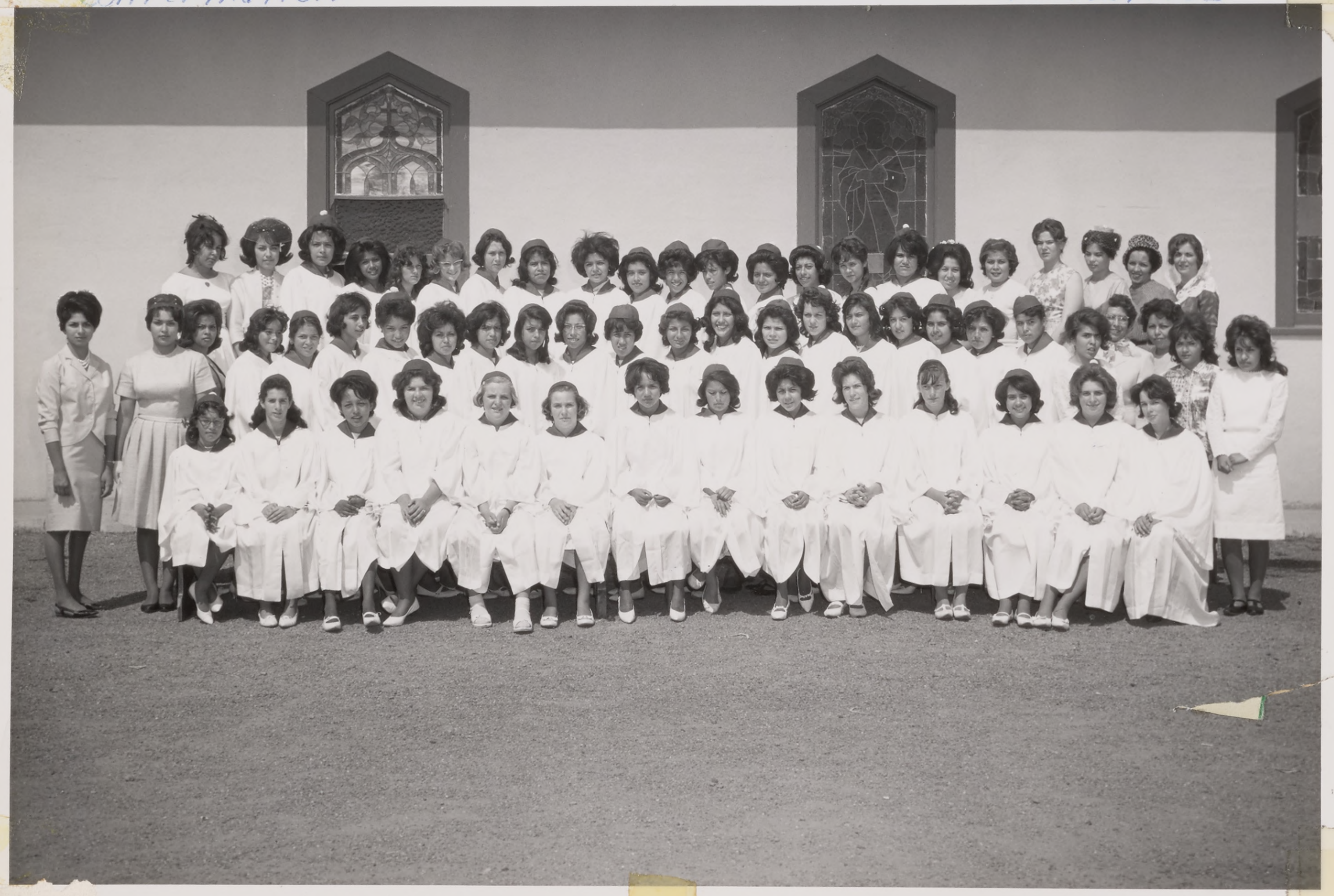
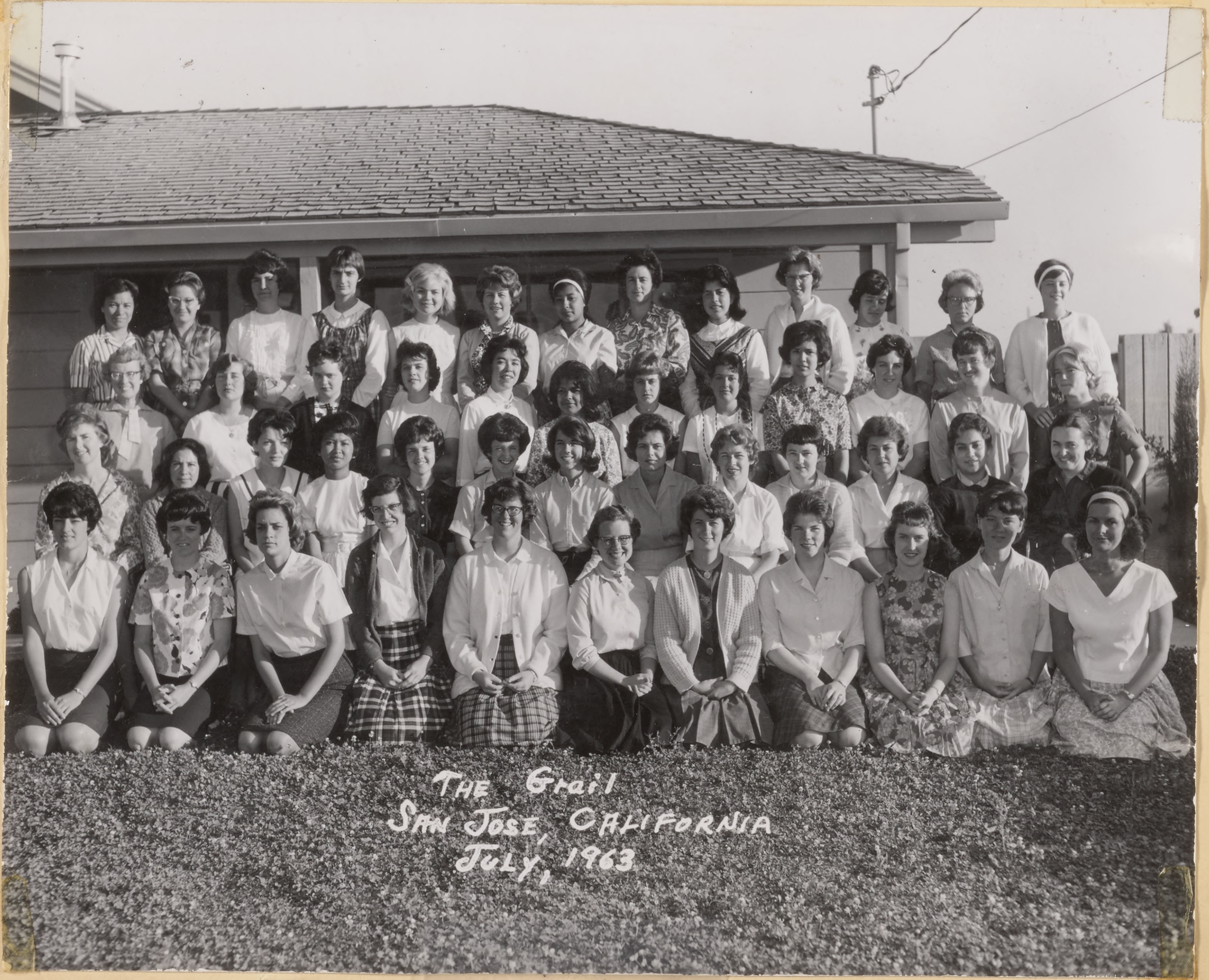


Confermation

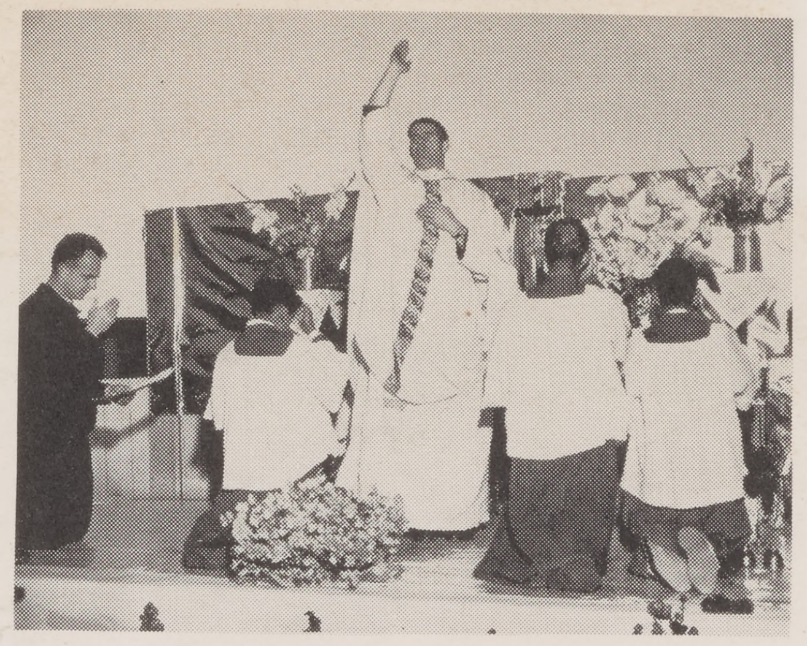
May 25, 1963





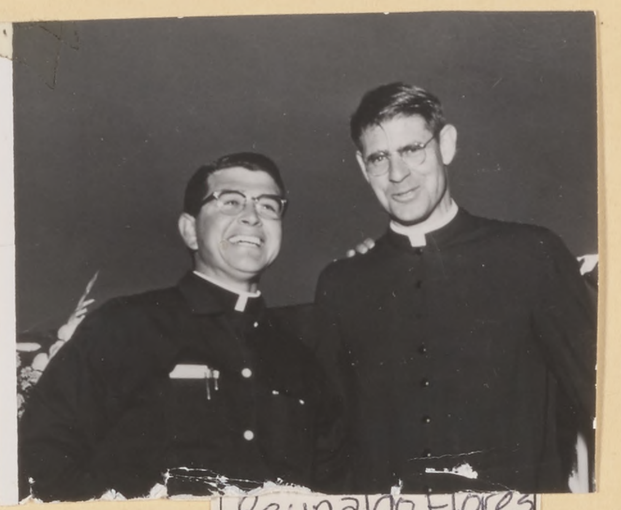
The Grail
San Jose, California
July, 1963

A BLESSED CHRISTMAS



EL PUEBLO DE SAN JOSE DE GUADALUPE

F. Donald McDonnell - outdoor Mass - about 1960



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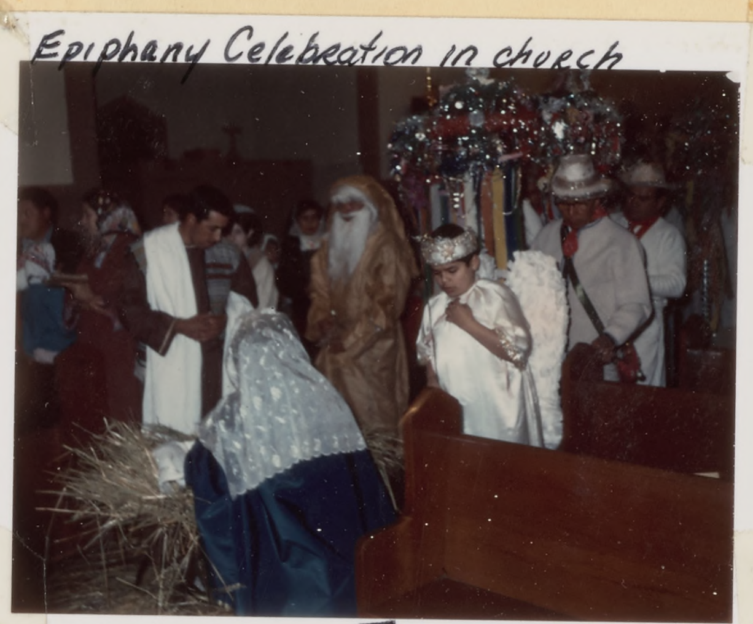

January 6, 1964

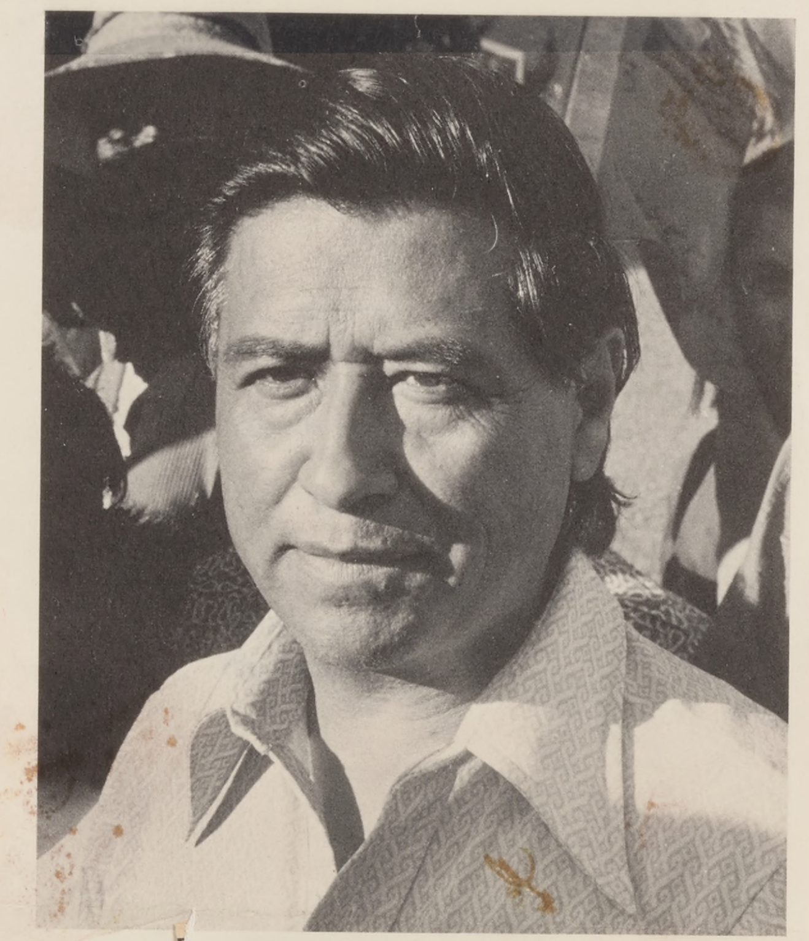

Photo by Ronald B. Taylor

6/14/63

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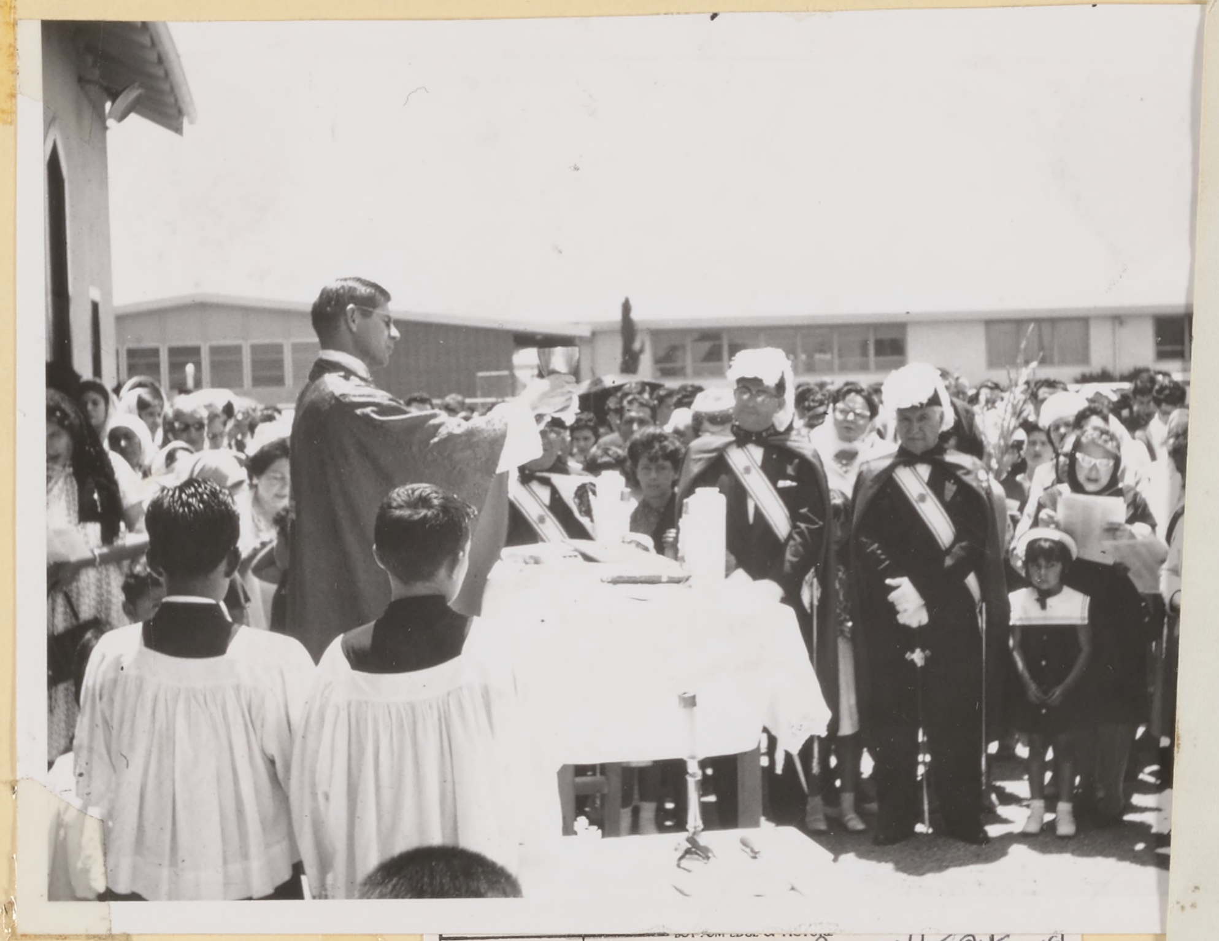

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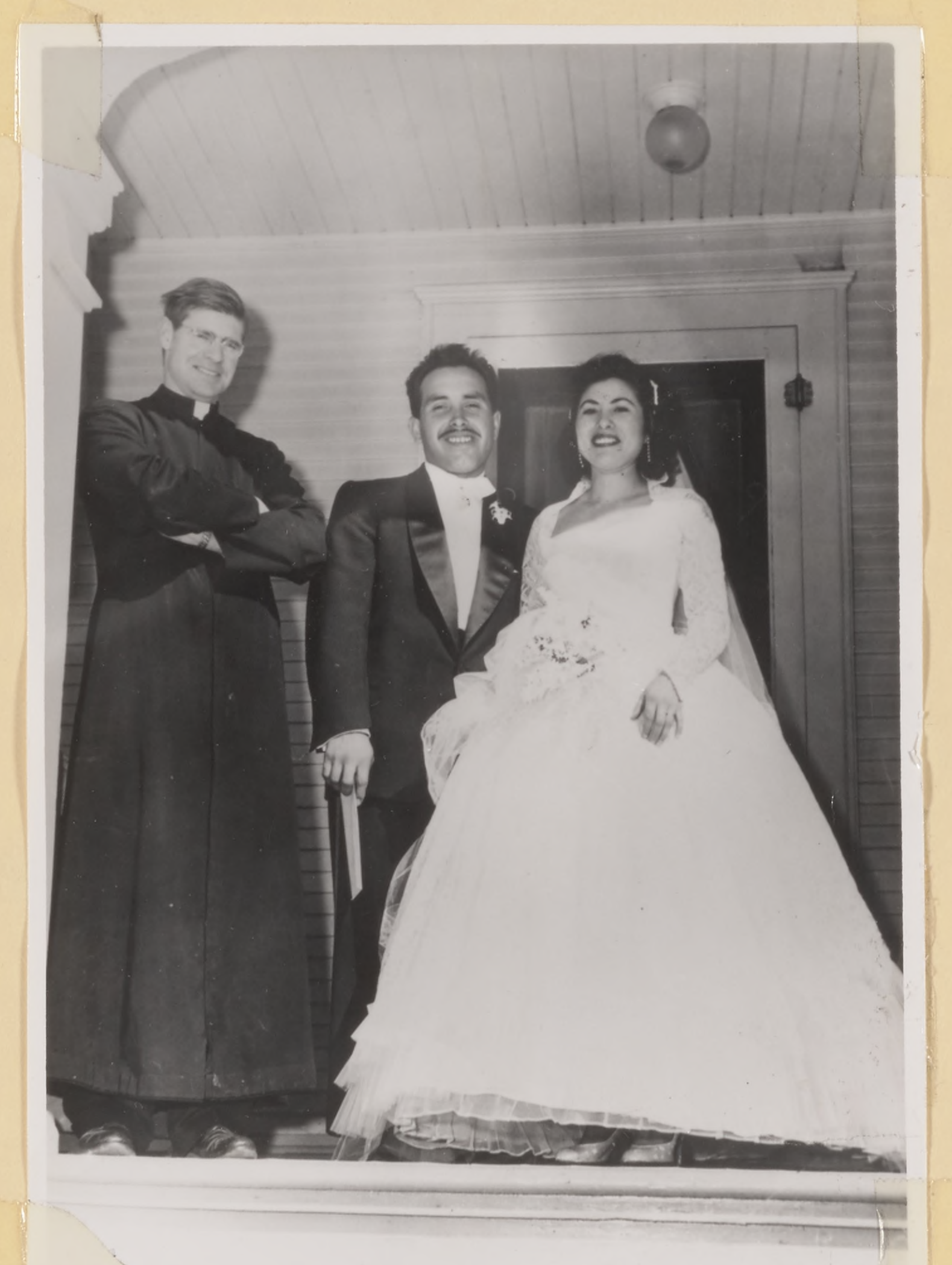
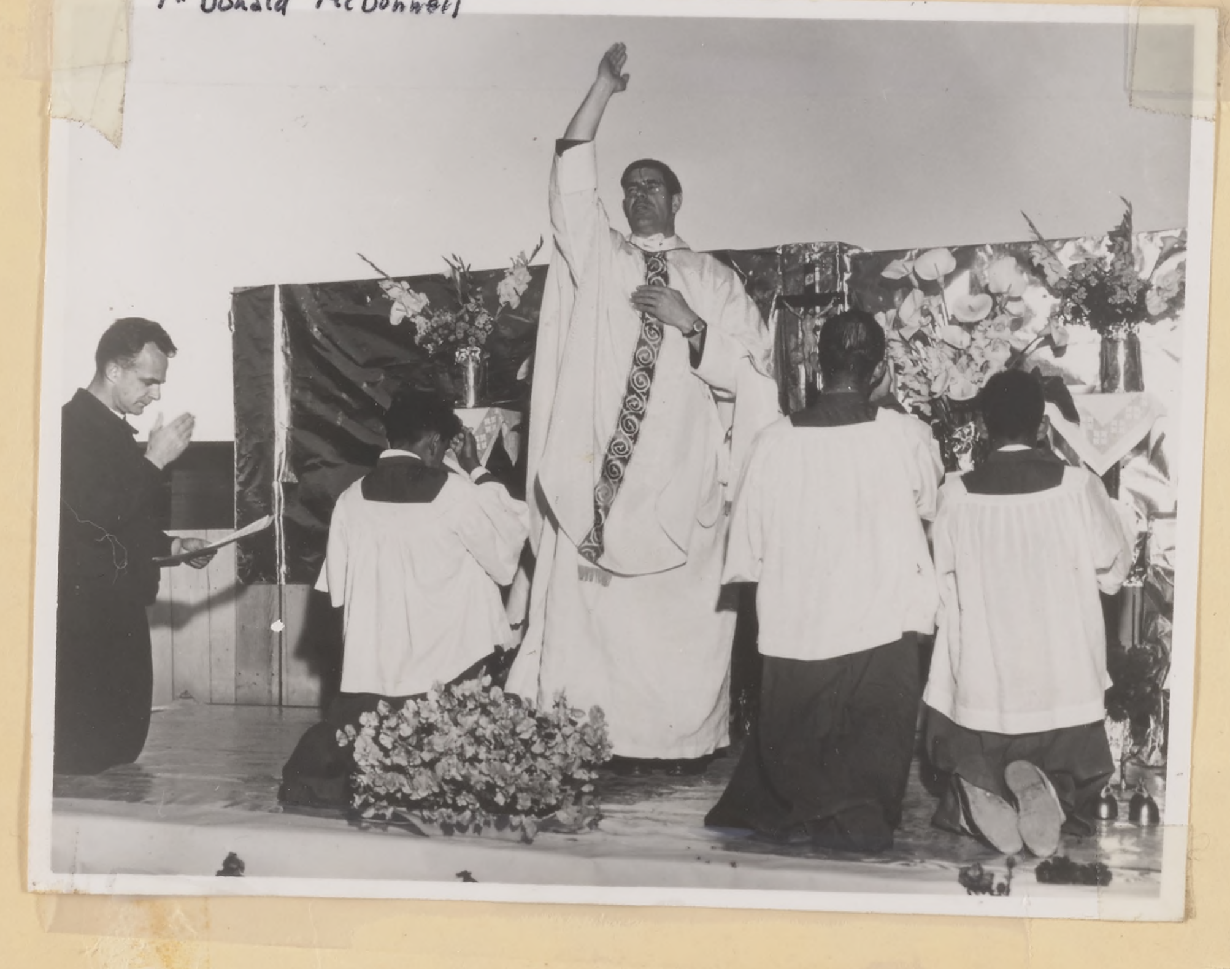


Victor & Juanita Cruz Wedding 2-28-58

Good Friday 1963

Fr Donald McDonnell



Radio KNUK NEWS 3-23-64

LAS CRUCES DE "SAL SI PUEDES"

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1964

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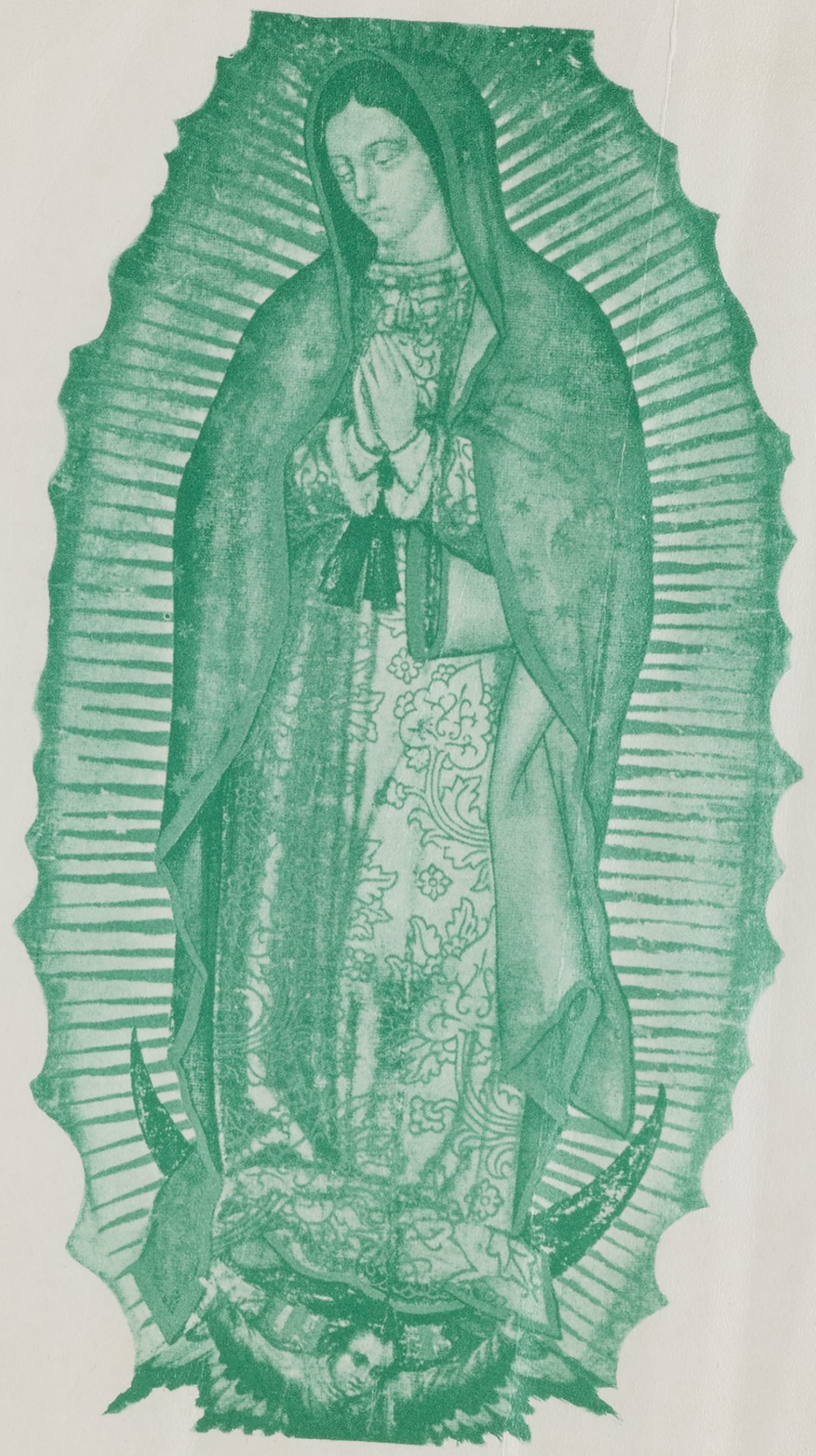
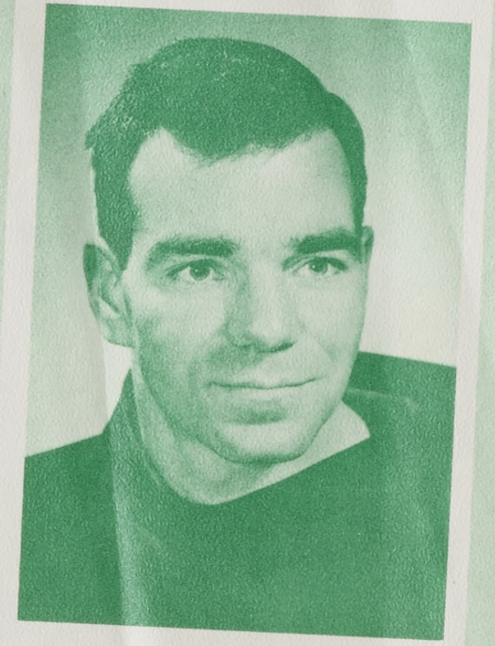


FR. ANTHONY O.F.M.
Pastor

"The purpose of our parish, as I see it, is to form a Christian community which will reflect the universal Church. Its chief function will be to worship God through Christ in the Mass. Its main means will be a strong parish family united through love. Non-Catholics are especially welcome and invited to all parish activities."

FR. ANTHONY, *Pastor*

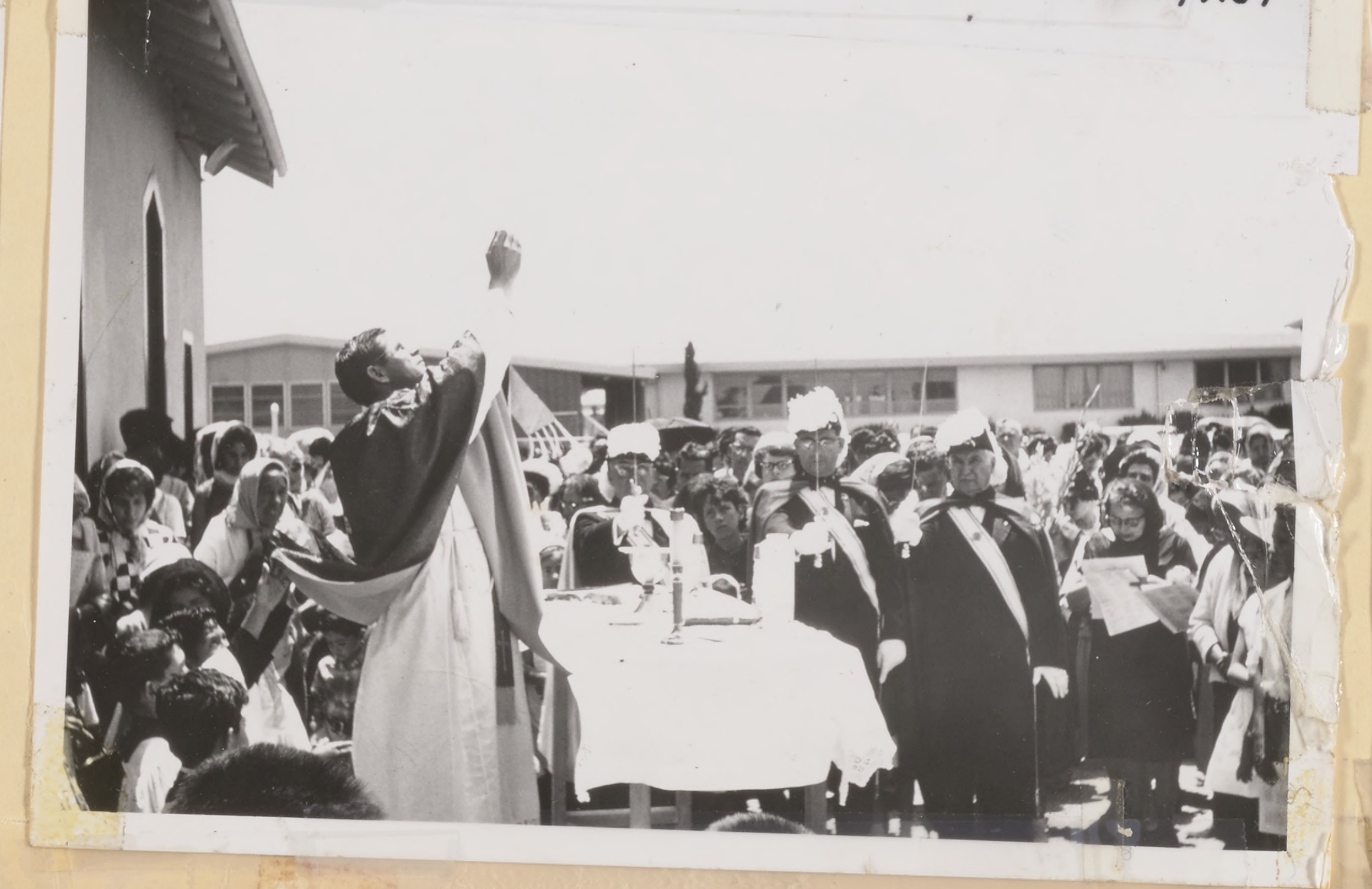
FR. GABRIEL O.F.M.
Assistant

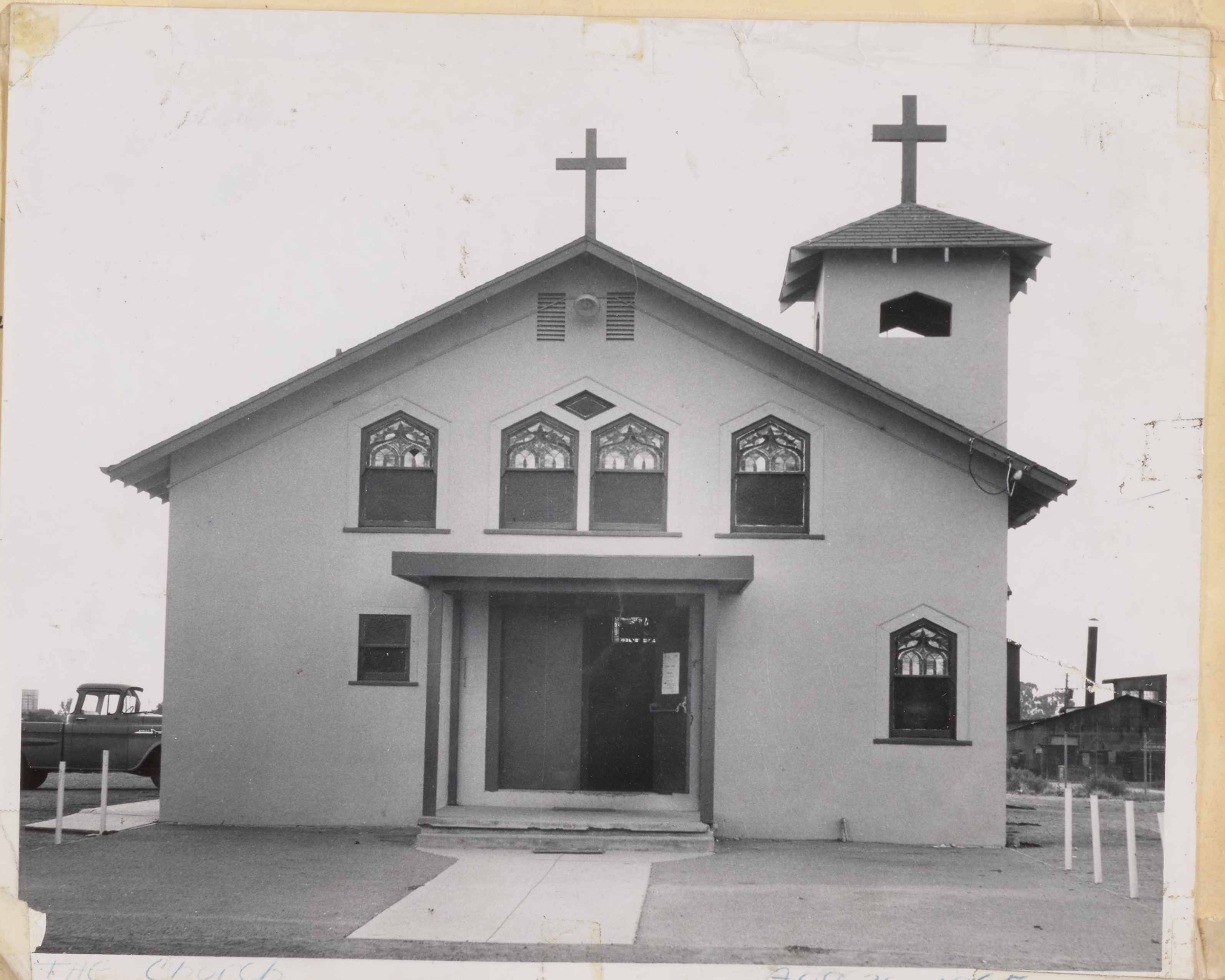


FR. CARLOS O.F.M.
Assistant

1964

FR. Donald McDonnell Fiesta Mass June 13, 1964





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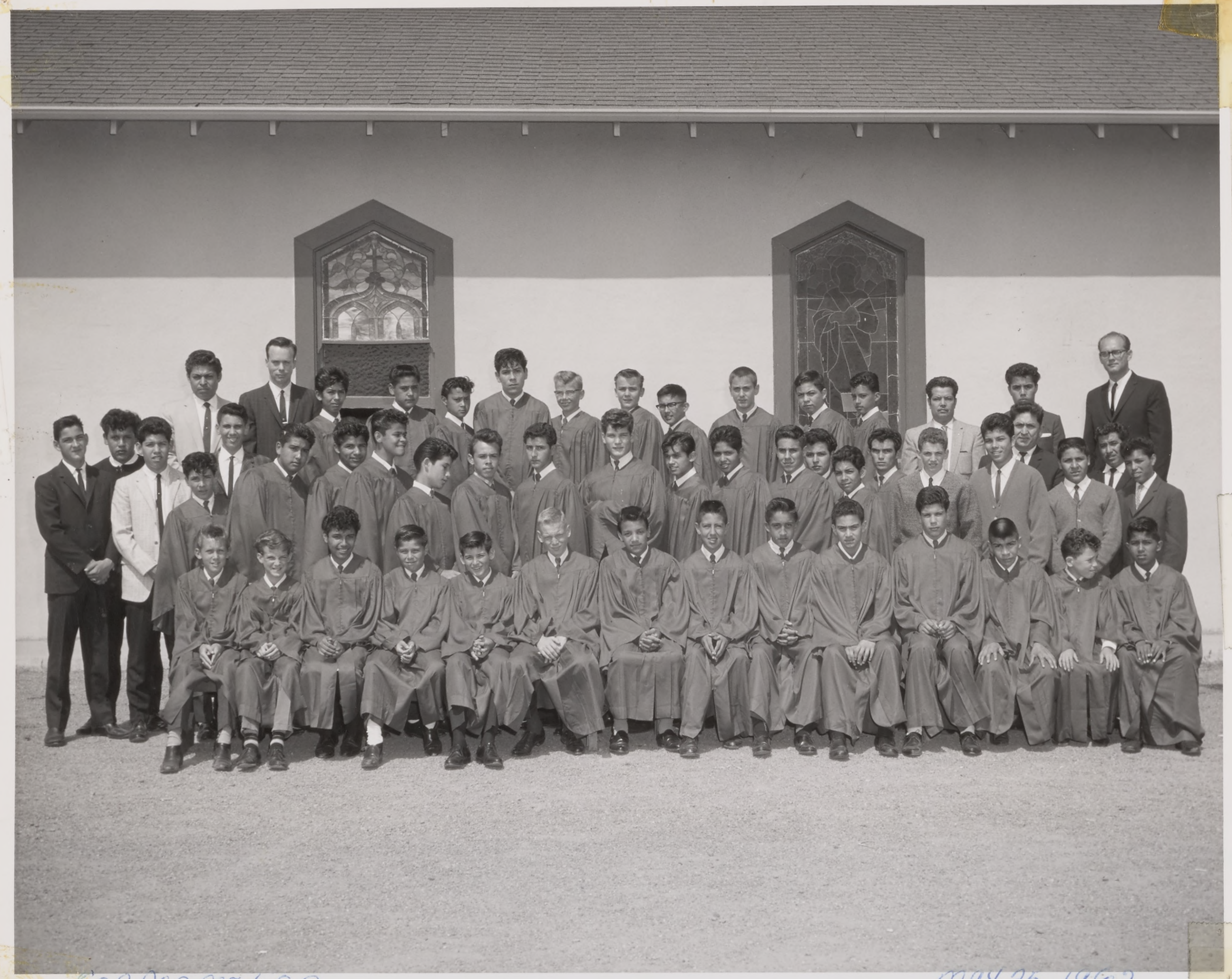

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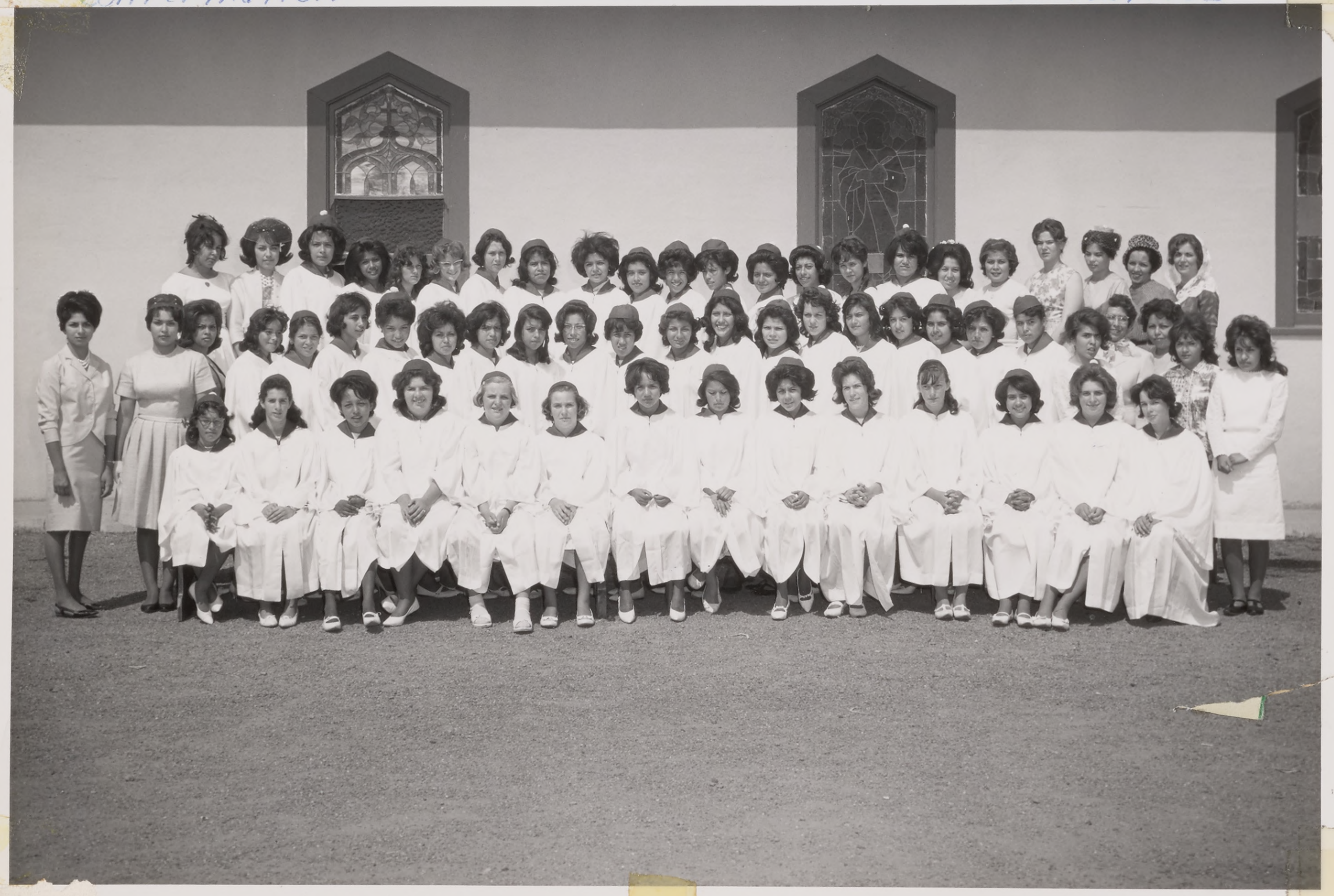

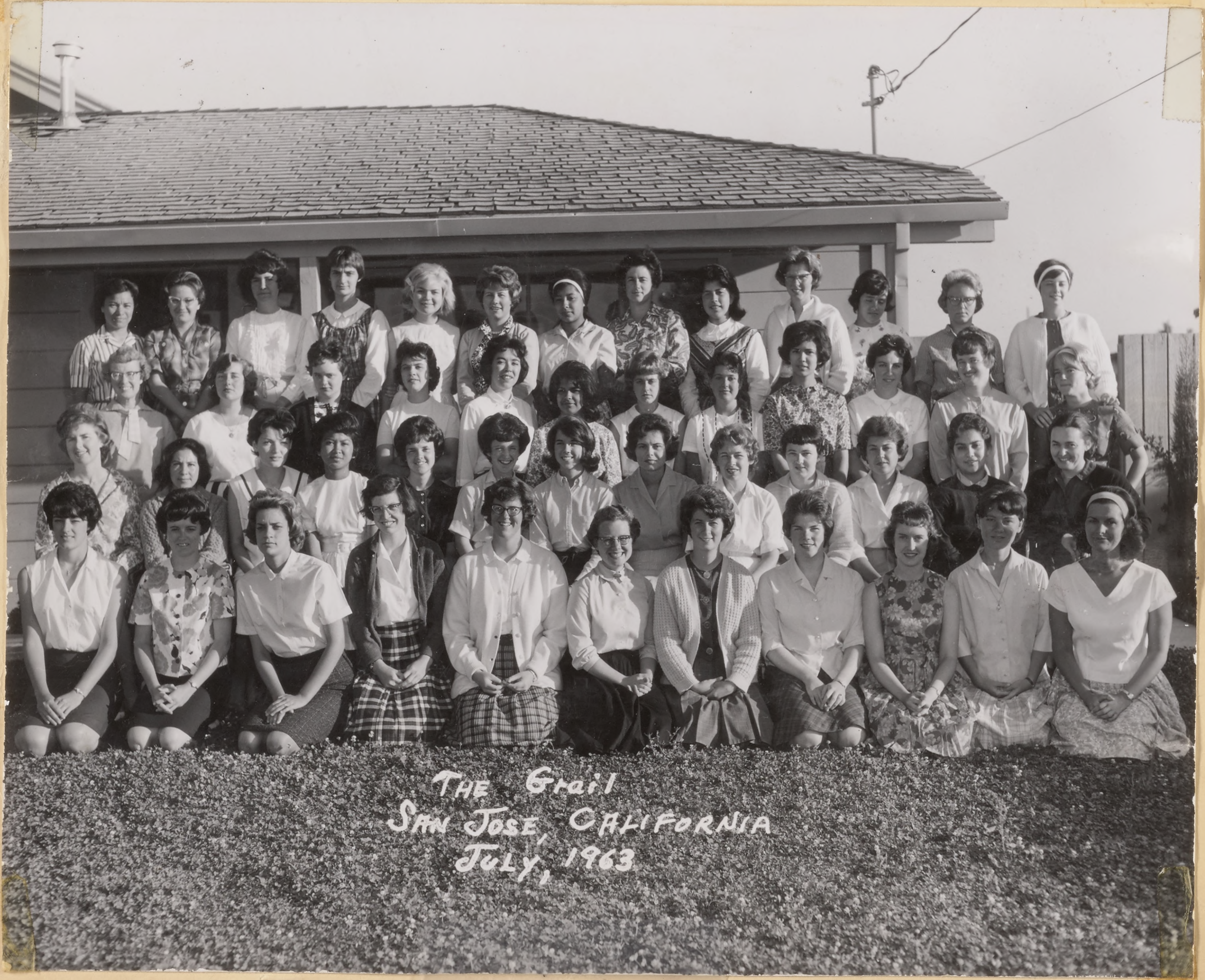

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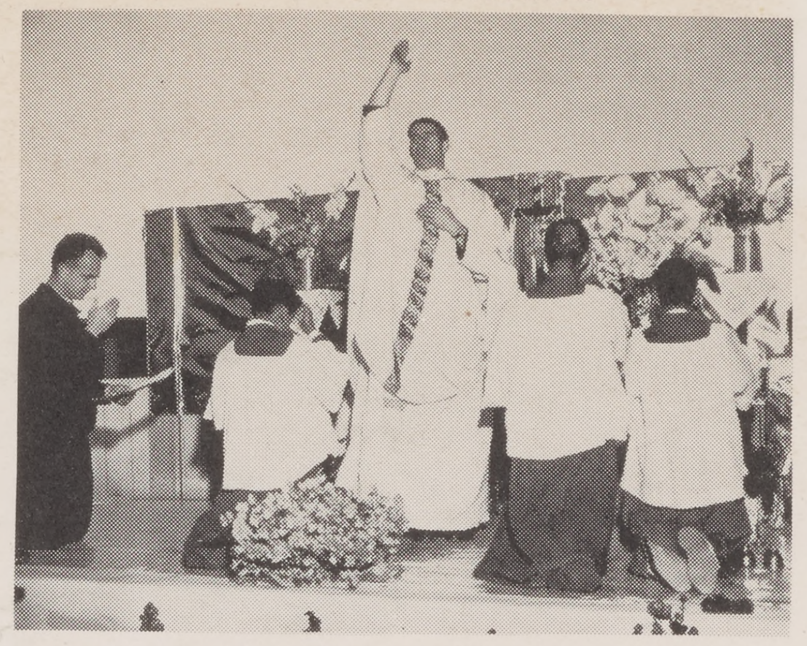

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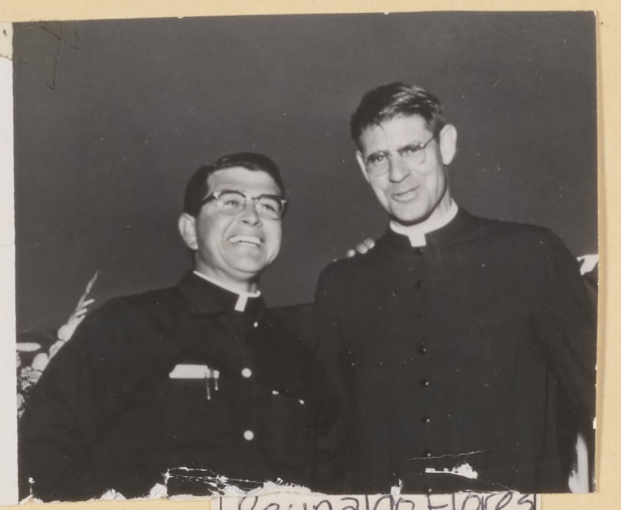

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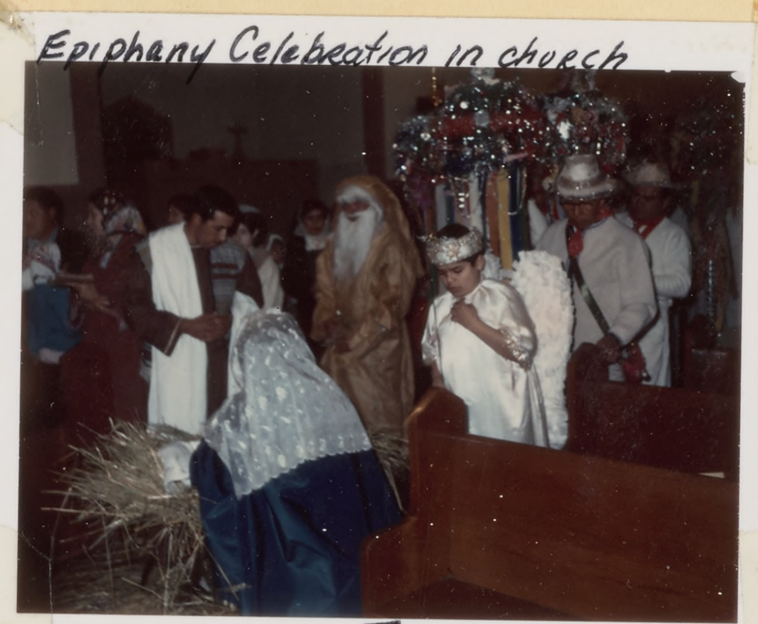

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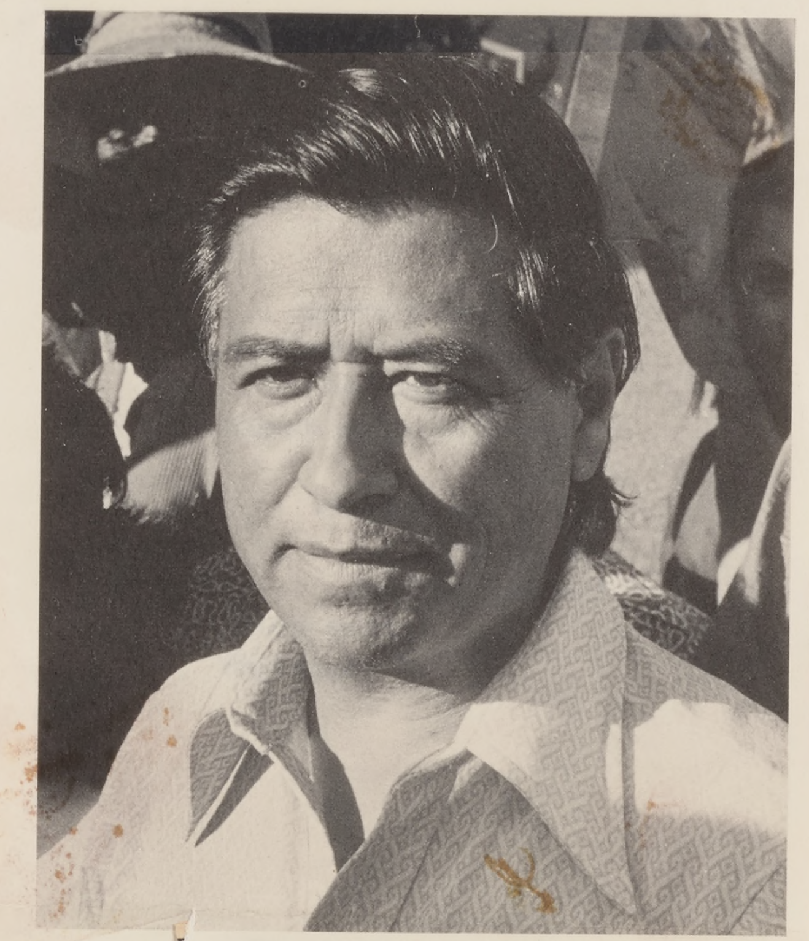

Photo by Rona l B. Taylor

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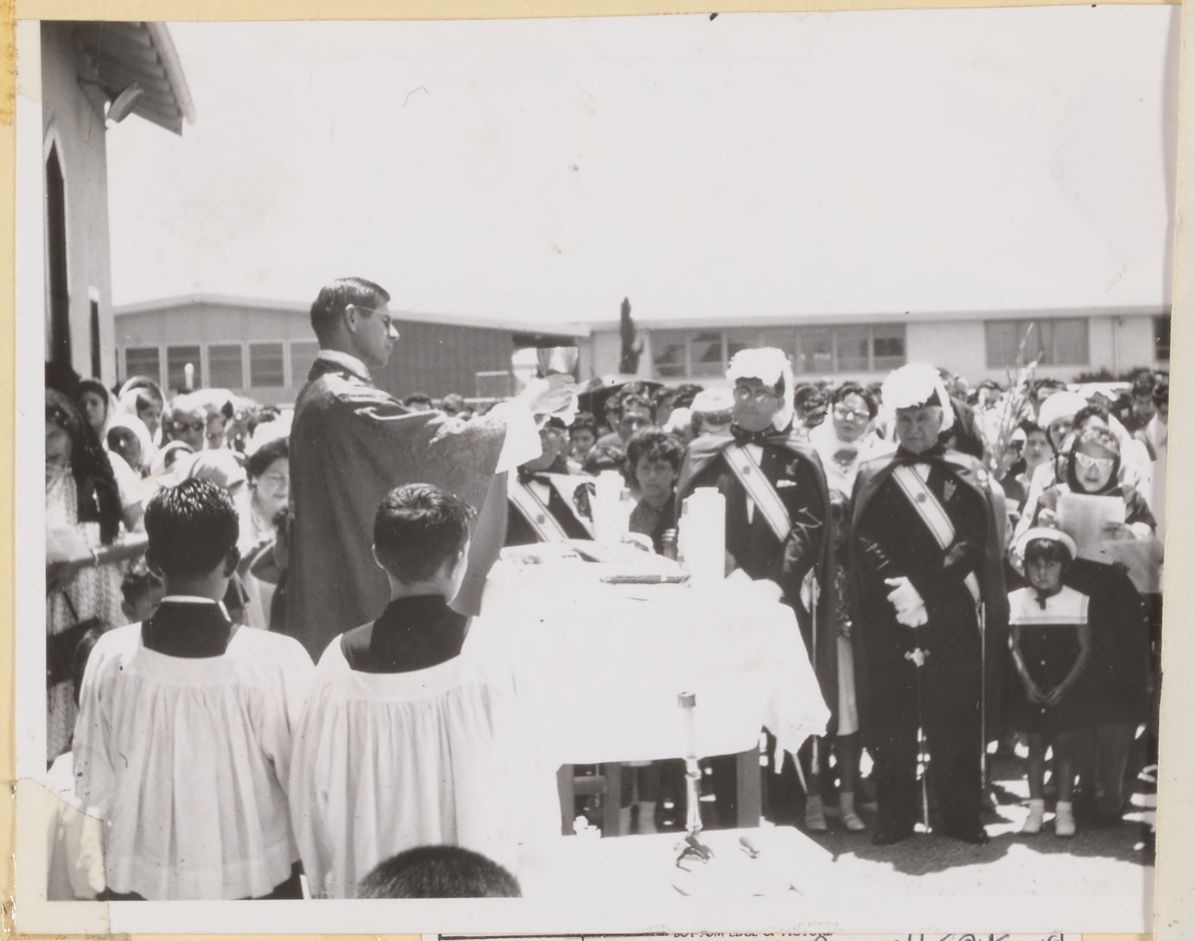

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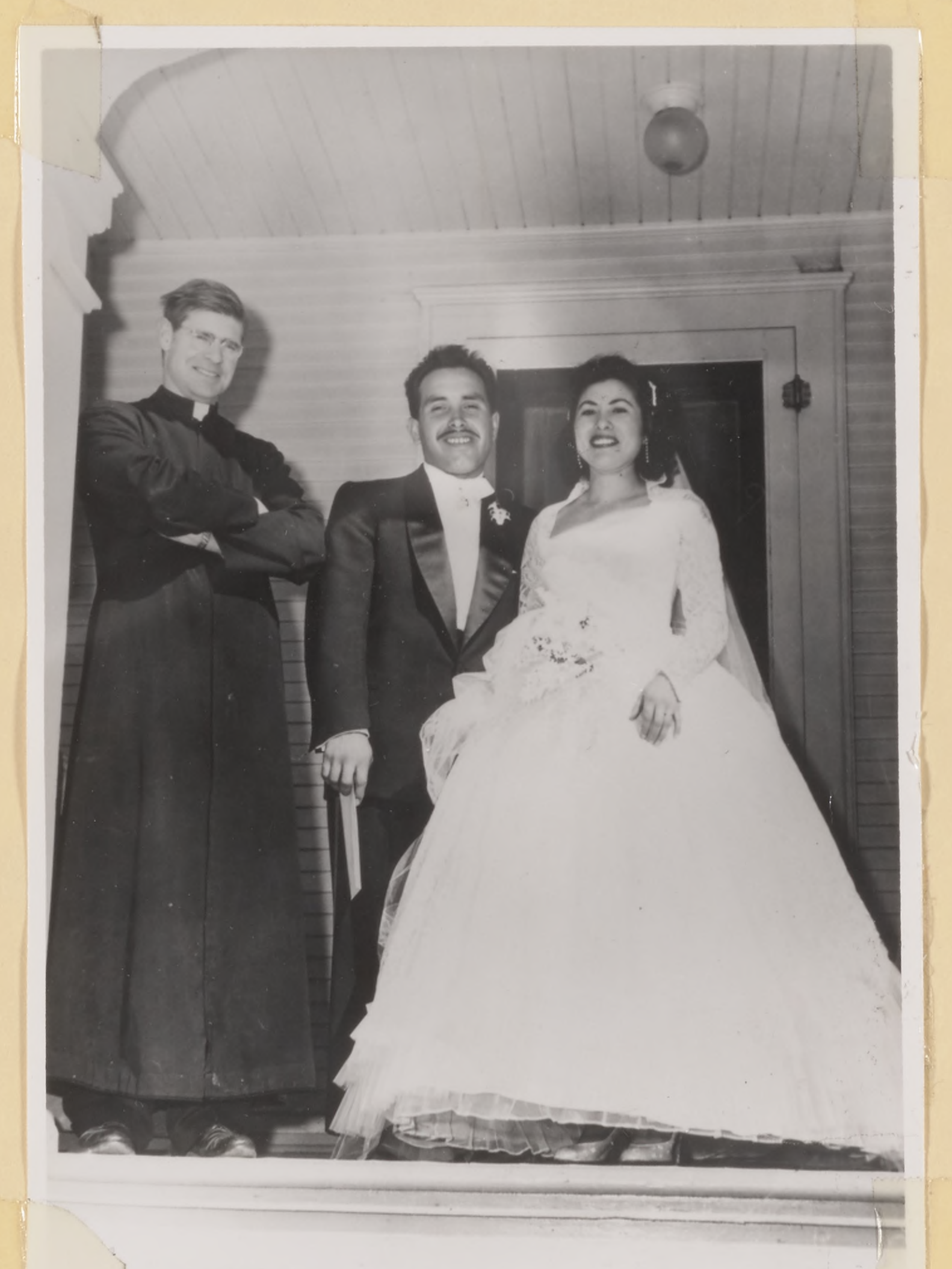

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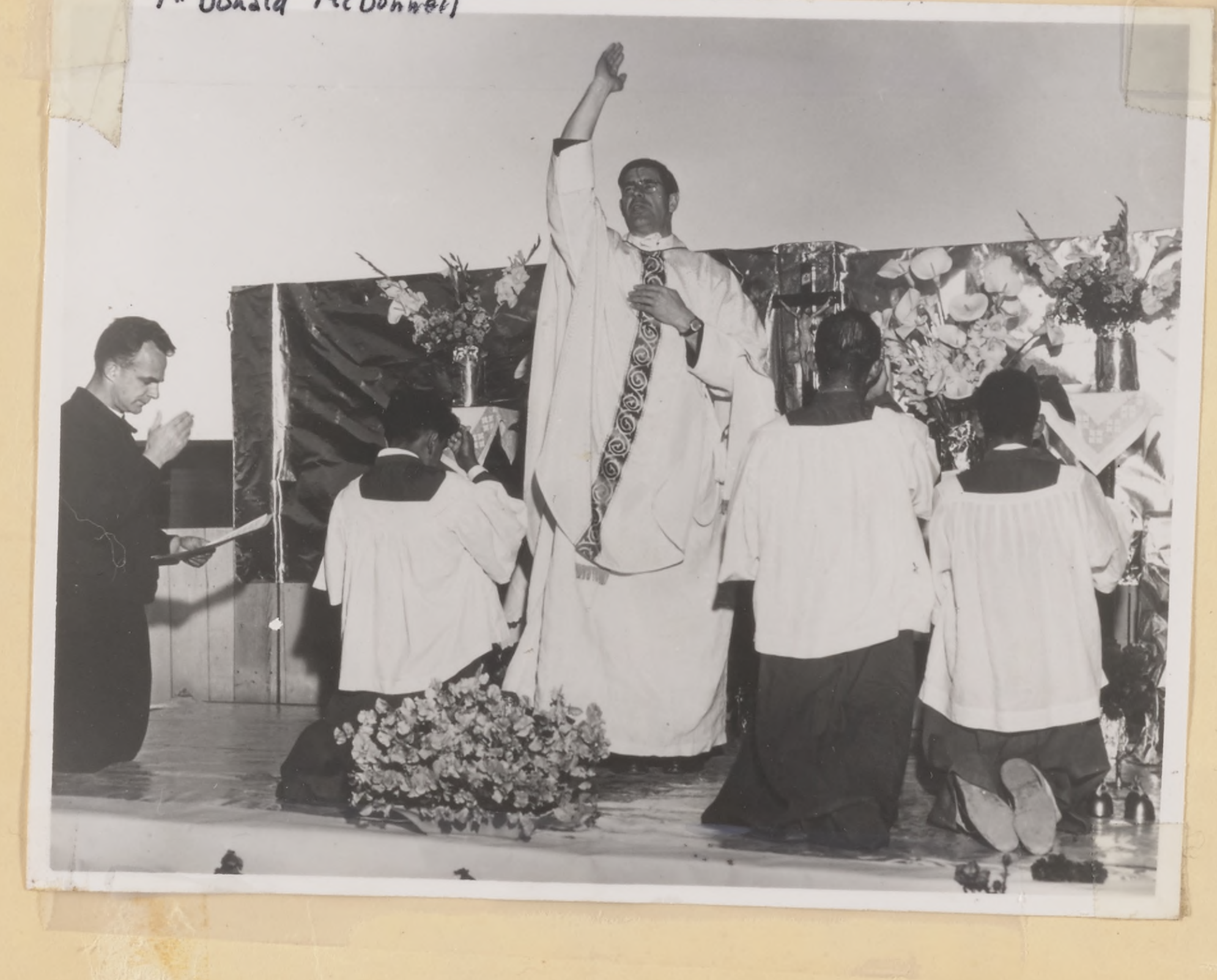
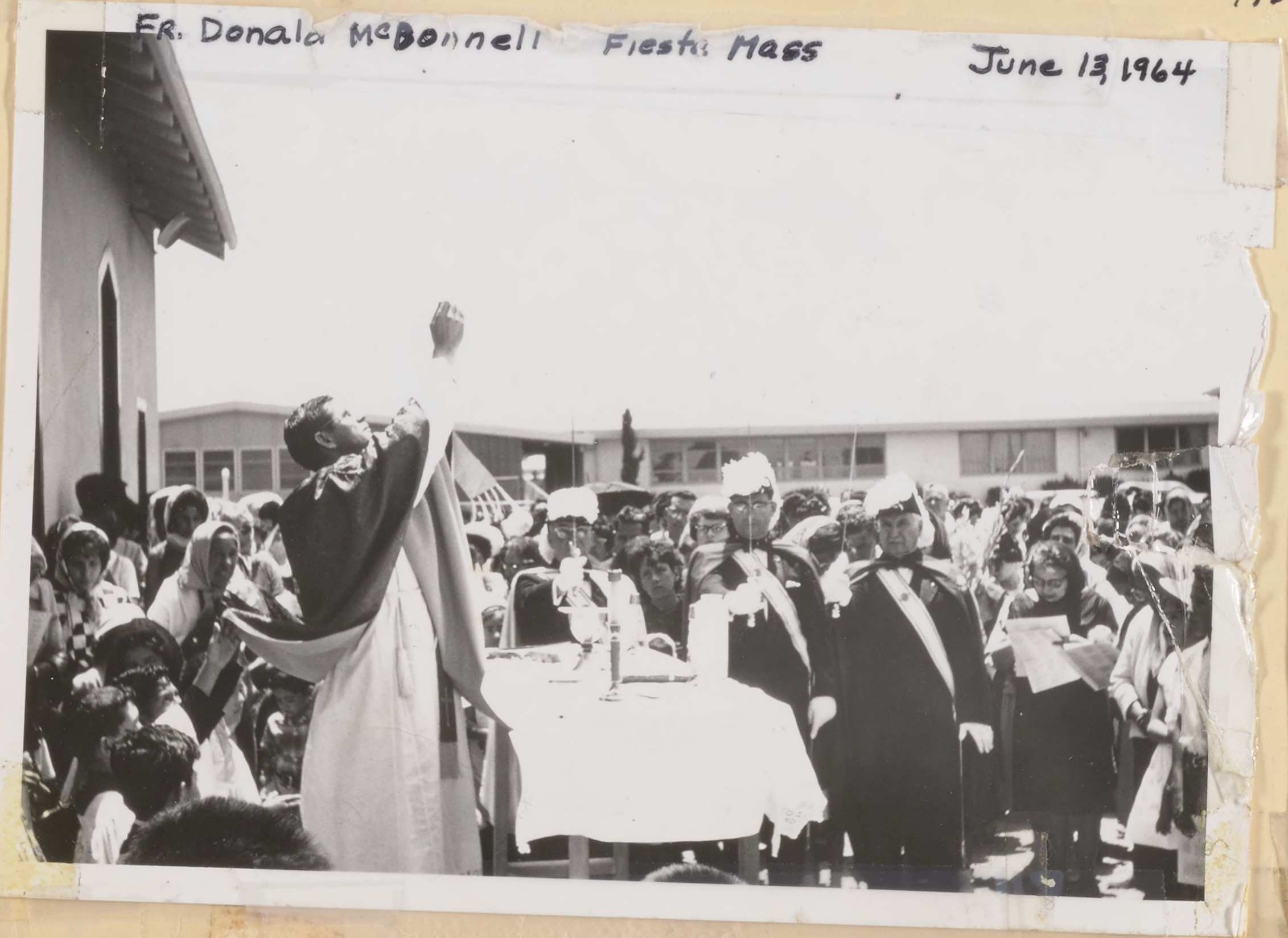


Fr. Donald McDonnell Fiesta Mass June 13, 1964

1964



Radio KNOK NEWS 3-23-64

964

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The Sacraments . . .

THE EUCHARISTIC SACRIFICE—Sunday Masses are at 8, 9, 10, 11, 12:15 and 7:30 p.m. At the 8 and 10 the sermon is in Spanish. On weekdays the Mass is at 6:30 and 8 a.m. On first Fridays Mass is at 6:30, 8, 9 a.m. and at 7:30 p.m.

CONFESSIONS are heard on Saturdays from 3 to 5 p.m. and 7 to 9 p.m. They are also heard daily at the 8 a.m. Mass. Special request can be at any other time, especially for the sick.

BAPTISMS are by appointment and are held on Saturdays at 4 p.m. and on Sundays at 2 p.m.

MARRIAGES must be arranged with the priest at least one month ahead of time. If possible, bring your baptismal and confirmation record with you.

THE SICK—Call the priest at any time for visits to the sick or for confession. Do not wait until the person is seriously ill. Communion is normally brought to the sick and shut-ins on First Fridays. Meet the priest at the door with lighted candle; arrange a table with two candles, a crucifix, a glass of water, and a spoon.

CONFIRMATION is administered normally once a year; preparation must be made in advance through special instructions.

FUNERALS are arranged by a visit with the priest before other arrangements have been made.

The School of Religion . . .

The most important of all parish organizations is the Confraternity of Christian Doctrine (CCD). Men and women help to teach the over 1200 children that we have in the parish in both elementary and high school levels.

ELEMENTARY SCHOOL LEVEL:

a) **Saturday Classes:** 1st & 2nd Grades: 10:00 a.m.
3rd & 4th Grades: 11:15 a.m.
5th to 8th Grades: 2:00 p.m.

b) **The Neghborhoods:**
Three neighborhoods have their own program:
1) the Whitton Street area
2) the Basch Street area
3) the Lochridge Street area.
Classes begin at 9:45 a.m.

c) **Released Time:** At a parent's request, a child may be released during public school time for some fifty minutes of religious instruction.

HIGH SCHOOL OF RELIGION: Classes are held on Mondays and Tuesdays at 7:30 p.m. in the parish center for all boys and girls of high school age.

This INFORMATION BULLETIN is presented to you with the assurance that you are welcome in OUR LADY OF GUADALUPE parish, and provide you with informmation that will enable you to share fully in all phases of parish life.

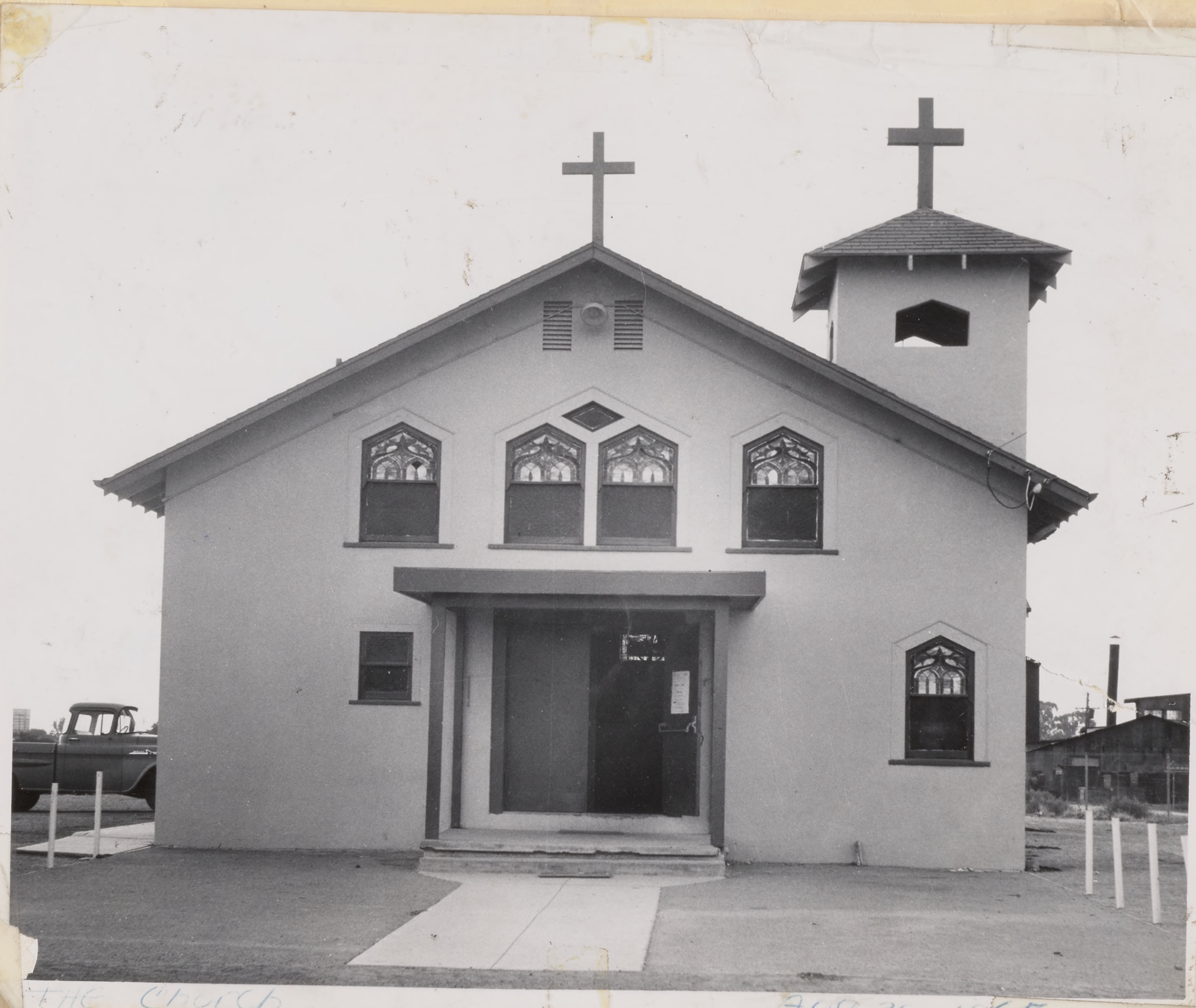
Parish History . . .

The parish was formally established June 27, 1962 by Archbishop Joseph T. McGucken and accepted by the Franciscan Order, one of the largest missionary Orders in the Church. Previous to that a strong and vigorous community had been built up by Father Donald McDonnell. In 1950, Father Louis Kern, S.J., assistant at Holy Family, had begun a successful apostolate among the Spanish speaking of East San Jose. Shortly after that, Father McDonnell of St. Patrick's began to build up what later became the "Guadalupe Mission" and later parish. The old St. Martin's church was moved on to the Kammerer Avenue property and opened its doors on October 18, 1953.

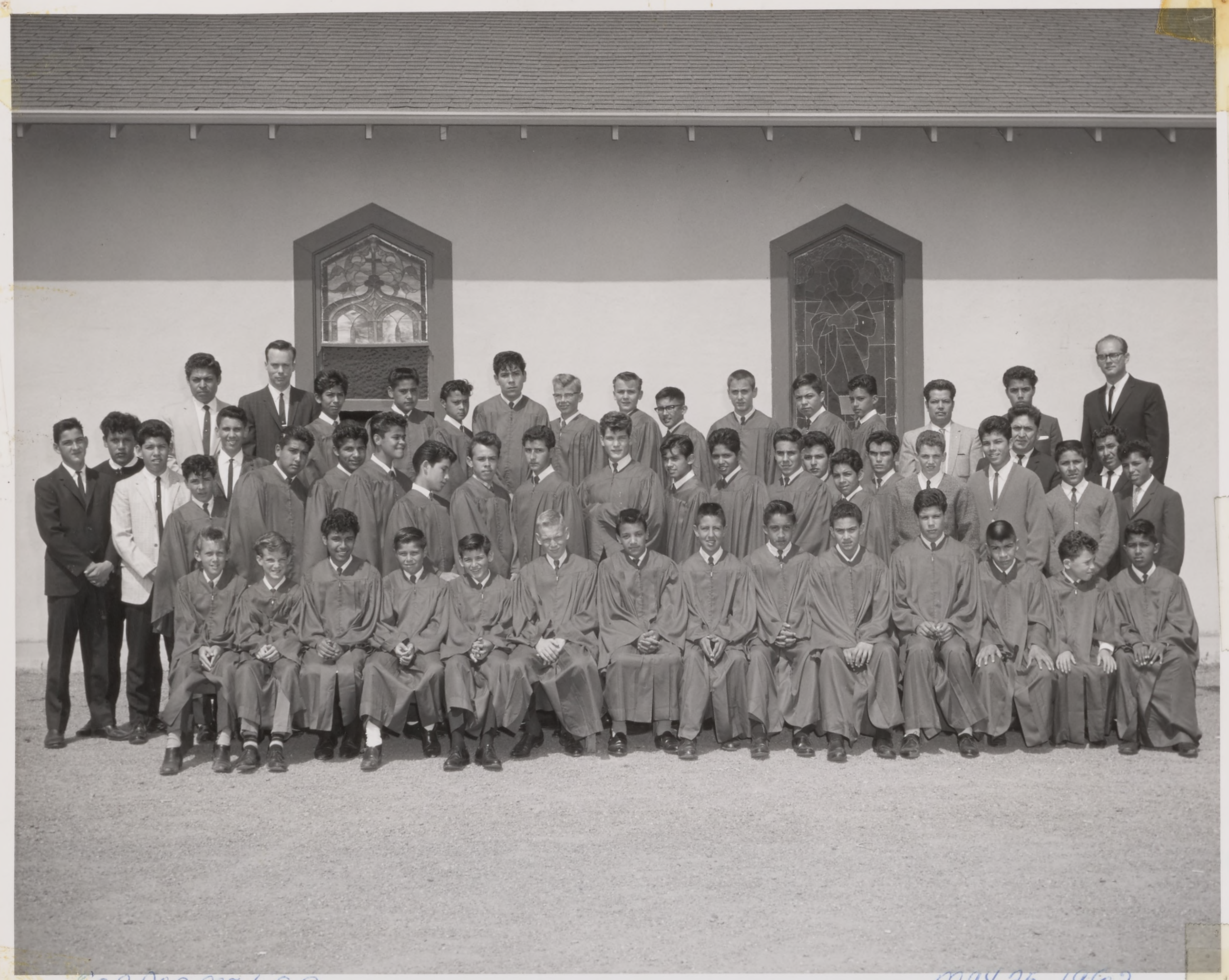
It became evident soon after the beginning of the parish that the present buildings would be inadequate due to the large crowds attending all functions. In addition to this, the new Junipero Serra Freeway will soon take all parish properties on Jackson Avenue. Thanks to Divine Providence the parish was able to acquire nine and a half acres next to the church between Kammerer and East San Antonio streets. It is on this property that the new parish church, rectory and parish center will be built. The new church will be centrally located for the majority of parishioners and easily accessible from all corners of this new parish.

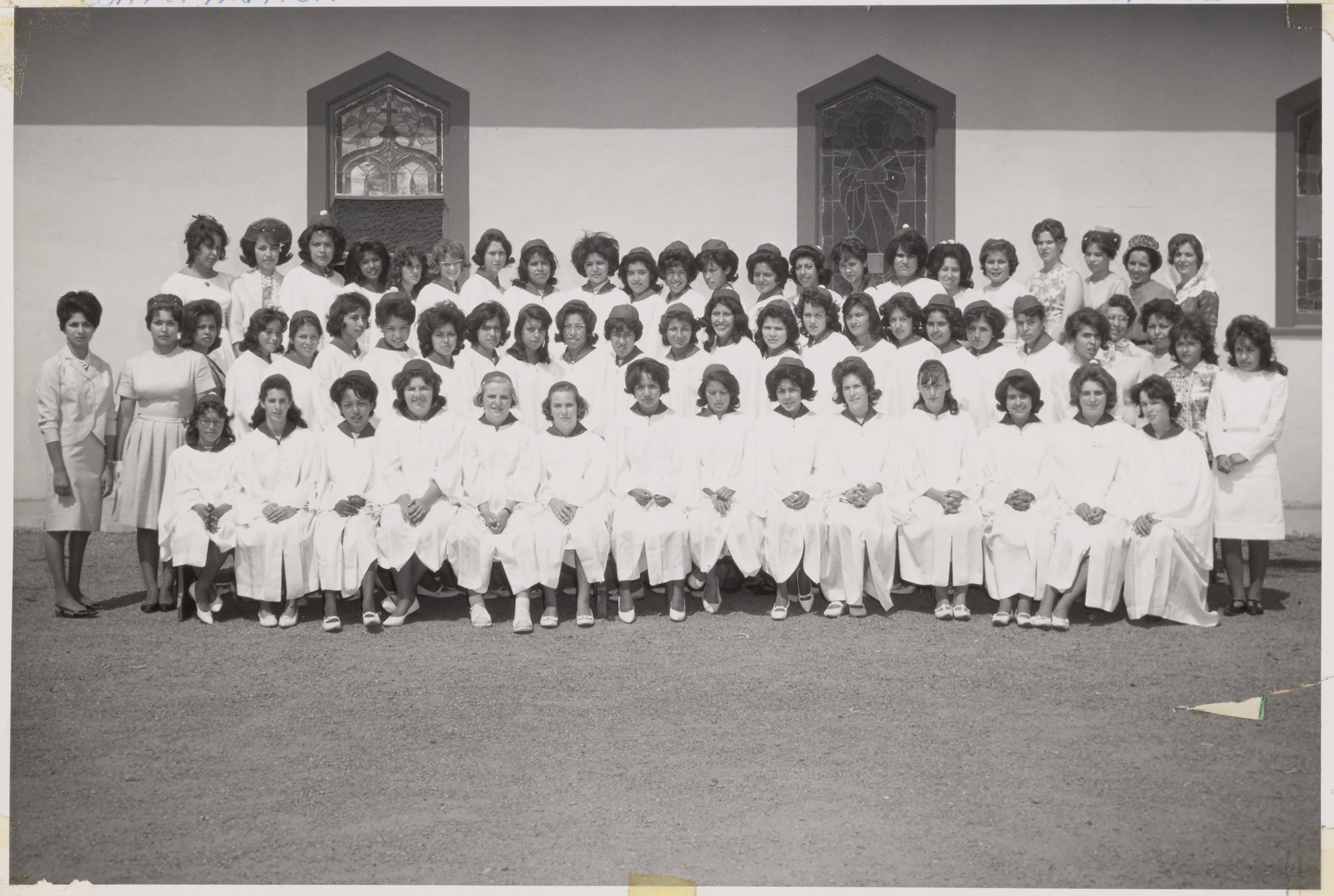
RECTORY

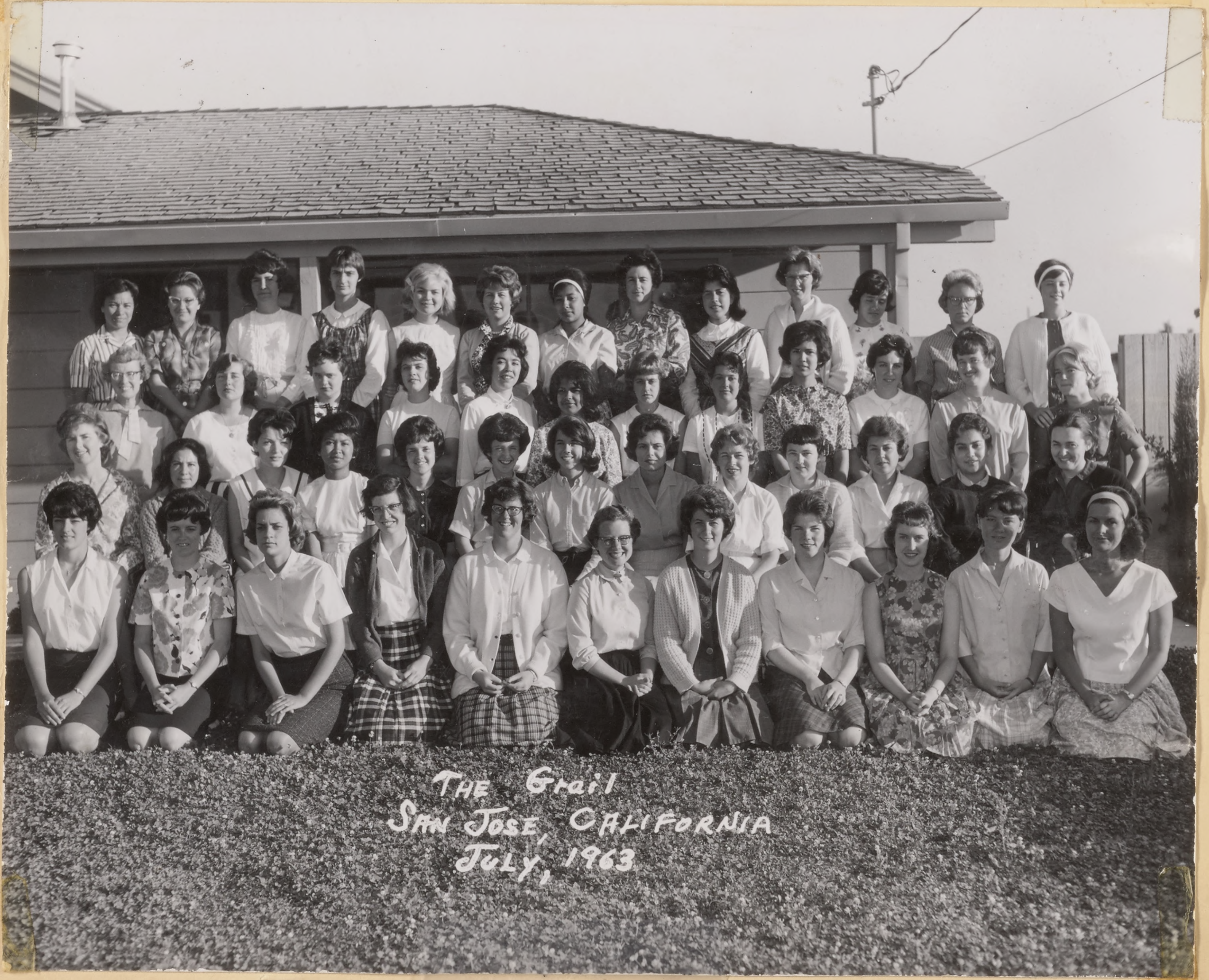
TREMONT HALL



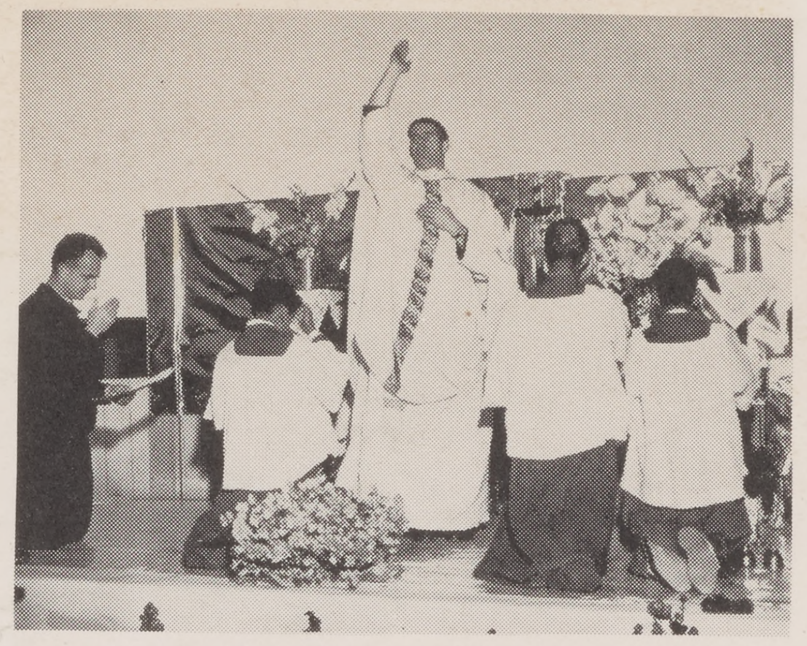
The Church Aug 20, 1965


Confermation May 25, 1963

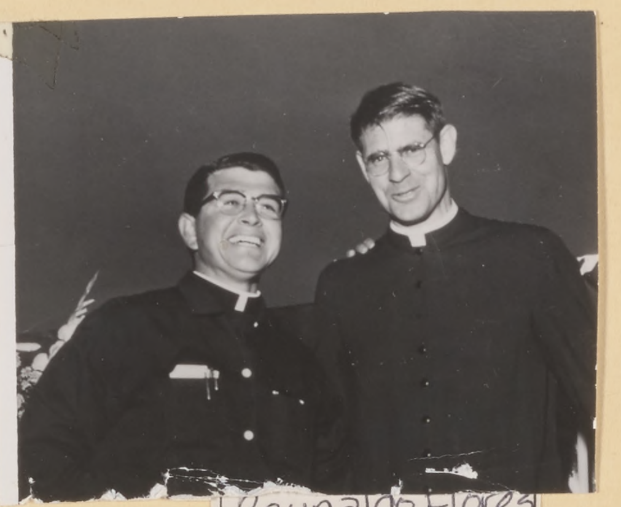



The Grail
San Jose, California
July, 1963

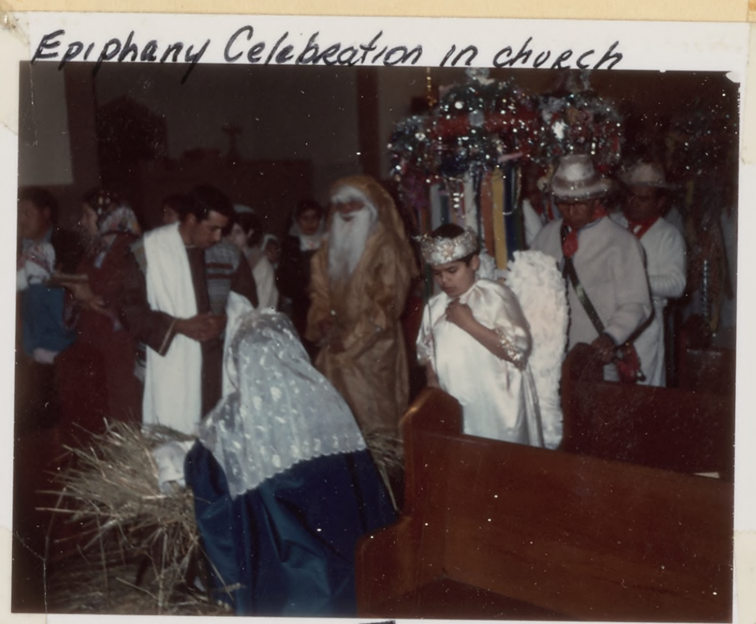
A BLESSED CHRISTMAS


EL PUEBLO DE SAN JOSE DE GUADALUPE

F. Donald McDonnell - outdoor Mass - about 1960


Reynaldo Flores
Donald McDonnell

Epiphany Celebration in church


January 6, 1964

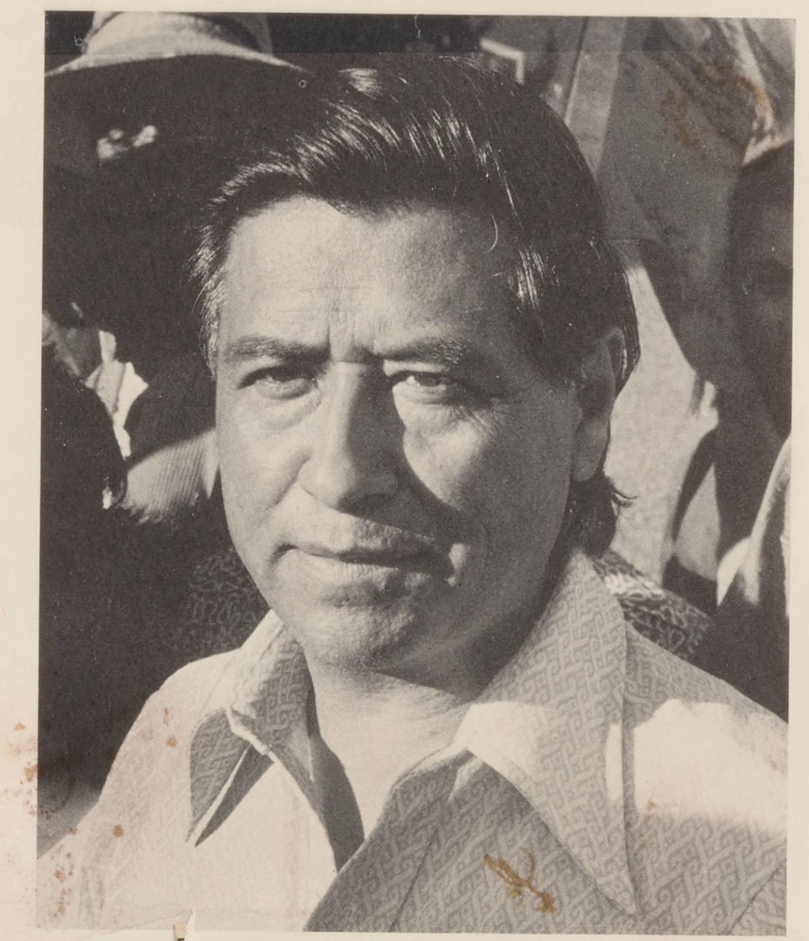


Photo by Ronald B. Taylor

6/14/63

Archdiocese of San Francisco

OFFICIAL

MONDAY, JUNE 17—Menlo Park, St. Patrick's Seminary: Second week of Clergy Retreat.

The Reverend Fathers who have been directed to attend the exercises of the second week of the retreat are expected to arrive at St. Patrick's Seminary, Menlo Park, BEFORE 5:30 p.m. on MONDAY, JUNE 17.

His Excellency, the Most Reverend Archbishop, has announced the establishment of Holy Spirit Parish, Almaden, Santa Clara County, which includes St. Anthony's Mission, Almaden, and the appointment of Rev. Thomas F. Murray as Pastor.

His Excellency has also made the following appointments:

Right Rev. James M. Murray — Secretary to the Archbishop for Charities.

Rev. James B. Flynn—General Director of Catholic Charities.

The boundary lines of the new Parish of the Holy Spirit, Almaden, are as follows:

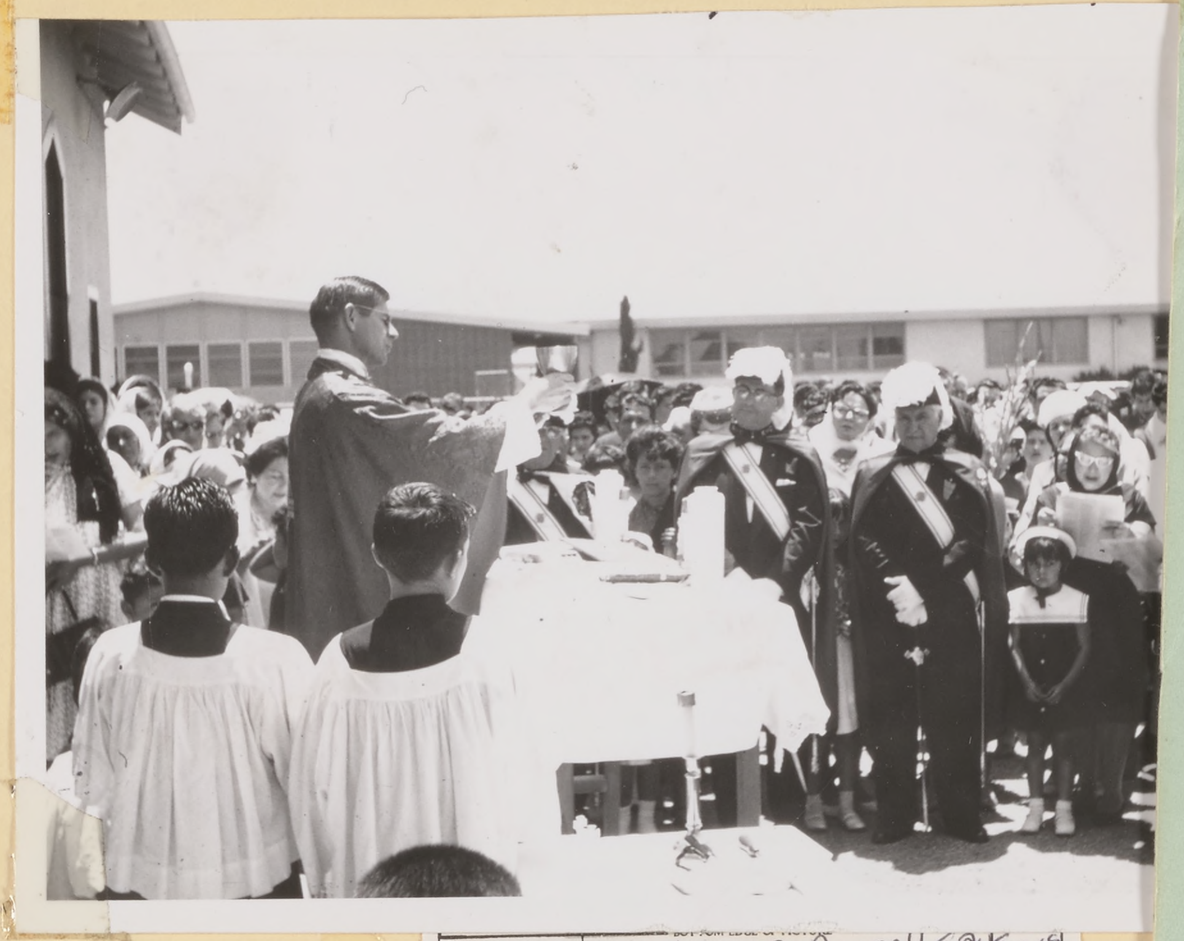
NORTH: Start at Dent and Branham. Branham to Almaden Road, to Narvais Road. EAST: Narvais to Ogan Avenue, to Pearl, to Downer, to Cottle, to Monterey Road. SOUTH to Monterey Road to Metcalf, and thence in a straight line to Loma Prieta. WEST: Loma Prieta to Santa Cruz County line, to projection of Harwood, to the intersection of Shannon and Hicks Road, to Kooser Road, to Dent, to Branham.

The revised boundary lines of St. Patrick's Parish, San Jose, are as follows:

SOUTH: Tully to Monterey Highway, to Hillsdale, to Narvais, to Branham, to Almaden Road. WEST: Almaden Road to San Jose Avenue, South Fifth to Nimitz Freeway. NORTH: Nimitz Freeway to Bayshore. EAST: Bayshore to Tully.

The revised boundary lines of St. Frances Cabrini Parish, Cambrian Park, are as follows:

NORTH: Bascom and Foxworthy to Kirk. EAST: Kirk to Branham, to Dent, to Kooser, to Hicks, to Shannon. SOUTH: Shannon along projection of Harwood Road to Blossom Hill Road, to Camino del Cerro, to Los Gatos-Almaden Road, to Bascom. WEST: Bascom to Foxworthy.



CCD-407	9	Fr. McDonnell says Mass outdoors #26 June 1964 6/1/63	5.86
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Victor & Juanita Cruz Wedding 2-28-58

Good Friday 1965

Fr Donald McDonnell

Radio KIOK NEWS 3-23-64

LAS CRUCES DE "SAL SI PUEDES"

Por el Padre Antonio Soto, O.F.M.

964

sin Cristo resucitado y victorioso. Que no estén satisfechos de imitar a Cristo en su sufrimiento viviendo en pobreza; que no dejen a sus hijos crecer sin educación y ambición; que no estén satisfechos con la situación en que viven, sino que tengan el espíritu de Cristo resucitado y con este espíritu conquisten sobre su ambiente decaído. Que las fuerzas del mal, sea en la religión o en lo moral, o en la economía, se pueden vencer con el espíritu de los primeros cristianos, porque es el espíritu de Cristo glorioso y vencedor.

Si Puedes". El nuevo freeway va destruir el mero corazón de "Sal Si Puedes" cuando pase por donde ahora están las calles Summer y Tremont. La necesidad de hallar nuevas casas, de organizarse para luchar por sus derechos, quizás hará que la gente pase por un verdadero camino de la cruz en perder todo lo que tienen. Pero de una cosa hay seguridad: la memoria de comunidad creada por las "Cruces de Sal Si Puedes" les dará la esperanza de que ellos también pueden conquistar como Cristo lo hizo.

Parish Council . . .

Our Lady of Guadalupe parish follows the principle that it is the responsibility of priests and people working as a team. Elected representatives of the parish form a council with the priests to administer and guide the parish in all phases. The Parish Council consists of forty-five representatives, fifteen of whom were elected by the parish societies, fifteen by the parish at large, and fifteen by the parish priests. It meets every third Friday at 8:00 P.M. and its meetings are open to the public.

The Offertory Program . . .

This program is an educational one as well as an invitation to every parishioner to become active in the parish family. It includes a commitment to apostolic action, programs of adult religious education, welcome of new parishioners through the system of "Little Parishes" within the large one, and a regular giving to God in proportion as God has given to us through the Offertory parish support program.

The parish Council assures parishioners that this program makes all fund raising appeals unnecessary; he is simply asked to make God first on his budget, not last. In this way more time can be given to apostolic work such as visiting newcomers, the sick, needy families, and above all engaging in the instruction of the over a thousand children under our care in the catechism program.

We give thanks to God through our prayer and our sacrifice. In early times people offered to God the first-born of their flocks or the first fruits. Later it was ten percent given back to God. Today five percent would seem to be more realistic due the many other appeals on our charity. Our own conscience and our appreciation of the gifts God has given us will tell us what we should give to God in return.

The important thing is that we put God at the head of the list. Those who do this find that ninety-five cents with God's blessing does more than one hundred cents that fail to say THANK YOU, GOD.

Other Parish Organizations . . .

LEGION OF MARY: For men and women; does home visiting in spiritual cases. Meets weekly: English: Thursdays at 7:30 p.m. in the parish hall. Spanish section on Thursdays at 8 p.m.

ST. VINCENT DE PAUL: For men; does all kinds of apostolic work; specializes in helping families in time of need. Meets weekly on Wednesdays at 8 p.m. in the parish hall.

HOLY NAME SOCIETY: For men; has program of spiritual formation and is engaged in various projects. Meets second Sunday of the month at the 8 a.m. Mass in the parish hall.

SOCIEDAD GUADALUPANA: Para mujeres; hace toda clases de obras apostolicas; juntas: los ultimos martes del mes a las 2 p.m. en el centro parroquial.

OUR LADY'S GUILD: For women; has as its purpose the spiritual formation of women and various apostolic works. Meets on the first Thursday of the month at 8 p.m. in the parish center.

CATHOLIC YOUTH ORGANIZATION (CYO): For high school boys and girls; the program includes spiritual, social, cultural, and sports activities. Meets on first and third Sundays 7 to 9 p.m. in the parish hall.

PARISH CREDIT UNION: To encourage saving and to lend money in small loan amounts at a low rate of interest. Office is at 2335 Summer Avenue with phone number 258-7740.

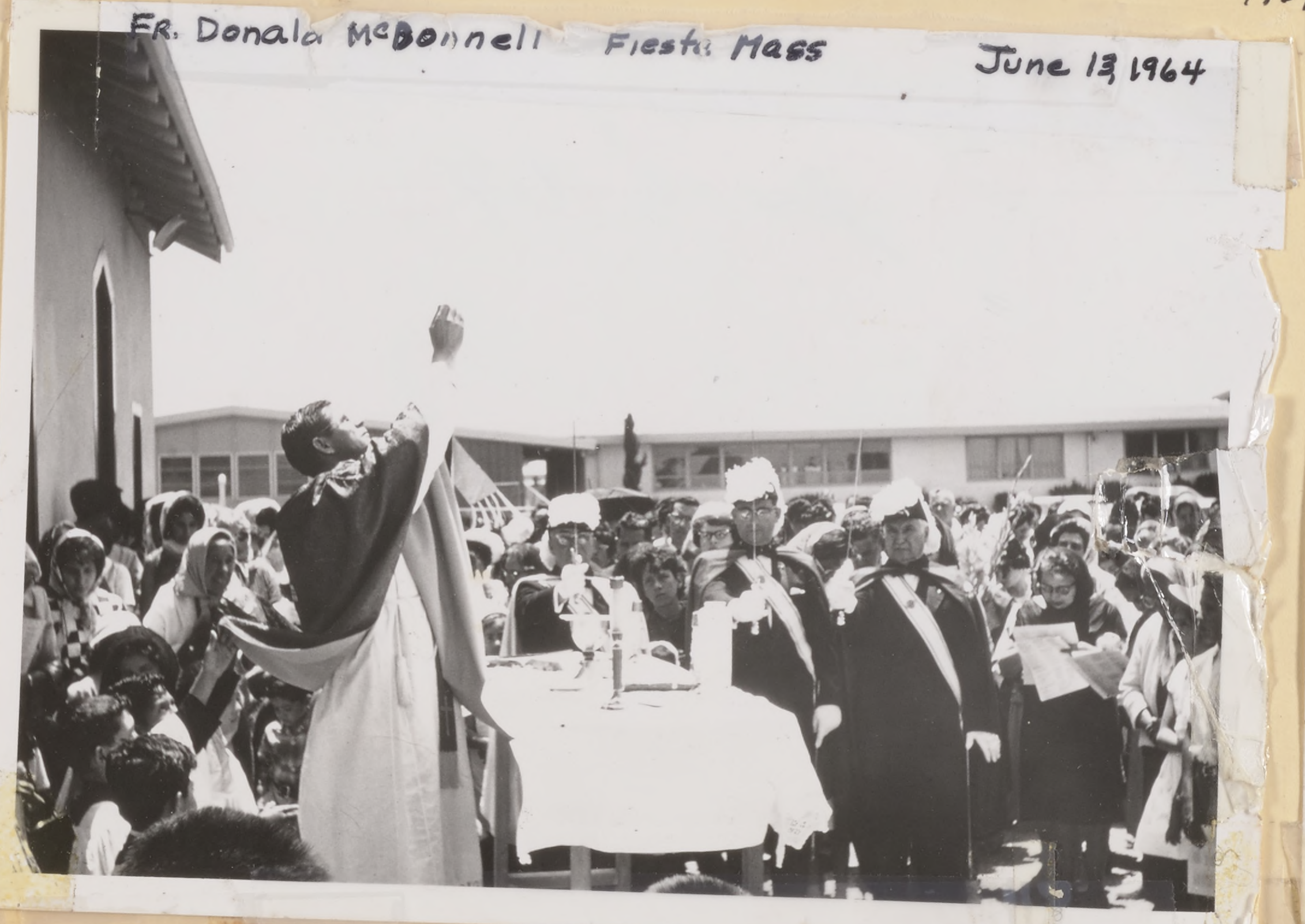
ADULT RELIGIOUS EDUCATION PROGRAM: Consists in weekly inquiry classes given on Wednesdays at 7:30 p.m. in the parish center; special courses in religion for adults are also given every year at stated times. They are announced in the parish bulletin.

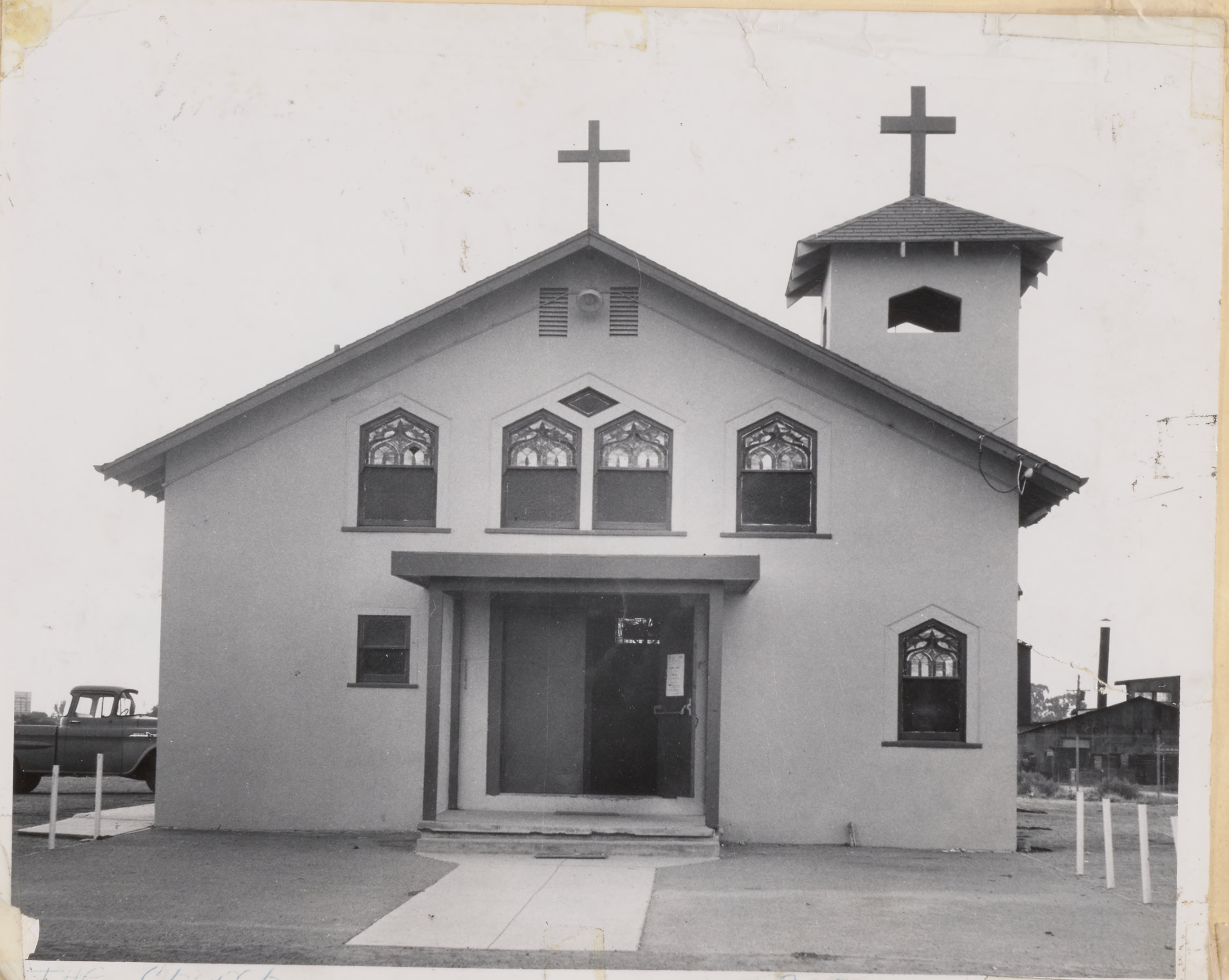
OTHER ACTIVITIES INCLUDE: YCW (Young Christian Workers); CAMMP (Catholic Association Migrant Mission Program); LAMP (Latin American Mission Program), etc.

NEW PARISHIONERS are invited to stop in at the rectory and meet the priests and to register in the parish. They are also encouraged to become active in a parish activity of their choosing.

1964

FR. Donald McDonnell Fiesta Mass June 13, 1964





The Church Aug 20, 1965

Mayfair

Founded by William E. Grace - Oct. 24, 1946

THE VOICE AND THE CONSCIENCE OF EAST SAN JOSE

Vol. 19, No. 23, San Jose, Calif., Thursday, June 11, 1964 10¢ Copy CY 2-4151

As Fiesta Nears

"It's Fiesta time," say this trio as they don their beautiful and richly-colored gowns. Shown, l-r, are Mmes. Adolfo Sarinana, Jerry Sanchez and Arthur Sanchez. They're pointing out the date of the Parish Fiesta in honor of St. Anthony - Sunday, June 14, from 11 a.m. to 8 p.m., sponsored by Our Lady of Guadalupe Catholic Parish, 234 So. Jackson Ave. The public is invited.

Benefit Planned For A New Church

"Everyone loves a Fiesta and everyone is invited," said Arthur Sanchez, general chairman of the fiesta scheduled for Sunday, June 14, from 11 a.m. to 8 p.m.

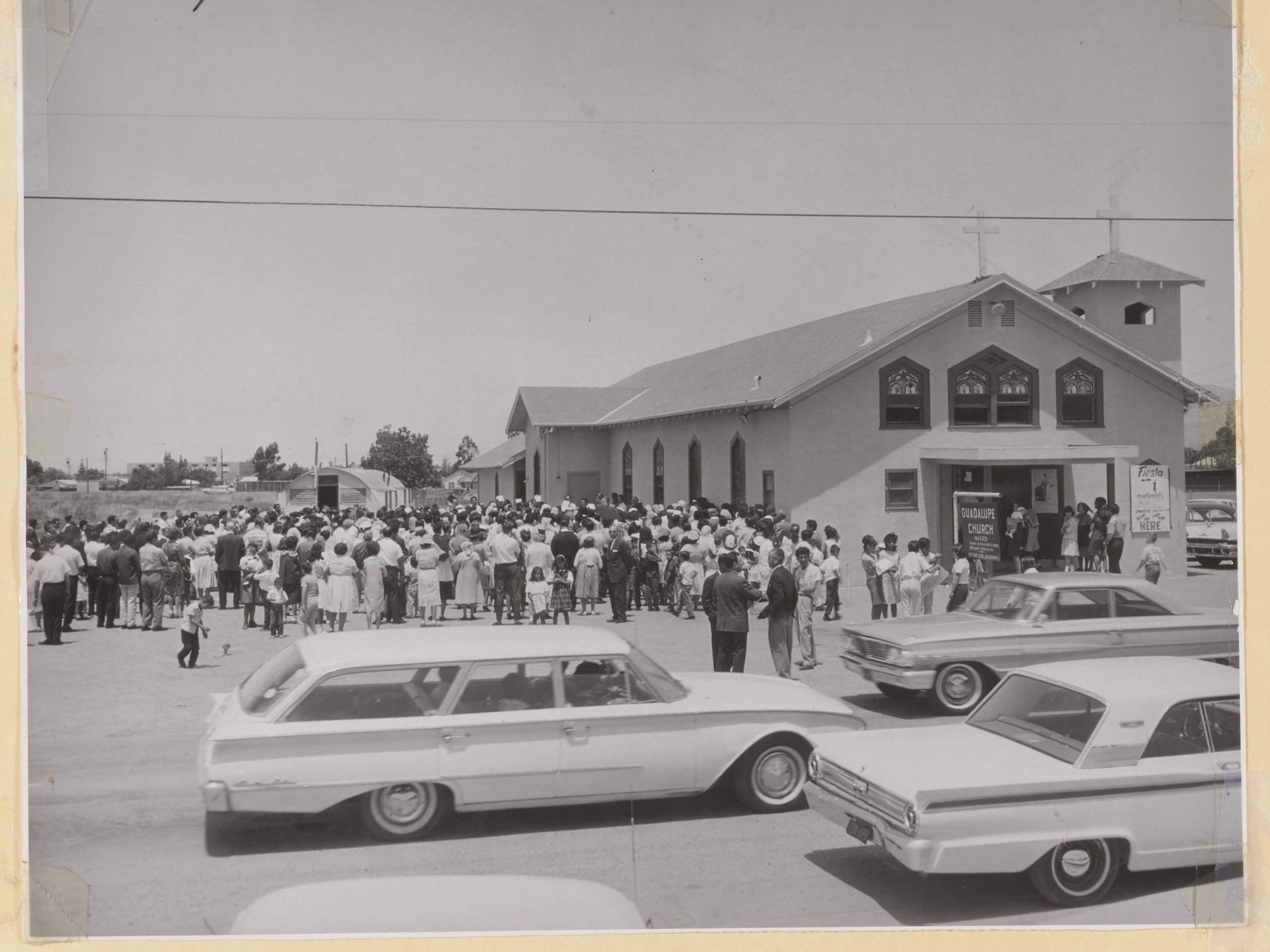
The affair is being sponsored in honor of St. Anthony by Our Lady of Guadalupe Catholic Parish, and will be held in the Parish Center, 234 S. Jackson Ave.

Features will be booths displaying foods and gift items; dancing, prizes, games, authentic Mexican food, a talent show, a mock bull fight, and Mariachis to serenade guests.

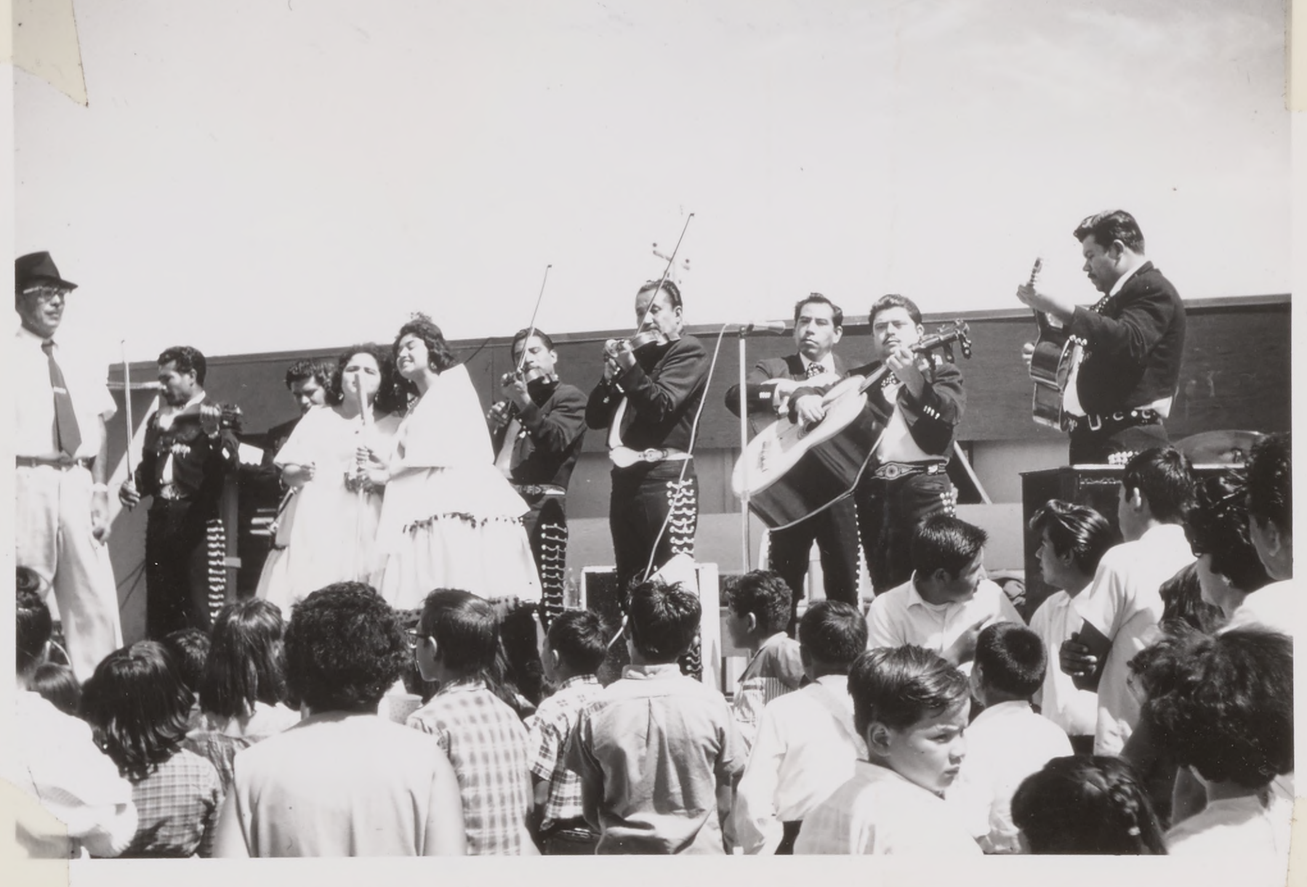
A procession in honor of St. Anthony will be held after the 12:15 p.m. Mass from the church at 2121 Kammerer Ave. to the Parish Center.

The Parish pastor, Father Anthony Soto, OFM, who also is honorary chairman, announces the event is being scheduled for the benefit of a building fund to construct a new church.

St. Anthony fiesta - Outdoor Mass - FR. Don McDonnell officating - June 14, 1964



Our Lady of Guadalupe Fiesta June 13, 1964



San Jose Mercury

43 ★ SAN JOSE, CALIF., THURSDAY MORNING, JUNE 11, 1964

FIESTA TIME — Dancing, such as this hat dance, El Jarabe Tapatio, by Richard Patino, 7, and Virginia Patino, 5, will be one of many features of the Fiesta in Honor of St. Anthony at Our Lady of Guadalupe Parish Center, 234 S. Jackson Ave. on Sunday. Proceeds from the 11 a.m.-8 p.m. fiesta will go into the building fund for a new church.

SAN JOSE NEWS

SAN JOSE, CALIFORNIA, TUESDAY, JUN[illegible] 1964 2

A Bullfight For Charity

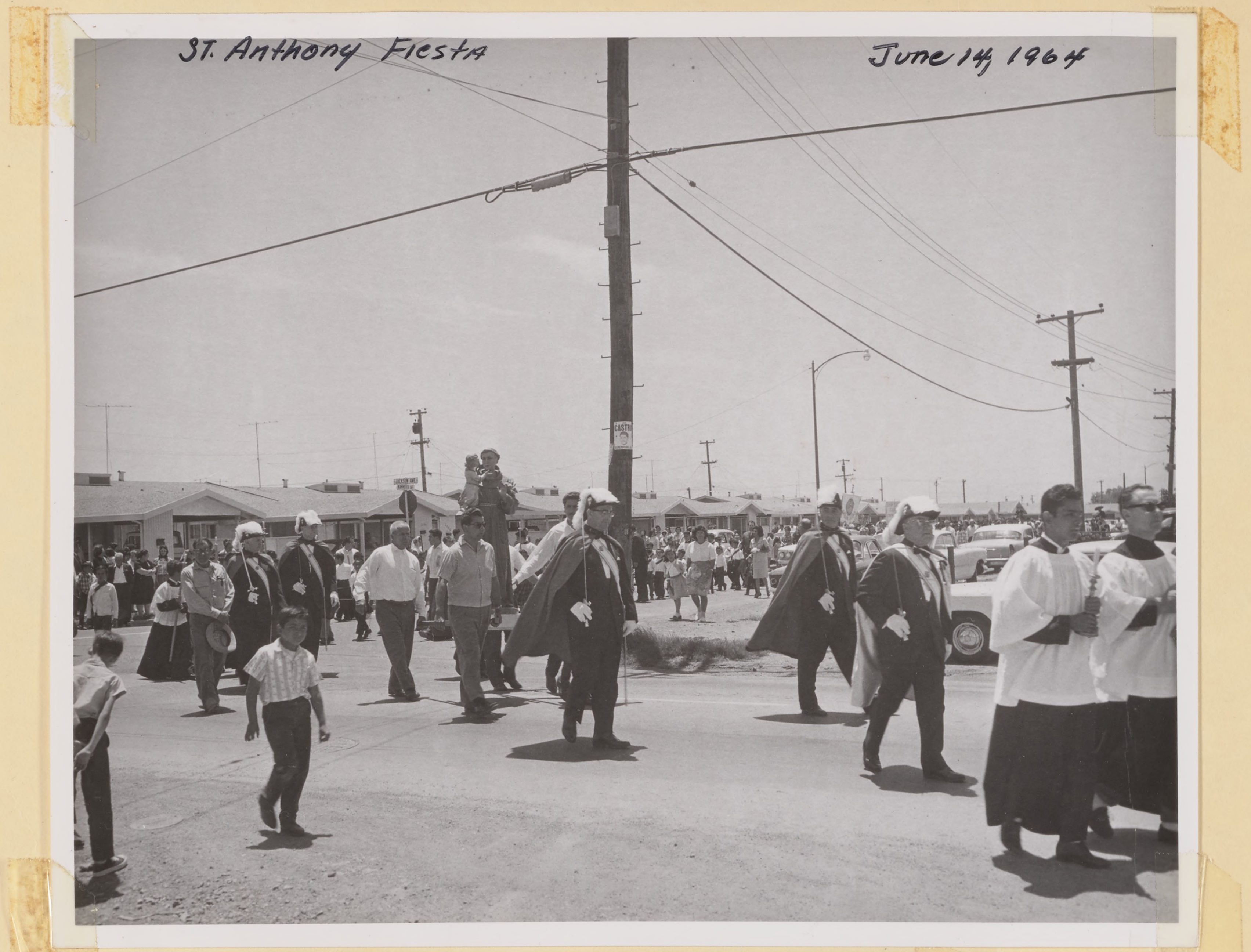
A mock bull fight will be one of the features Sunday of the fiesta of Our Lady of Guadalupe Parish at 234 E. Jackson St. The 11 a.m. to 8 p.m. event in honor of St. Anthony will be for the benefit of the church building fund. The unconcerned lady bullfighter is Helen Gonzales. Having a bit of trouble keeping his head as the bull is Ben Gonzales Jr.

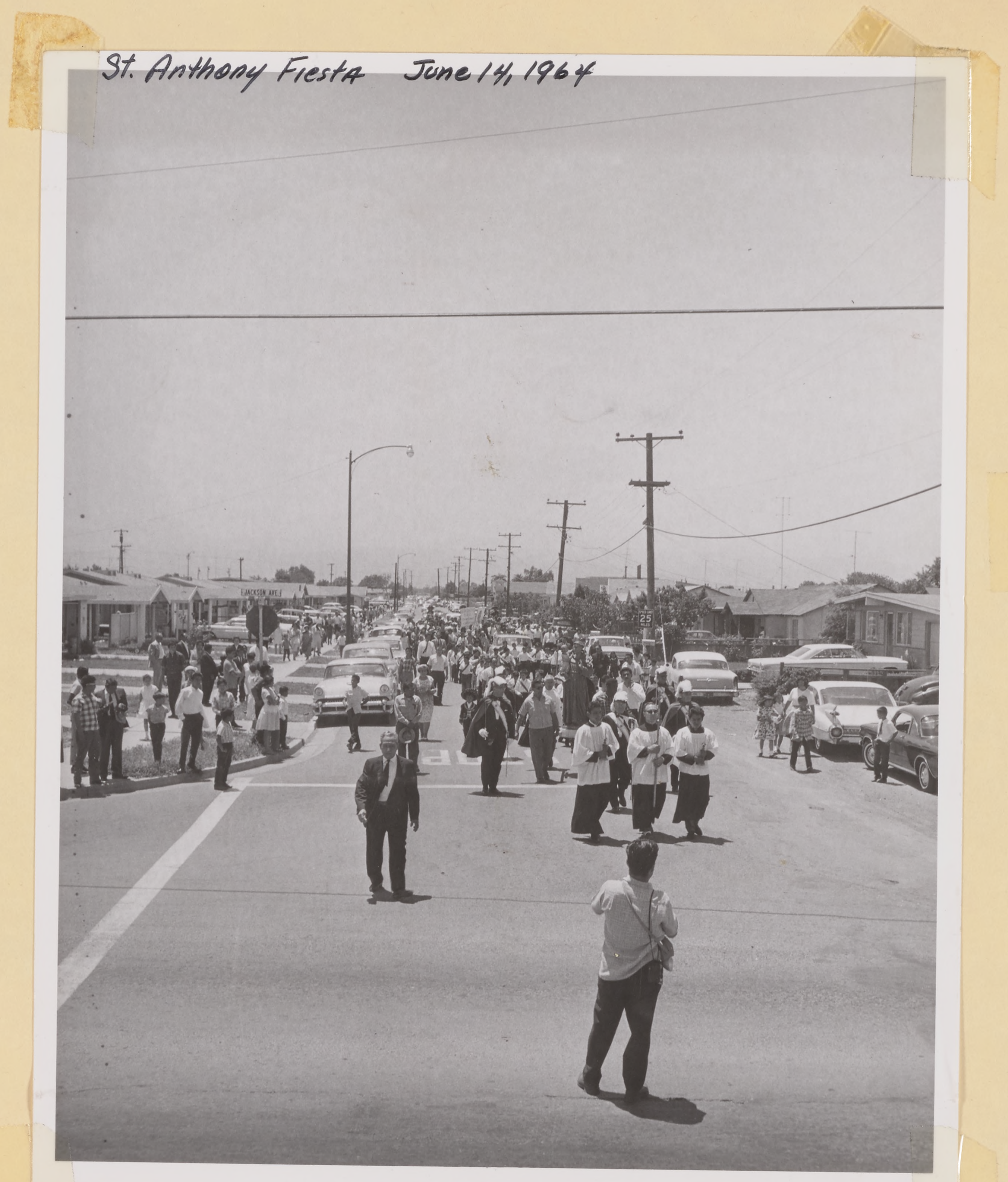
East San Jose SUN/June 10, 1964/page 2

Fiesta coming to Eastside

PARISH Fiesta time at the Our Lady of Guadalupe church, 234 S. Jackson ave. will be Sunday, June 14, from 11 a.m. to 8 p.m. Funds for building a new church will be aided by the Fiesta. It will feature booths, dancing, prizes, games, Mariachis to serenade guests, Mexican food, a talent show, and mock bull fight. The public is invited. Above, left to right, Nick Santos, Mrs. Jerry Sanchez, Mrs. Adolfo Sarinana, Father Anthony Soto, OFM, pastor, and Miss Santos Martinez.

PHOTO BY PHIL NELSON

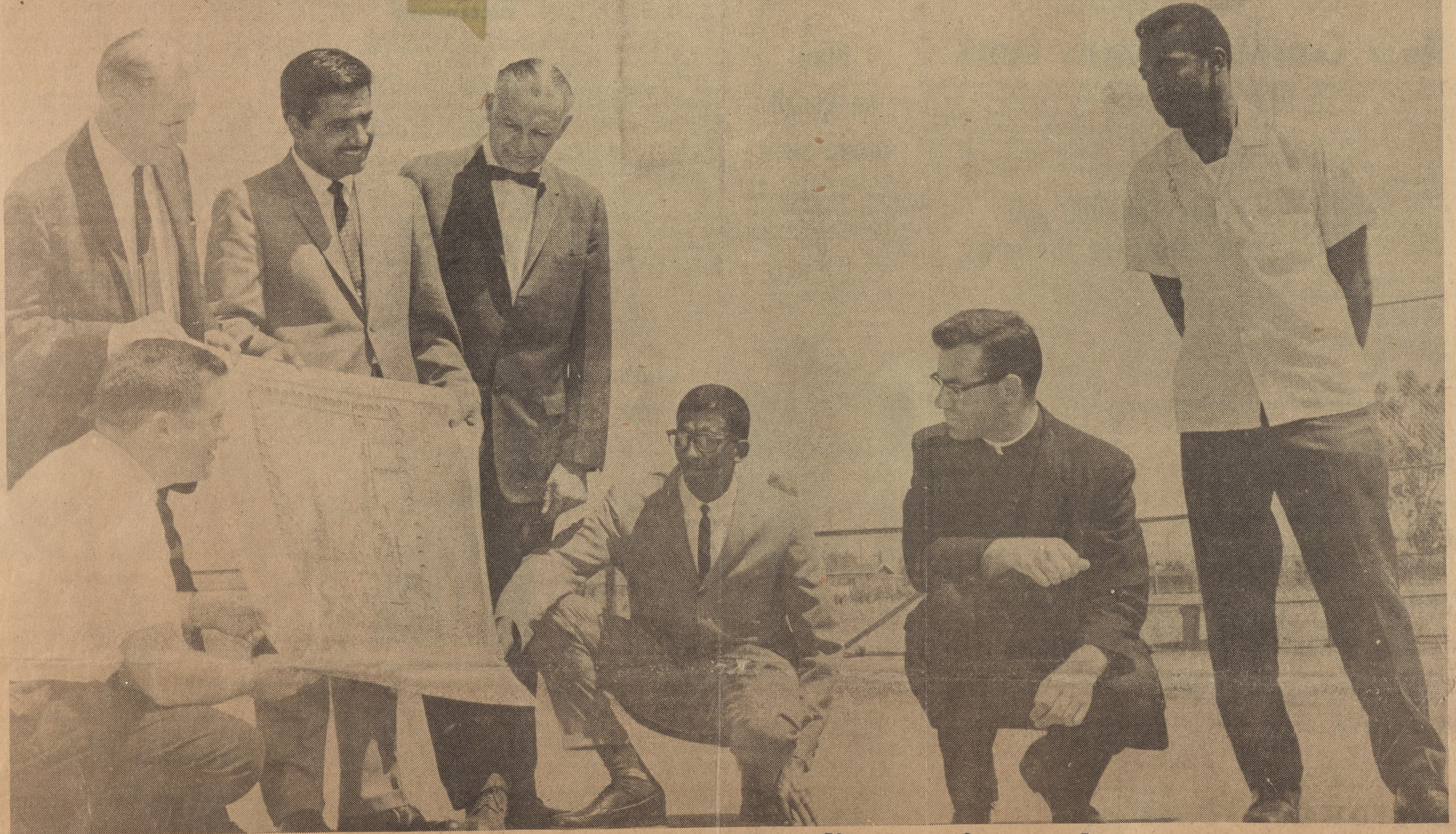

St. Anthony Fiesta June 14, 1964


St. Anthony Fiesta June 14, 1964

THE EAST VALLEY'S PICTURE NEWSPAPER

east san jose
SUN
10¢ per copy

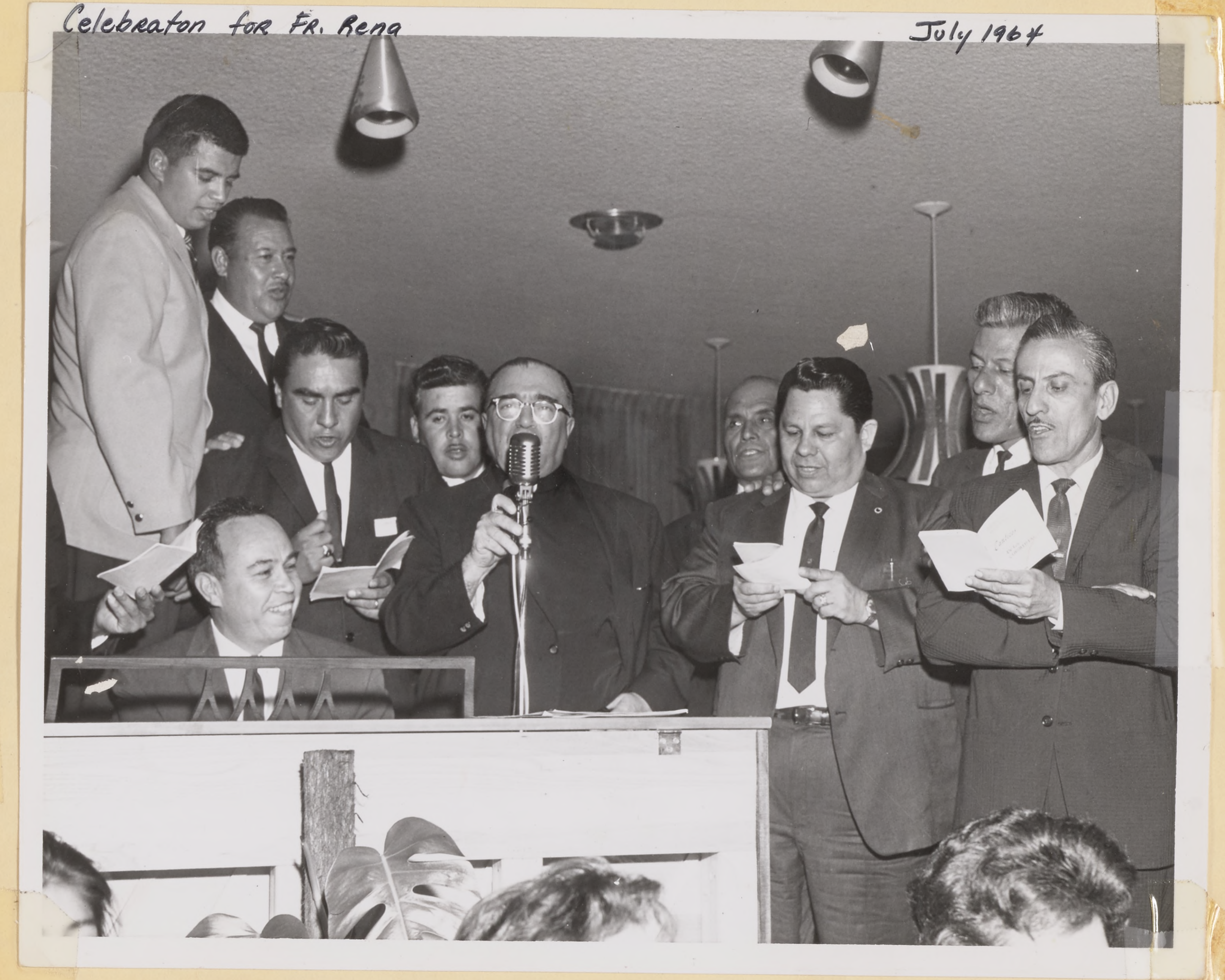
Vol. VII No. 28 Wednesday, July 8, 1964
San Jose, California

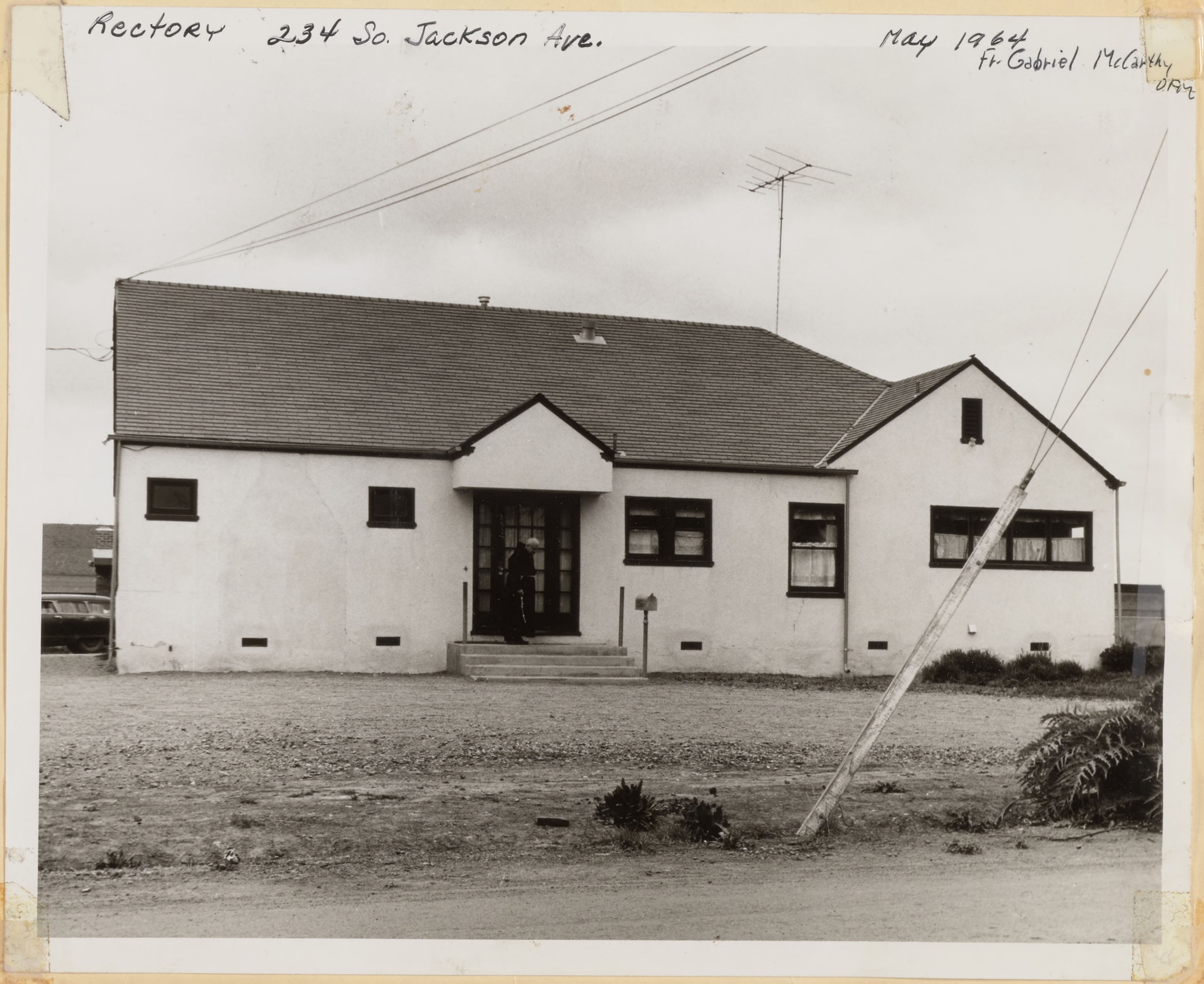


Mayfair school may get adjacent city park

RECREATION ON THE EASTSIDE got a big boost when these gentlemen got together Monday to review plans for a recreation area adjacent to the Mayfair school, on Krammerer. The city is ready to go, according to recreational director Frank Bramhall, and has $30,000 to spend on the project. Questions remain on how much of the 1 to 5 acres the city can buy from the school, or whether the school will lease the land to the city for development. The city will construct sanitary facilities, an open air shelter, a tiny tot apparatus area, and do landscaping and tree planting. They will also design jointly with the Alum Rock school district a water system for the park. There are 15 acres total in the area, The proposal will go to the school board next Tuesday for consideration. Left to right above, Bill Jefferds, assistant supt. of the Alum Rock district, Luis Jaurez, director of the Community Development program; city councilman Lou Solari; Willie S. Ellison, deliquency prevention officer; Fred Allbritton, president of the Mayfair Improvement Association, and Father Carlos, of the Guadalupe Catholic church. The last three were on a community trying to get recreational areas developed in the Mayfair area.

PHOTO BY PHIL NELSON.


Celebraton for Fr. Rena July 1964


Rectory 234 So. Jackson Ave. May 1964
Fr. Gabriel McCarthy OFM

8

San Jose News
Friday, Oct. 2, 1964 31

'Job Training, Respect Needed For Migrant Families'

By SAM HANSON
News Staff Writer

Father Anthony Soto, pastor of Our Lady of Guadalupe Church in East San Jose, has some strong views on what can be done to aid migrant fami es who settle in Santa Clar lley.

Do if not hundreds of these lies become permanent nts of the San Jose area year as mechanization fo s them off the land and in a battle for survival in the g cities.

"The ost important things for thes people," says Father Anthony "are job training and a respe or their culture. They should t be made ashamed that they are Mexican-American."

EXPERT

Father Anthony, a trained sociologist, works closely with the Spanish-speaking families of his parish. He is considered an expert on the bracero program and problems of farm labor.

"Migration into San Jose continues at a steady pace," says Father Anthony. "These are the people who have been coming here for years. They now find less and less work. Some get stranded here. This is partly due to the shortage of work and partly becau se of their lack of skills."

The mig
states in th rants come from
or Arizona e Southwest, Texas
area of Cal or perhaps another
ifornia.

TRUST IN MERICA

"They have t
ican economy anst in the Amer-
automobile," Fa the American
says. "They ather Anthony
they will find jo ve faith that
and prosperous s in such a big
nia. And they tate as Califor-
their car, no nave faith that
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a jalopy we w Paso, Tex., in
far as San Fra ldn't drive as
ncisco."

The family arrives in San Jose looking for work and there is no work.

The only aid the County Welfare Department can give these non-residents, Father Anthony pointed out, is to pay their transportation costs back to the county from which they came.

NO RETURN

"But they don't want to go back," says Father Anthony. "They would rather take a chance and nearly starve than leave California to return to the desolate and poverty-stricken neighborhoods from which they came."

The domestic migrant family, as contrasted with the braceros who work under contract, have no stability of employment, the pastor stressed.

"They may find three days of work one week, two days the next and then none for several weeks," he said. "When November comes they can't find work for six or eight months."

DIFFERENT CULTURE

Father Anthony continued:

"These people are from a different culture and background which puts them at a disadvantage with the typical middle class Anglo-American in trying to find and hold a job.

"This disadvantage goes all the way through to churches and schools. When a five-year-old starts kindergarten he is already behind. This continues all the way through school so that the Mexican-American is always at a disadvantage.

"They have the highest dropout rate and the highest unemployment rate.

'They have a higher unemployment rate than the Negro, And they have a higher school dropout rate than any other group. Only about one out of 50 Mexican-Americans go to college."

AVERAGE CHURCH

Even in their contacts with institutional religion, says Father Anthony, the Mexican-Americans are at a disadvantage. He says this is because the average church, like the schools, tends to be an expression of a middle class Anglo culture.

"In the United States we say that we are living in a pluralistic culture," he says. "If this is true, the schools and the churches should be multi-cultural."

Because there is a dominant Anglo culture, according to Father Anthony, the Mexican-Americans are made to feel infeiror in the schools and churches.

'We should give our minoirty cultures representation and respect in the community," he declares.

WON'T FIGHT

"The Spanish-speaking peoples," he continued, "are traditionally non-aggressive. They are polite and they won't fight for their rights."

What is the answer?

"The solution basically is a job," answered Father Anthony. "If they can get jobs they will get educated and their families will become educated.

"They can't get a job unless they have training. This is where the anti-poverty program has its strongest points. Instead of giving government handouts, it will equip these people to become self-supporting and self-respecting."

SHOWS RESULTS

Father Anthony said that the "Cursilio Movement," an intensive three-day course in the basics of religion, is having "extraordinary results" in making men aware of religious and social realities and has projected them into involvement with community projects." This program, he said, is becoming one of the most important sources of leader ip for Mexican-Americans East San Jose.

During th last decade, according to Father Anthony, the Spanish-speaking population of California has doubled. And some statistics indicate that Santa Clara county has the highest percentage of Spanish-speaking residents of any of the state's counties.

According to Father Anthony, the hard-pressed migrants among this large segment of our population can best be helped by job training and education. Along with this, he says, it is supremely important that the rest of us display understanding of a different culture and show respect for human dignity.

1st Anniversary of Cursillo Oct. 11-14, 1963

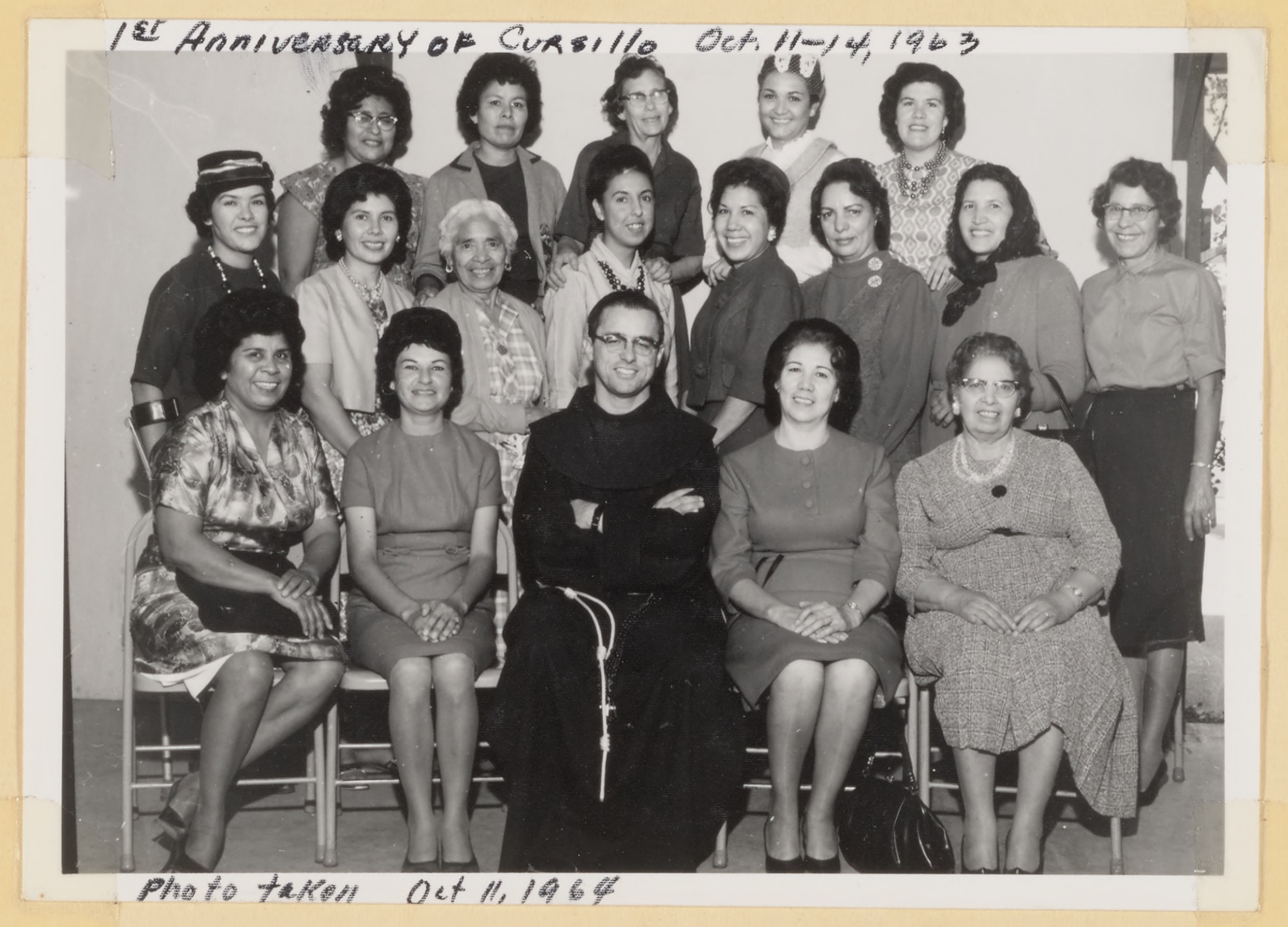


Photo taken Oct 11, 1964

2nd Anniversary of Cursillo Oct, 1962

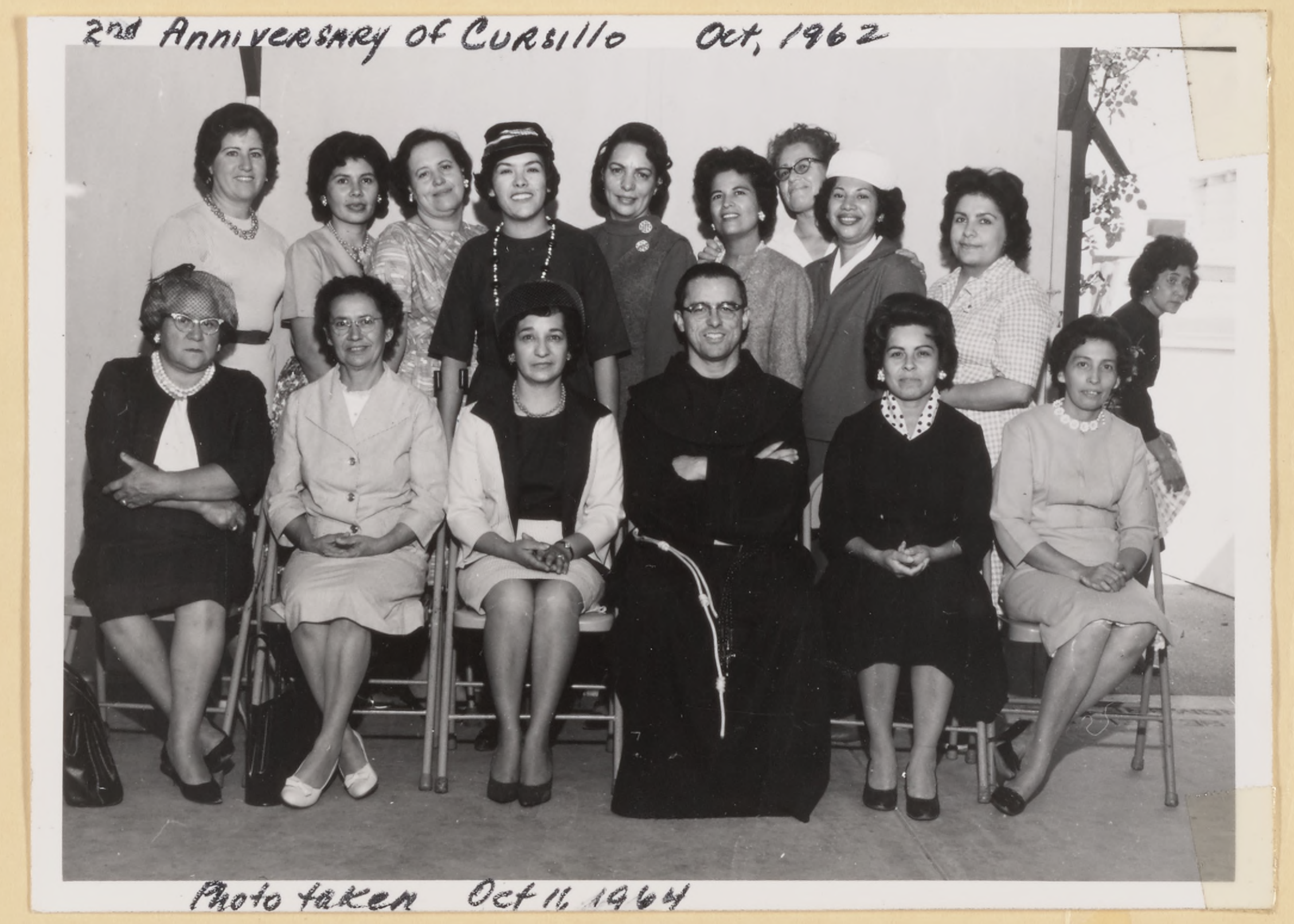


Photo taken Oct 16 1964

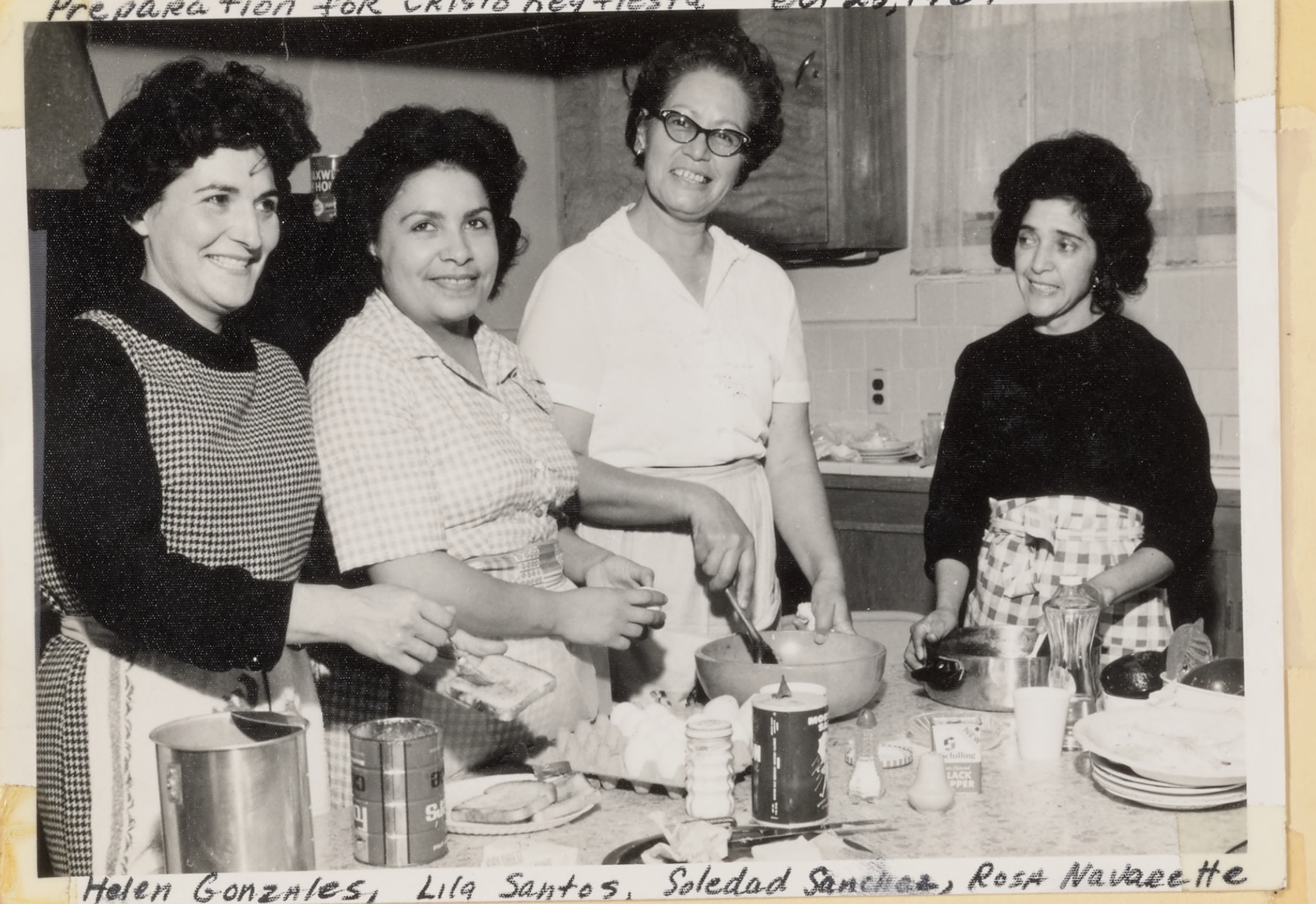
The Mayfair

Confer on Plans

A quartet of members of Our Lady of Guadalupe Chu Parish confer on site utilization plans of the Church's building m as plans are nade for its Second Annual Fiesta slated for S y and Sunday, Oct. 24 and 25. Shown, l-r, are Nick Santos, E Navarrette, Chairman Art Sanchez and Rudy Sanchez. Saturday's hours will be from 4 to 12 p.m. with a barbecue as a main feature. A spiritual procession will follow the 12:15 p.m. Mass on Sunday, proceeding from the Kammerer Ave. Church to the Parish Center, 222 S. Jackson St., the Fiesta grounds, continuing until 9 p.m.

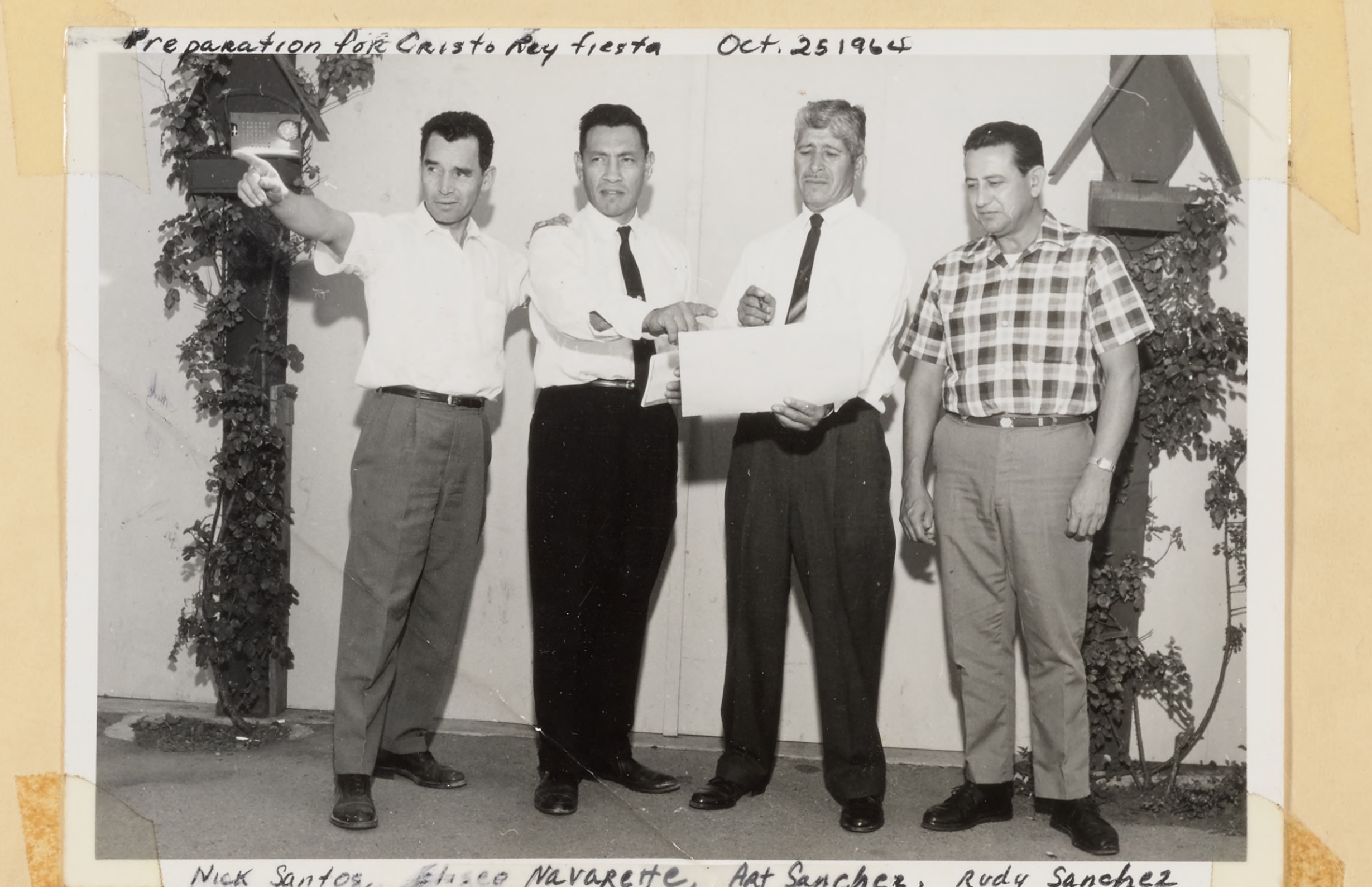
Games, food, variety booths, music, dancing and entertainment is planned. Photo submitted.

Preparation for Cristo Rey Fiesta Oct 25, 1964

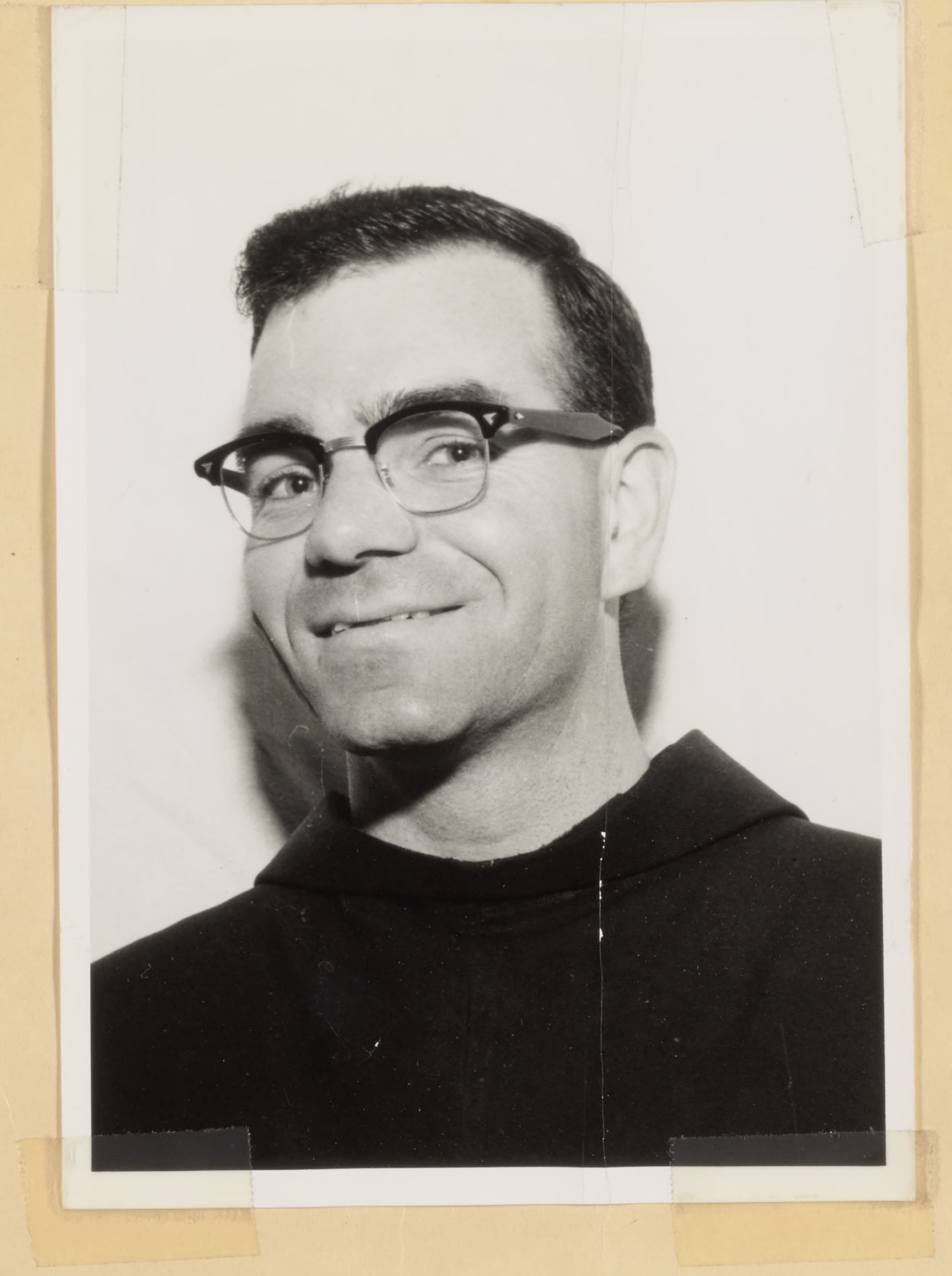


Helen Gonzales, Lila Santos, Soledad Sanchez, Rosa Navarrette

Preparation for Cristo Rey fiesta Oct. 25 1964



Nick Santos, Eliseo Navarrette, Art Sanchez, Rudy Sanchez



INFORMATION
ON
OUR LADY OF GUADALUPE
PARISH
SAN JOSE, CALIFORNIA
ARCHDIOCESE OF SAN FRANCISCO
1964

LOCATION OF CHURCH: 2121 Kammerer Avenue (between Jackson Avenue and Sunset).

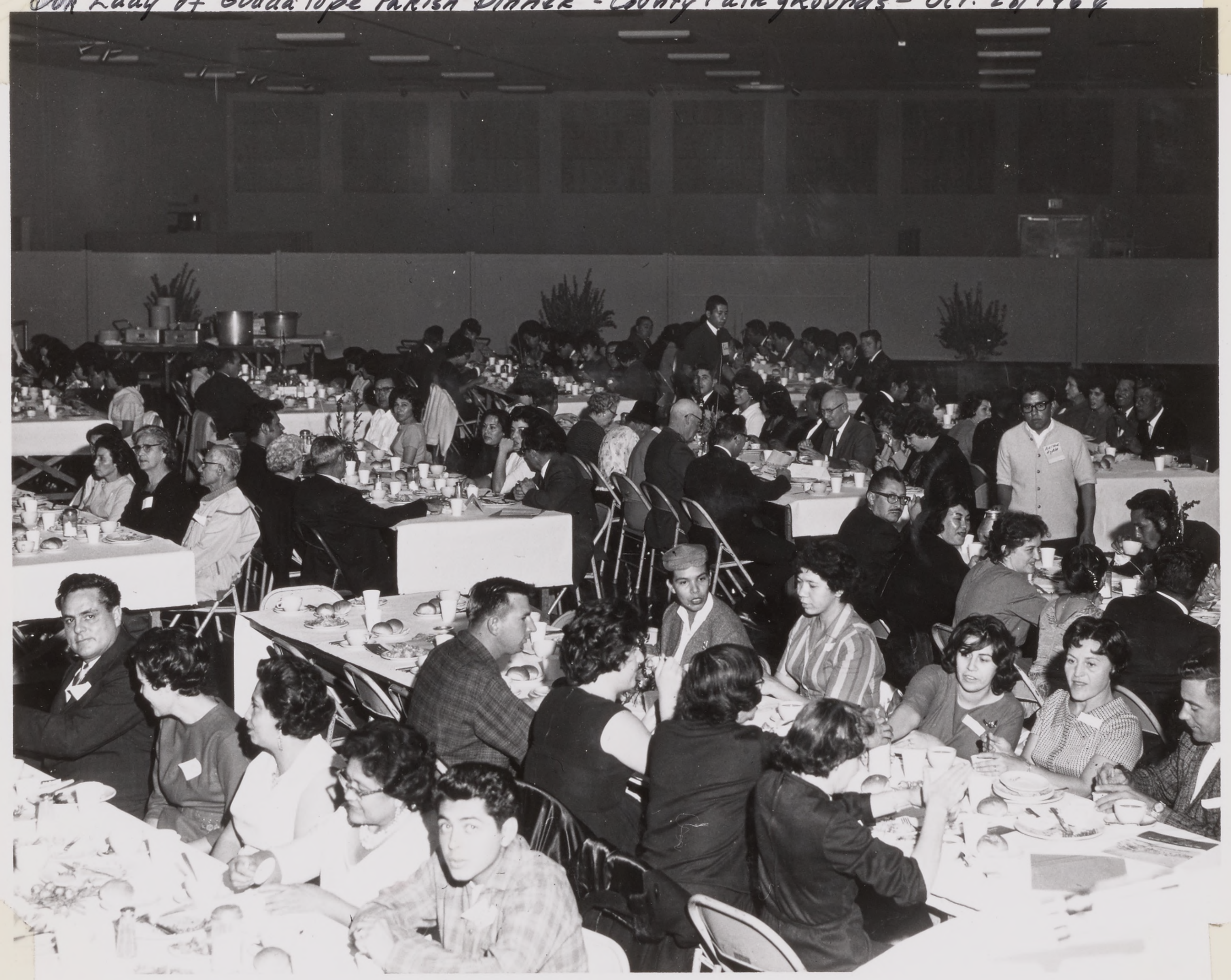
RECTORY AND MAILING ADDRESS: 234 South Jackson Avenue, San Jose, California 95116

PARISH HALL: 222 South Jackson Avenue (2 blocks off Alum Rock on South Jackson Avenue)

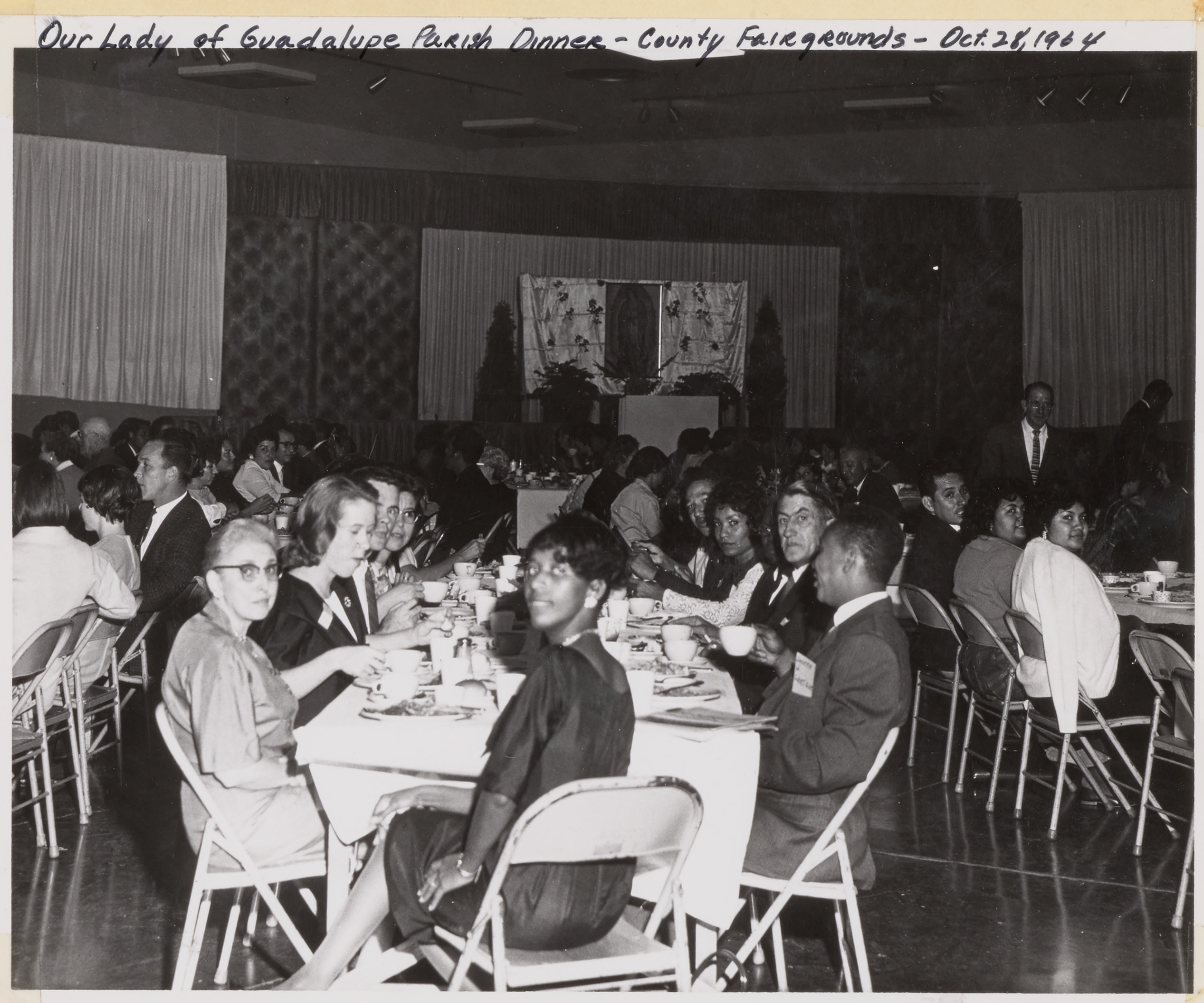
TELEPHONE: 258-7057 and 258-7866

Rev. Anthony Soto O.F.M., Pastor
Rev. Gabriel McCarthy O.F.M., Assistant Pastor
Rev. Carlos Gonsalves O.F.M., Assistant Pastor

Our Lady of Guadalupe Parish Dinner - County Fairgrounds - Oct. 28, 1964



Our Lady of Guadalupe Parish Dinner - County Fairgrounds - Oct. 28, 1964



NOVEMBER 19, 1964 7

The Problems of California's 'Silent Minority'

(This is the first of a series on the needs of California Spanish-speaking.)

By JOAN JOHNSON

This man is compiled from statistics — and from what those who know his flesh-and-blood counterparts say about him.

For whether this man is named Avila, or Guerrero, or Sanchez or any other name whose origins go back to Spain, he faces one or more of these difficulties:

- His culture is different than that of the majority and so is his native language;
- He has had less schooling than others;
- His family income is lower than that of the general population and usually his family is larger.
- He is more often unemployed.
- He is a baptized Catholic but not identified with his parish.

He is not very articulate about such problems as job discrimination, housing, religious education, school dropouts and farm labor wages. But he confronts them almost daily in every-day terms of family and food.

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And he is a minority—but a rather staggering one in term of numbers.

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If you want to get to know the silent man go to Santa Clara county.

* * *

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An articulate young man who was born in Del Rio, Texas, Ramos received his master's degree in social work from the University of Southern California, came to San Jose in 1960 as a child welfare worker for the Santa Clara county welfare department and is now a department supervisor.

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Summed it, it presented statistics showing that few of those with Spanish surnames went beyond the eighth grade (a schooling median less than Negroes) —and there are others who cannot read or write.

Compared to the average family which had an income of $7414 a year, the Spanish-surnamed family received $5913—and this did not take up the sensitive area of low farm wages, the field in which a large proportion of persons with Spanish surnames work.

BAD HOUSING

The unemployment rate was 9.3 per cent, a much higher figure than for the general population. As for housing—14.8 percent were in housing that was deteriorating and 8.5 per cent in housing that was delapidated.

Underlying all the facts and figures, however, was the problem of cultural differences that cuts off the Spanish-surnamed persons from the community where he lives and the community of the parish.

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TWO CULTURES

They represented an "anglo" viewpoint — but one sympathetic to the person caught between two cultures and who is afraid to move out of the security of his ghetto.

Said one social worker: "I used to be concerned about young people not going into the professions. It took me a long time before I realized that often a person of a low income family has to make a choice: If he leaves, he cuts himself off from his family and if he goes ahead he finds himself in fields where there are few other Mexican Americans."

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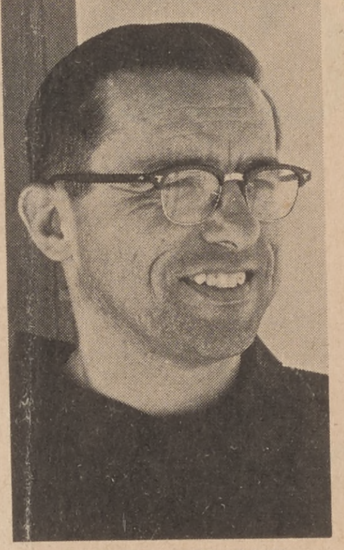

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'BECOME LIKE US'

The Spanish surnamed person looks upon the average Catholic as a cold, dues-paying parishioner and feels that things were more brotherly where he came from. It is almost as if the middle-class, American Catholic is saying: "You must become like us or you aren't a good Catholic."

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Disappointed by what seems to be apathy, wooed by Pentecostal sects whose members are more on his economic level and whose churches offer not only Spanish services but often food and clothing as well, the Spanish-speaking Catholic isn't going to his parish church.

In its effort to make known the fact that problems exist, the Catholic Council superimposed the number of Spanish-speaking persons on a map of San Jose parishes.

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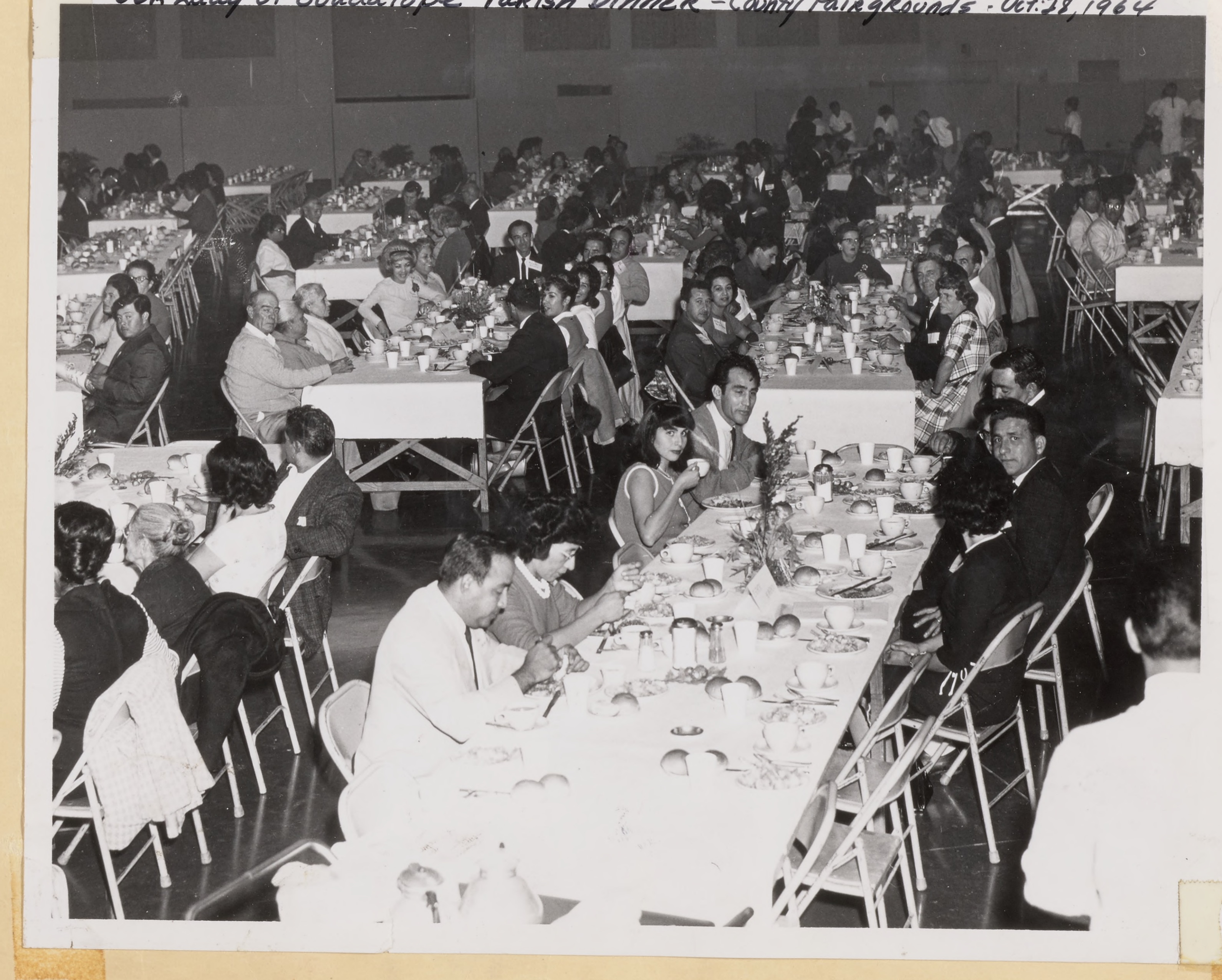

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'Job Training, Respect Needed For Migrant Families'

San Jose News
Friday, Oct. 2, 1964 31

By SAM HANSON
News Staff Writer

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Father Anthony, a trained sociologist, works closely with the Spanish-speaking families of his parish. He is considered an expert on the bracero program and problems of farm labor.

"Migration into San Jose continues at a steady pace," says Father Anthony. "These are the people who have been coming here for years. They now find less and less work. Some get stranded here. This is partly due to the shortage of work and partly because of their lack of skills."

The migrants come from states in the Southwest, Texas or Arizona, or perhaps another area of California.

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"They have [illegible] ican economy and the American automobile," Father Anthony says. "They have faith that they will find jobs in such a big and prosperous state as California. And they have faith that their car, no matter how old, will get them there. They will start out from El Paso, Tex., in a jalopy we wouldn't drive as far as San Francisco."

The family arrives in San Jose looking for work and there is no work.

The only aid the County Welfare Department can give these non-residents, Father Anthony pointed out, is to pay their transportation costs back to the county from which they came.

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"But they don't want to go back," says Father Anthony. "They would rather take a chance and nearly starve than leave California to return to the desolate and poverty-stricken neighborhoods from which they came."

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Father Anthony continued:

"These people are from a different culture and background which puts them at a disadvantage with the typical middle class Anglo-American in trying to find and hold a job.

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Even in their contacts with institutional religion, says Father Anthony, the Mexican-Americans are at a disadvantage. He says this is because the average church, like the schools, tends to be an expression of a middle class Anglo culture.

"In the United States we say that we are living in a pluralistic culture," he says. "If this is true, the schools and the churches should be multi-cultural."

Because there is a dominant Anglo culture, according to Father Anthony, the Mexican-Americans are made to feel inferior in the schools and churches.

'We should give our minoirty cultures representation and respect in the community," he declares.

WON'T FIGHT

"The Spanish-speaking peoples," he continued, "are traditionally non-aggressive. They are polite and they won't fight for their rights."

What is the answer?

"The solution basically is a job," answered Father Anthony. "If they can get jobs they will get educated and their families will become educated.

"They can't get a job unless they have training. This is where the anti-poverty program has its strongest points. Instead of giving government handouts, it will equip these people to become self-supporting and self-respecting."

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Games, food, variety booths, music, dancing and entertainment is planned. Photo submitted.

Preparation for Cristo Rey fiesta Oct 25, 1964

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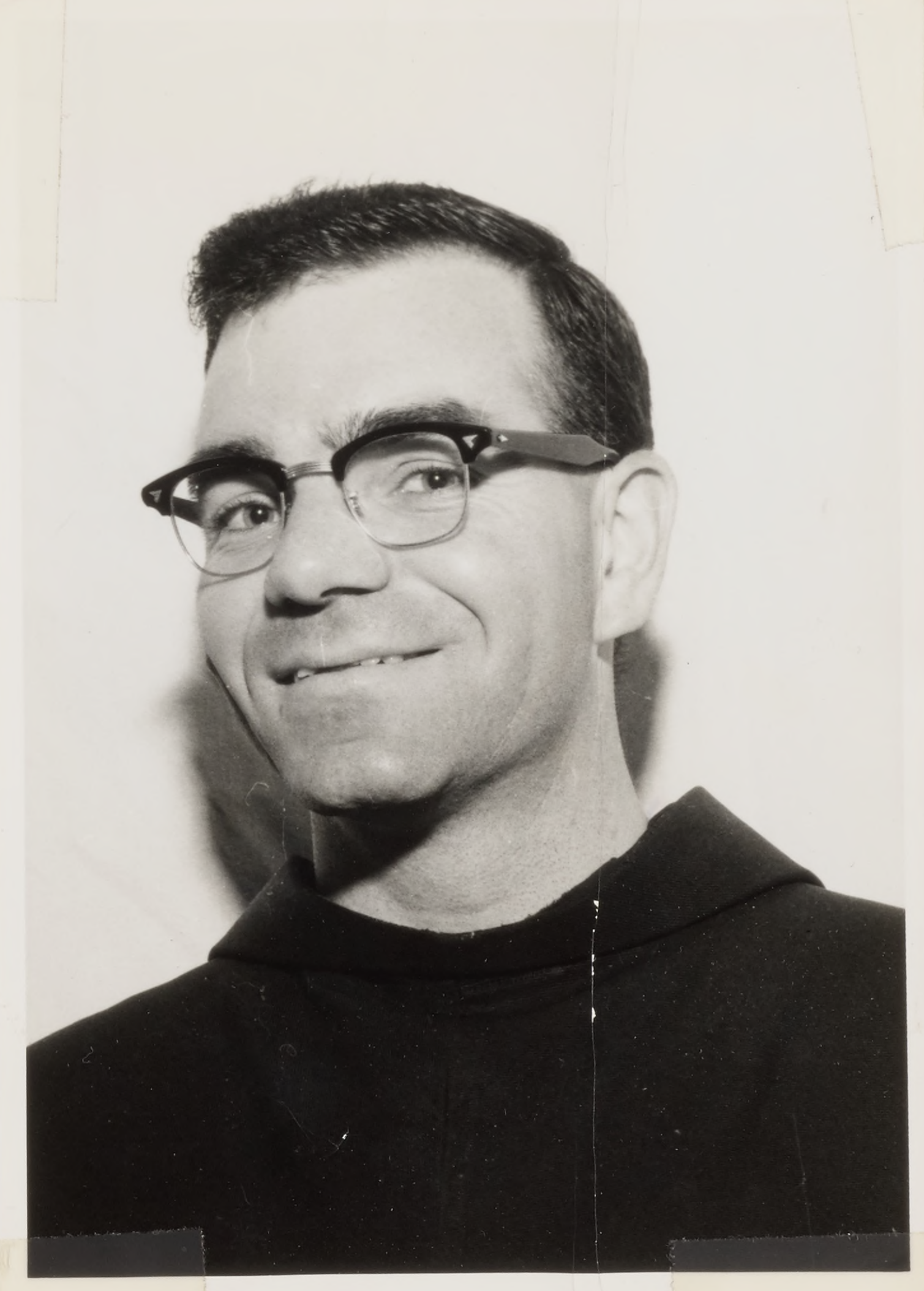

PURPOSE OF THE PARISH

The purpose is to form a Christian community which will reflect the universal Church. The chief function of this community will be to worship God through Christ in the Mass. The chief means will be through prayer and a strong parish family united through love. All persons coming into this community will be treated with respect and attention. Non-Catholics are welcome and invited to all parish activities and especially to the central act of this community, the Mass.

PARISH BOUNDARIES

All people are welcome to Our Lady of Guadalupe parish. However, the Archbishop has made it a territorial parish to include as its primary responsibility all people living within the area enclosed by the four streets: Bayshore, Story Road, Capitol, and Mabury. Hence these people as a normal course of Catholic life are expected to take part in the activities of this parish community.

MASSES

Sundays: 8, 9, 10, 11, 12:15; evening Mass at 7:30
Note: 8 and 10 A.M. Masses have sermon in Spanish.
An extra Mass is said at 10 A.M. on Sundays at the Parish Hall, 222 South Jackson Avenue with sermon in English.

Weekdays: 6:30 and 8:00 A.M.
Holy days: 6:30, 8, 9 A.M.; evening Mass 7:30 P.M.
First Fridays: 6:30, & 8 A.M.; evening Mass 7:30 P.M.
Exposition and adoration of the Blessed Sacrament all day and night Friday until Saturday 6:30 A.M.
Confessions for first Friday: Thursday previous 7-7:30 and during 8 A.M. and 7:30 P.M. Masses.

CONFESSIONS

Saturdays: 3:00 to 5:00 P.M. and 7:00 to 9:00 P.M. Confessions are also heard during the 8, 9, & 10 Masses on Sundays but only for adults not able to come on Saturday. Special requests for confession can be made at any other time especially for the sick.

COMMUNION

To receive Communion one need not go to confession each time; confession is obligatory only when there is case of mortal sin. Daily Communion is highly recommended. To receive you must fast for three hours from solid food and alcoholic drink, and for one hour from other liquids. Water and medicine do not break the fast.

CONFIRMATION

This sacrament is administered normally once a year in the spring to both adults and children. Religious instruction is always received beforehand.

PARISH PRIESTS

The pastor is Father Anthony Soto O.F.M., who up to a year before his coming to San Jose taught in the Franciscan seminary in San Luis Rey, California. Father Anthony was born in Tucson, Arizona and studied in California and Washington, D.C.

Father Gabriel McCarthy O.F.M. was born in Los Gatos, California and has been a missionary most of his life; he spent some ten years among the Apache Indians in Arizona and sixteen years in Bolivia.

Father Carlos Gonsalves O.F.M. was born in Santa Clara, California and also studied in the Franciscan seminaries in California. This is his first assignment.

Victor Holzgang whom everybody calls "Brother Victor" is our volunteer lay missionary. He is in charge of the catechetical program. With John Horio he also gives instructions for adults preparing for marriage or First Communion.

Sister Maria Jose Bravo, associated with the Social Service Sisters has been working in the area since the early days and does charitable and catechetical work. She lives at 222 South Jackson Avenue; telephone 258-3603.

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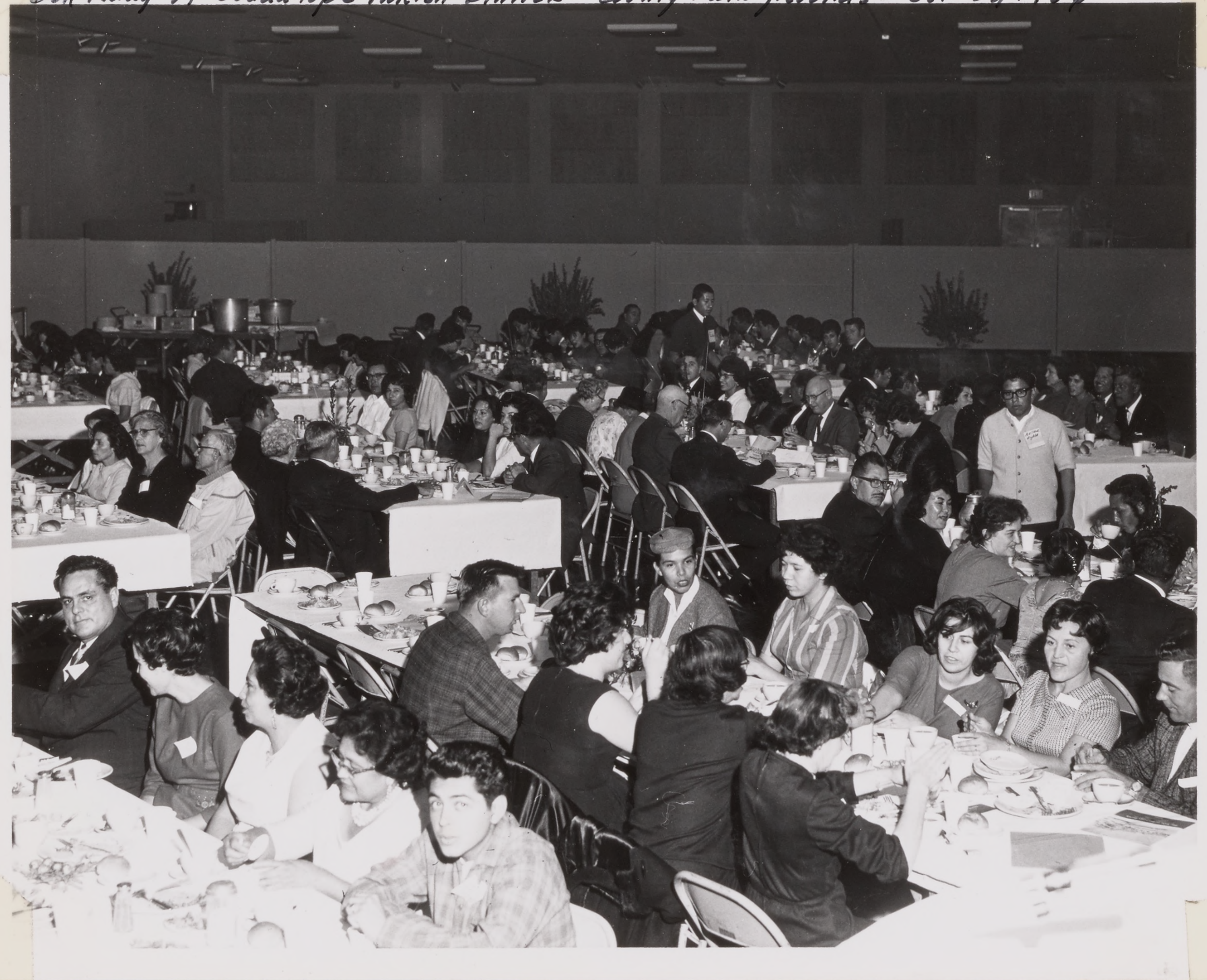

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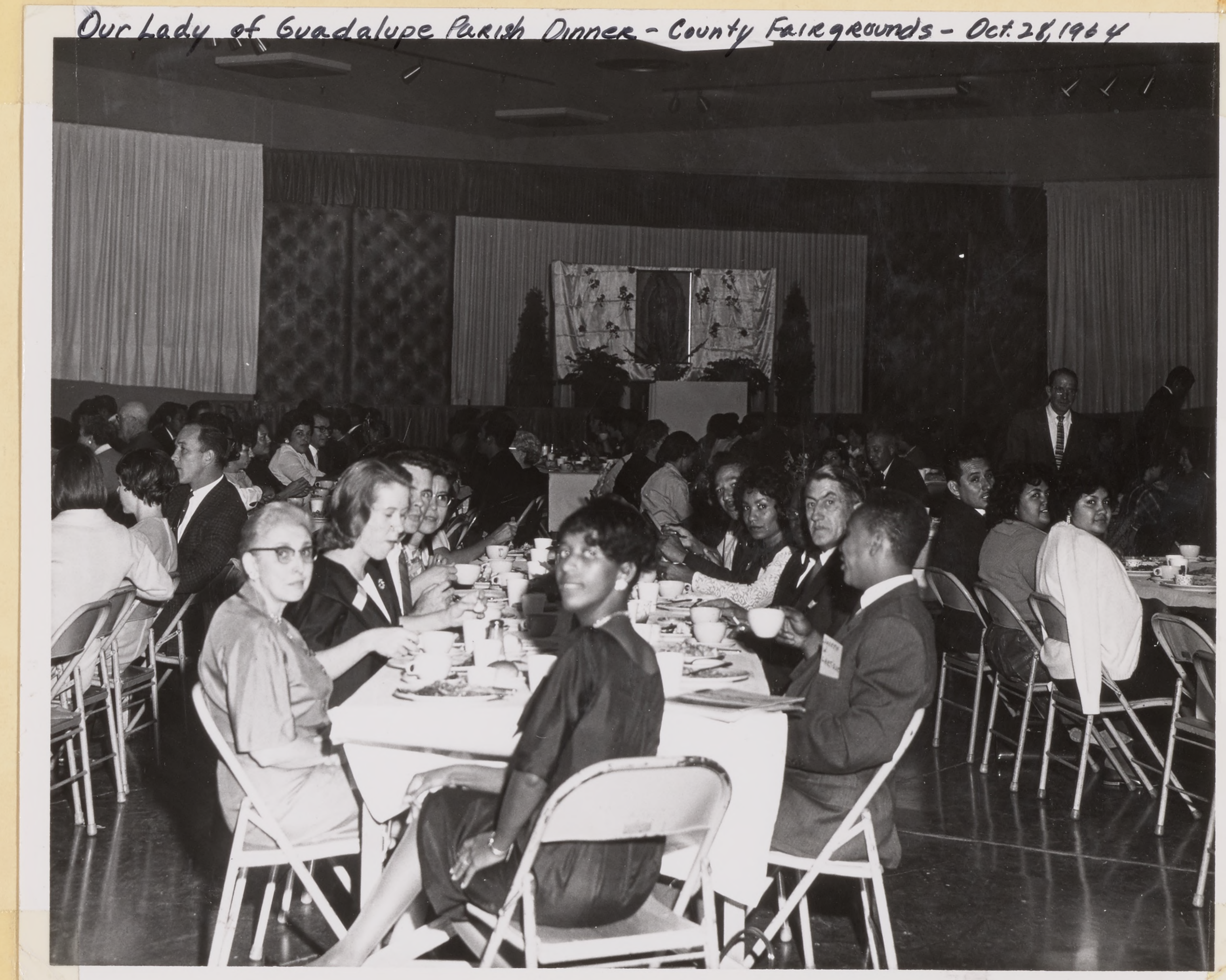

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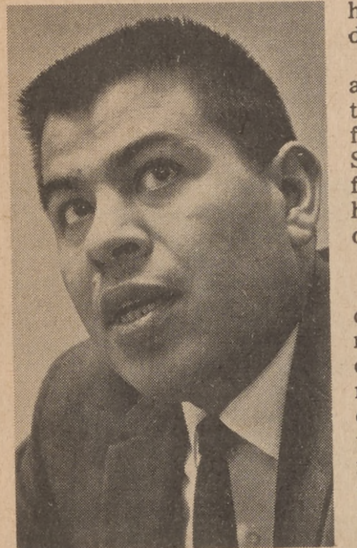

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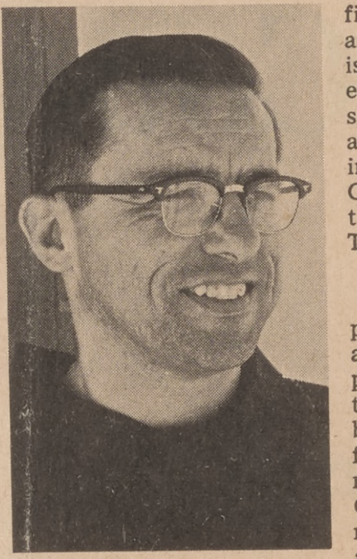

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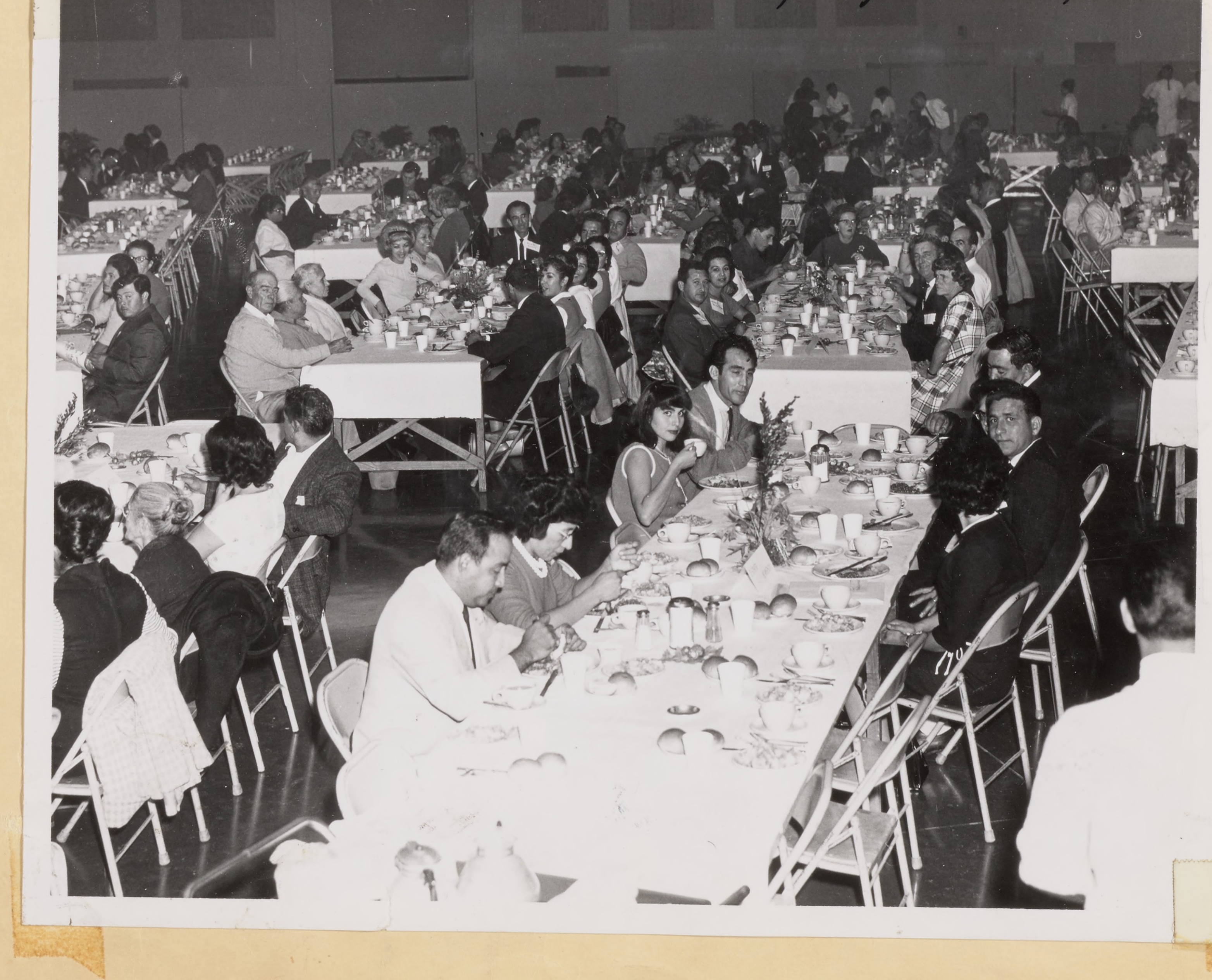

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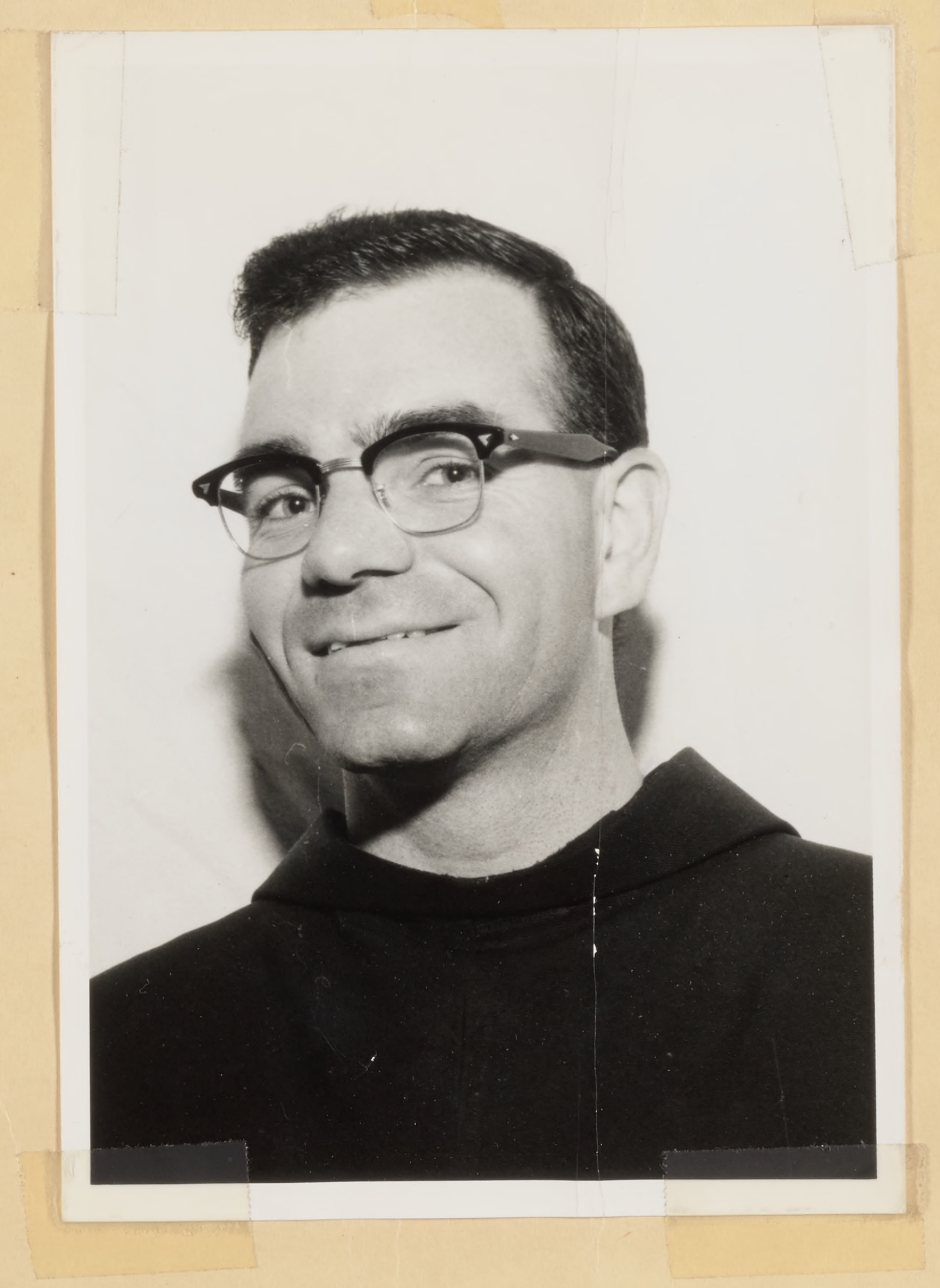
Preparation for Cristo Rey fiesta Oct. 25 1964

Nick Santos, Eliseo Navarette, Art Sanchez, Rudy Sanchez



CATHECHISM

The school of religion is for all public school children in the parish from grades one to twelve. Parents have the primary obligation of instructing their children in religion; the school of religion is only there to help. However, unless there is a special case parents have an obligation under God and binding in conscience to see that their children get to catechism classes. Priest in charge; Fr. Carlos. Layman in charge: Brother Victor.

ELEMENTARY SCHOOL: Saturday classes:
9:45 - 10:45 A.M. - 3rd and 4th grades
11 A.M. - noon - 1st and 2nd grades
2:00 - 3:00 P.M. - 5th to 8th grades.

These classes are all held at the parish hall, 222 South Jackson Avenue and registration must be made there on Saturdays. Teachers are lay people and Jesuit Fathers. For information call Mrs. Flora Stuckel 258-3710.

Neighborhood Saturday programs:

a) Whitton, San Fernando, Shortridge, King Road area:
Saturdays: 9:45 - 12 noon
for boys ages 5 - 10 years old
for girls ages 5 - 13 years old
Place: gather at 1641 Whitton.

Teachers: Grail members
For information call Luisa Coria, 251-7862

b) Basch, Balboa area; same as above, but location is 144 Basch St.; home of Lucy Alcazar, 251-3775.

RELEASED TIME: At parent's request, a child may be released during school time for 50 minutes a week of religious instruction. You must sign a release card for this at beginning of year; it will be sent home with the child. There are five elementary schools within the boundaries of the parish for which we are responsible.

HIGH SCHOOL OF RELIGION: for all boys and girls in high school; classes are held Mondays through out the year from 7:30 to 8:35 P.M. in the parish hall. Register at class time. For information call

Gus Pozzi 251-0649 or Father Anthony 258-7057.

..FORMATION CLASSES: Non-Catholics interested in the Church and Catholics wishing to brush up on their faith are invited to the Wednesday 7:30 P.M. classes in the parish hall, 222 S. Jackson. There is no obligation; classes end at 8:30 P.M. Questions on religion are answered and a complete course in Catholic doctrine is offered. As a rule the series begin in September and January.

BAPTISMS: Saturdays at 4 P.M. and Sundays at 2 P.M. Parents should call beforehand, give information on child, and make appointment for Saturday or Sunday. Sponsors should be practicing Catholics. It is recommended that both parents attend the baptism. Baptism should take place as a rule, not more than three weeks after birth.

MARRIAGES: Arrange with the priest at least a month in advance since announcements must be made on three Sundays and other preparations made. If possible, bring your baptismal and confirmation record with you. Marriage normally takes place in the parish where the bride lives unless permission is granted by her pastor.

SICK CALLS: Call the priest at any time for visits to the sick, or for confession of the sick. Do not wait until a person is seriously ill to call a priest. If priest brings Holy Communion, meet him at the door with a lighted candle. Have a table with white cloth, two blessed candles burning, a crucifix, glass of water, and a spoon. Communion is normally brought to the sick and shut-ins on First Fridays. Call the rectory for this.

FUNERALS: If a death occurs in your family, you normally call a funeral parlor to prepare the body for burial. However, before any other arrangements are made members of the family should visit the parish priest to discuss a Mass and other church services. A Christian burial is simple and inexpensive. You should resist pressures to have an

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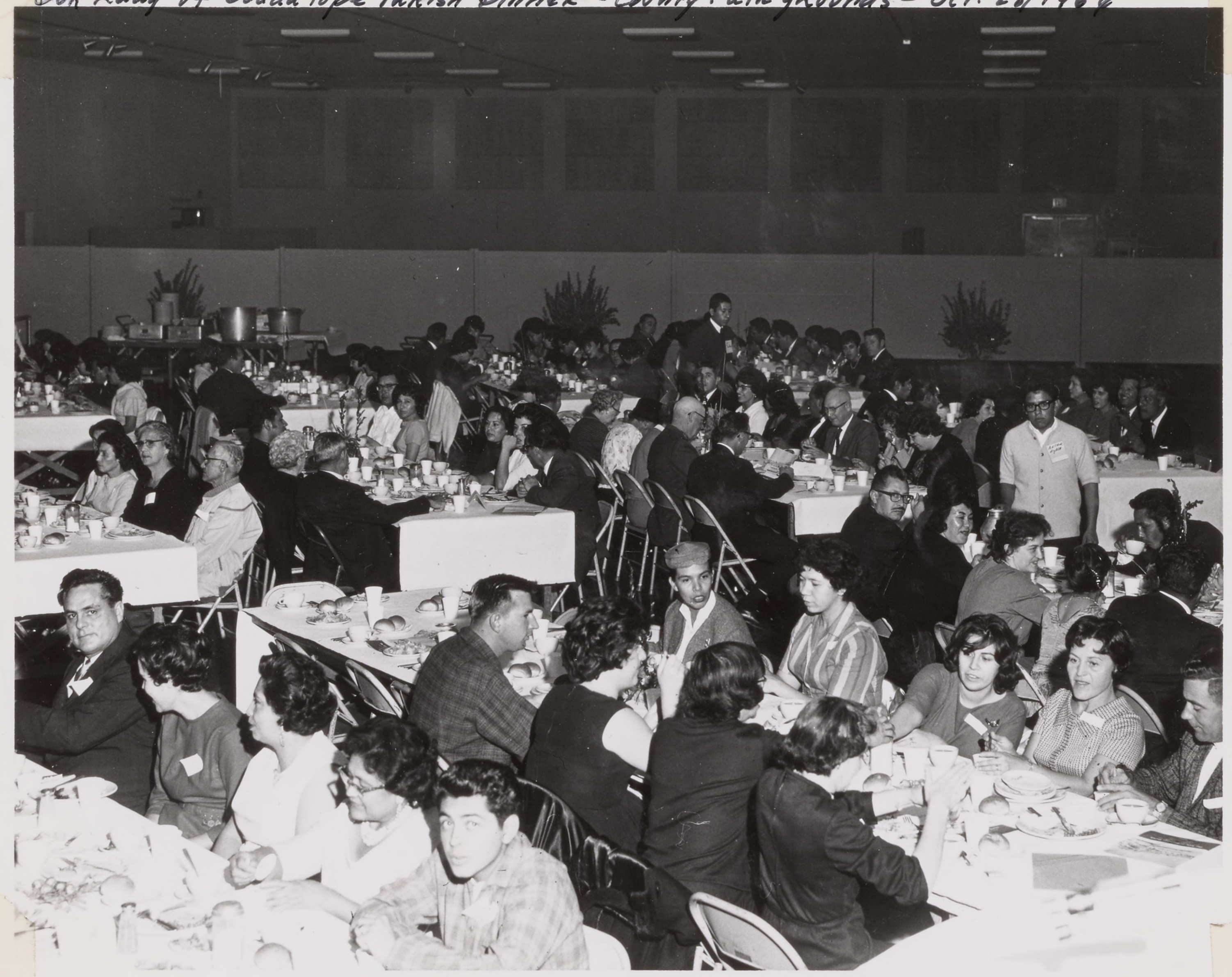
Our Lady of Guadalupe Parish Dinner - County Fairgrounds - Oct. 28, 1964



NOVEMBER 19, 1964 7

The Problems of California's 'Silent Minority'

(This is the first of a series on the needs of California Spanish-speaking.)

By JOAN JOHNSON

This man is compiled from statistics — and from what those who know his flesh-and-blood counterparts say about him.

For whether this man is named Avila, or Guerrero, or Sanchez or any other name whose origins go back to Spain, he faces one or more of these difficulties:

- His culture is different than that of the majority and so is his native language;
- He has had less schooling than others;
- His family income is lower than that of the general population and usually his family is larger.
- He is more often unemployed.
- He is a baptized Catholic but not identified with his parish.

He is not very articulate about such problems as job discrimination, housing, religious education, school dropouts and farm labor wages. But he confronts them almost daily in every-day terms of family and food.

He has been called one of the "silent minority."

And he is a minority—but a rather staggering one in term of numbers.

According to the 1960 census there were 1,426,538 persons of Spanish surname in California's total population of 15,717,204—more Spanish-speaking than in any other state in the country, including Texas.

Next to Los Angeles county, Santa Clara county had the largest percentage of persons with Spanish surnames—12.1 per cent. In 1960 this was 77,755 persons —in 1964 approximately 100,000.

If you want to get to know the silent man go to Santa Clara county.

* * *

"The main obstacle is people who say there are no problems. An awareness that problems do exist has to come first," Juan Ramos said.

An articulate young man who was born in Del Rio, Texas, Ramos received his master's degree in social work from the University of Southern California, came to San Jose in 1960 as a child welfare worker for the Santa Clara county welfare department and is now a department supervisor.

JUAN RAMOS
. . . awareness first

Ramos is one of the founders of the recently formed Catholic Council for the Spanish Speaking in San Jose, which, as one of its first efforts, issued a fact sheet dispelling doubts about lack of problems.

Summed it, it presented statistics showing that few of those with Spanish surnames went beyond the eighth grade (a schooling median less than Negroes) —and there are others who cannot read or write.

Compared to the average family which had an income of $7414 a year, the Spanish-surnamed family received $5913—and this did not take up the sensitive area of low farm wages, the field in which a large proportion of persons with Spanish surnames work.

BAD HOUSING

The unemployment rate was 9.3 per cent, a much higher figure than for the general population. As for housing—14.8 percent were in housing that was deteriorating and 8.5 per cent in housing that was delapidated.

Underlying all the facts and figures, however, was the problem of cultural differences that cuts off the Spanish-surnamed persons from the community where he lives and the community of the parish.

NEW TO CITY

"Many of these people come from small towns, amost isolated areas. Many of them have never felt the need to speak English. They come into urban areas and they don't know the channels—they don't know the services provided by the community. It isn't reaching ing them," Ramos said.

"The children go to school but the mothers don't go beyond the front door."

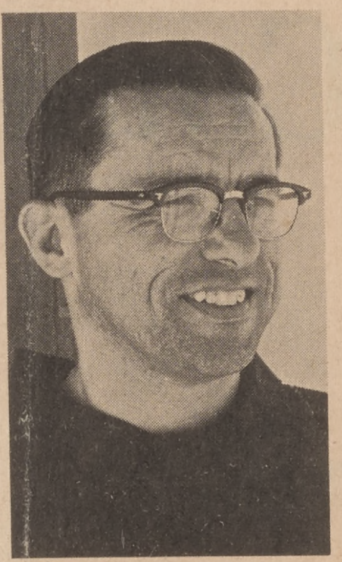
The same keynote was struck recently when representatives of the Santa Clara County Council of Churches, the Catholic Migrant Mission Program (CAMMP), county health nurses and others involved in serving farm workers got together for an informal lunch.

TWO CULTURES

They represented an "anglo" viewpoint — but one sympathetic to the person caught between two cultures and who is afraid to move out of the security of his ghetto.

Said one social worker: "I used to be concerned about young people not going into the professions. It took me a long time before I realized that often a person of a low income family has to make a choice: If he leaves, he cuts himself off from his family and if he goes ahead he finds himself in fields where there are few other Mexican Americans."

Many still feel the proximiy to Mexico, take their children back for visits and are reluctant to take out U.S. citizenship. Theirs, too, is a more family-centered culture in which the father plays a dominant role.


FATHER ANTHONY
. . . leadership needed

This pluralistic culture—and the resultant conflicts—is largely responsible for the "leakage" to other faiths. The fact sheet of the Catholic Council for the Spanish Speaking lists 15 Protestant churches in San Jose which had from 2 to 8 hours weekly of worship and Bible study in Spanish.

SPANISH SERVICES

In Santa Clara county (with the exception of special Masses for braceros or those offered in family camps during the picking season), there are only three churches with Masses in Spanish—Our Lady of Guadalupe and Holy Family churches in San Jose, and St. Mary's, Gilroy.

Father Anthony Soto, O.F.M., pastor of Our Lady of Guadalupe and moderator for the Council, gave some of the reasons why the traditionally Catholic person with a Spanish surname isn't going to church.

In the early days of the U.S., the Church was identified with immigrant groups and there were national parishes to meet their needs, he explained. But the Spanish-speaking have been the late arrivals on the scene, coming at a time when the Church to them represents the middle-class culture. They are still a subculture.

'BECOME LIKE US'

The Spanish surnamed person looks upon the average Catholic as a cold, dues-paying parishioner and feels that things were more brotherly where he came from. It is almost as if the middle-class, American Catholic is saying: "You must become like us or you aren't a good Catholic."

While government, educators and social agencies are awakening to his special needs in the period of transition between cultures, his Church has been slow.

Disappointed by what seems to be apathy, wooed by Pentecostal sects whose members are more on his economic level and whose churches offer not only Spanish services but often food and clothing as well, the Spanish-speaking Catholic isn't going to his parish church.

In its effort to make known the fact that problems exist, the Catholic Council superimposed the number of Spanish-speaking persons on a map of San Jose parishes.

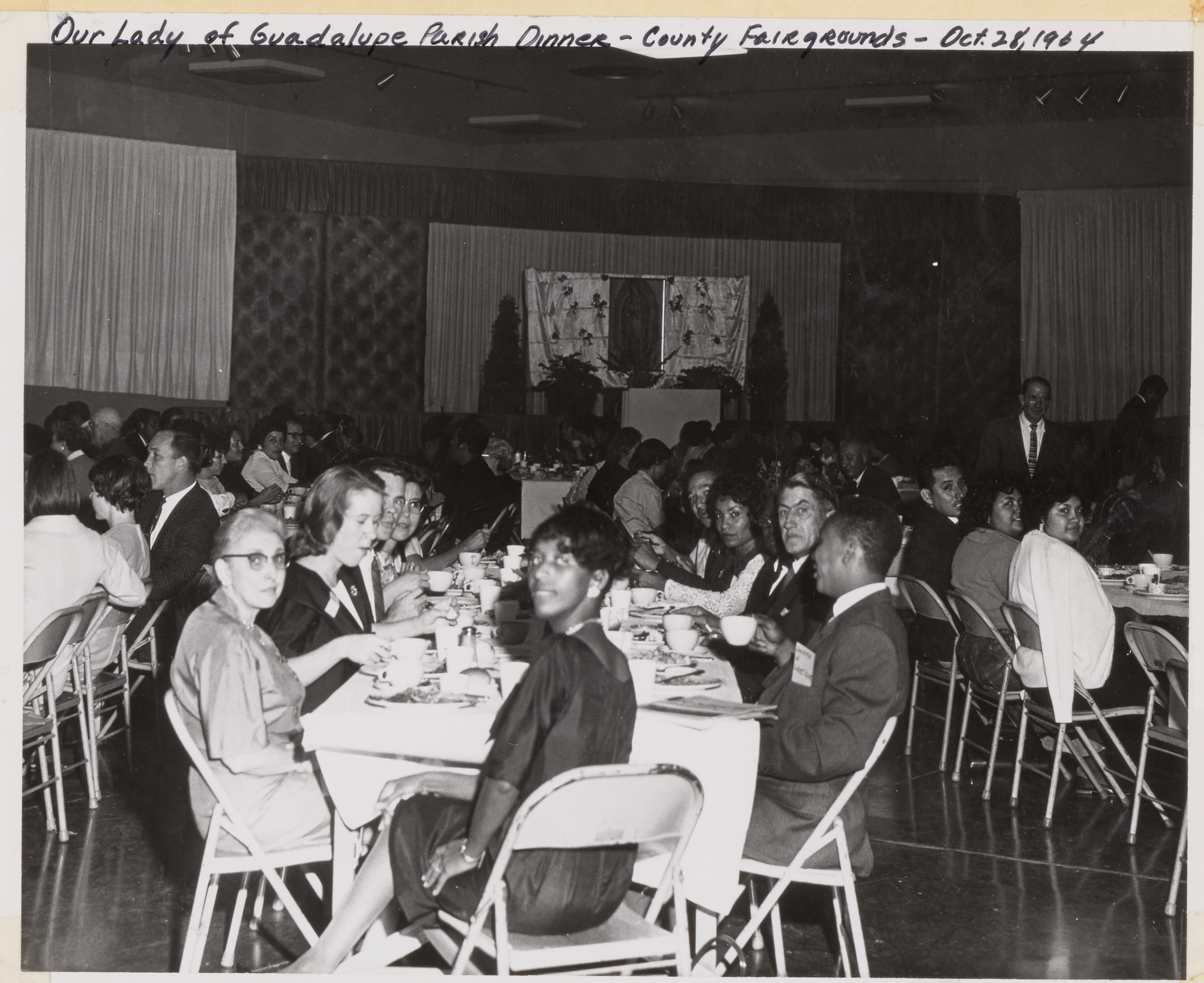
Figures varied from an estimated 562 Spanish surnamed persons in one of the city's newer parishes to 8018 in one of the oldest, downtown parishes.

If the statistics caused some surprise, it also sparked some action. One parish which had a special mananitas drew more Spanish-speaking parishioners than it ever had at any of its Masses.

The Catholic Council for the Spanish Speaking has succeeded in focusing attention on the fact that problems do exist and that if these problems are to be solved there must be a unified voice of the "silent minority," leadership and a community-wide approach to the problems.

(Next week: What is being done.)

Our Lady of Guadalupe Parish Dinner - County Fairgrounds - Oct. 28, 1964



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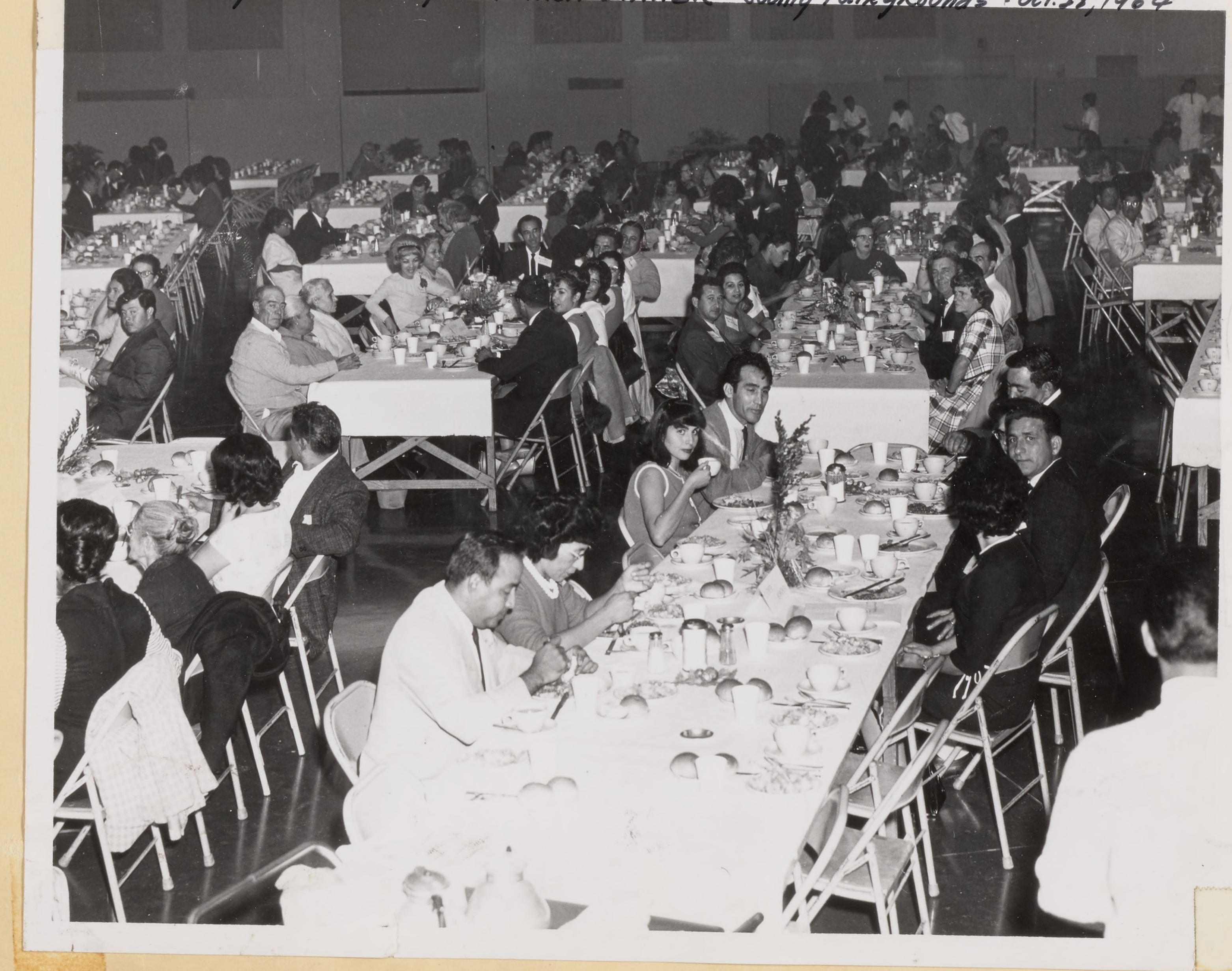

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San Jose News
Friday, Oct. 2, 1964 31

'Job Training, Respect Needed For Migrant Families'

By SAM HANSON
News Staff Writer

Father Anthony Soto, pastor of Our Lady of Guadalupe Church in East San Jose, has some strong views on what can be done to aid migrant fami[illegible]es who settle in Santa Clar[illegible]lley.

Do[illegible] if not hundreds of these [illegible]lies become permanent [illegible]nts of the San Jose area [illegible] year as mechanization f[illegible]s them off the land and in[illegible] a battle for survival in the [illegible]g cities.

"The [illegible]ost important things for thes[illegible] people," says Father Anthony[illegible] "are job training and a respe[illegible] for their culture. They should [illegible]t be made ashamed that they are Mexican-American."

EXPERT

Father Anthony, a trained sociologist, works closely with the Spanish-speaking families of his parish. He is considered an expert on the bracero program and problems of farm labor.

"Migration into San Jose continues at a steady pace," says Father Anthony. "These are the people who have been coming here for years. They now find less and less work. Some get stranded here. This is partly due to the shortage of work and partly because of their lack of skills."

The migrants come from states in the Southwest, Texas or Arizona or perhaps another area of California.

TRUST IN AMERICA

"They have faith in the American economy and the American automobile," Father Anthony says. "They have faith that they will find jobs in such a big and prosperous state as California. And they have faith that their car, no matter how old, will get them there. They will start out from El Paso, Tex., in a jalopy we wouldn't drive as far as San Francisco."

The family arrives in San Jose looking for work and there is no work.

The only aid the County Welfare Department can give these non-residents, Father Anthony pointed out, is to pay their transportation costs back to the county from which they came.

NO RETURN

"But they don't want to go back," says Father Anthony. "They would rather take a chance and nearly starve than leave California to return to the desolate and poverty-stricken neighborhoods from which they came."

The domestic migrant family, as contrasted with the braceros who work under contract, have no stability of employment, the pastor stressed.

"They may find three days of work one week, two days the next and then none for several weeks," he said. "When November comes they can't find work for six or eight months."

DIFFERENT CULTURE

Father Anthony continued:

"These people are from a different culture and background which puts them at a disadvantage with the typical middle class Anglo-American in trying to find and hold a job.

"This disadvantage goes all the way through to churches and schools. When a five-year-old starts kindergarten he is already behind. This continues all the way through school so that the Mexican-American is always at a disadvantage.

"They have the highest dropout rate and the highest unemployment rate.

'They have a higher unemployment rate than the Negro, And they have a higher school dropout rate than any other group. Only about one out of 50 Mexican-Americans go to college."

AVERAGE CHURCH

Even in their contacts with institutional religion, says Father Anthony, the Mexican-Americans are at a disadvantage. He says this is because the average church, like the schools, tends to be an expression of a middle class Anglo culture.

"In the United States we say that we are living in a pluralistic culture," he says. "If this is true, the schools and the churches should be multi-cultural."

Because there is a dominant Anglo culture, according to Father Anthony, the Mexican-Americans are made to feel infeiror in the schools and churches.

'We should give our minoirty cultures representation and respect in the community," he declares.

WON'T FIGHT

"The Spanish-speaking peoples," he continued, "are traditionally non-aggressive. They are polite and they won't fight for their rights."

What is the answer?

"The solution basically is a job," answered Father Anthony. "If they can get jobs they will get educated and their families will become educated.

"They can't get a job unless they have training. This is where the anti-poverty program has its strongest points. Instead of giving government handouts, it will equip these people to become self-supporting and self-respecting."

SHOWS RESULTS

Father Anthony said that the "Cursilio Movement," an intensive three-day course in the basics of religion, is having "extraordinary results [illegible] making men aware of religious and social realities and has projected them into involvement with community projects." This program, he said, is becoming one of the most important sources of leader[illegible]ip for Mexican-Americans [illegible] East San Jose.

During th[illegible] last decade, according to Father Anthony, the Spanish-speaking population of California has doubled. And some statistics indicate that Santa Clara county has the highest percentage of Spanish-speaking residents of any of the state's counties.

According to Father Anthony, the hard-pressed migrants among this large segment of our population can best be helped by job training and education. Along with this, he says, it is supremely important that the rest of us display understanding of a different culture and show respect for human dignity.

1st Anniversary of Cursillo Oct. 11-14, 1963

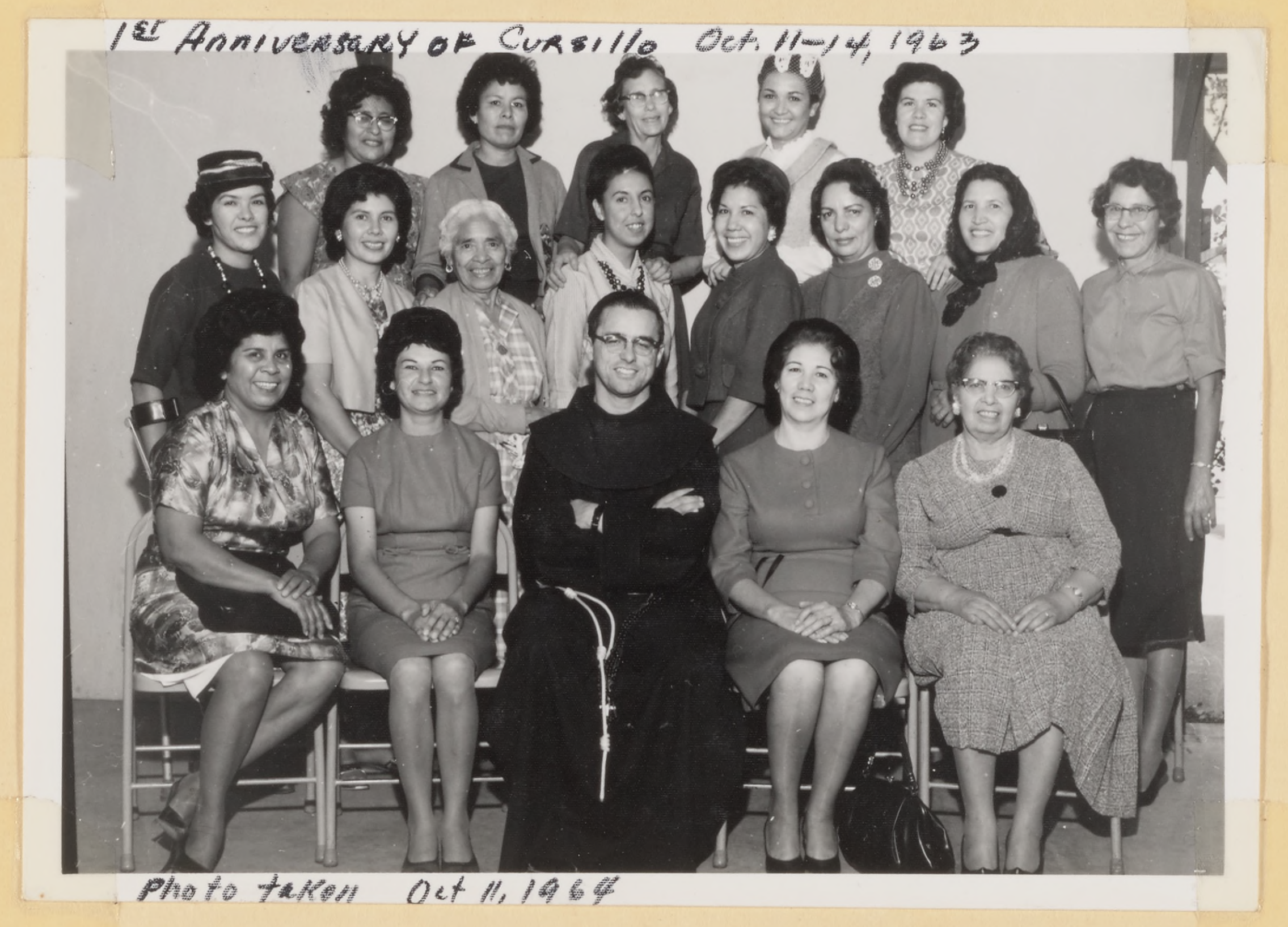


Photo taken Oct 11, 1964

2nd Anniversary of Cursillo Oct, 1962

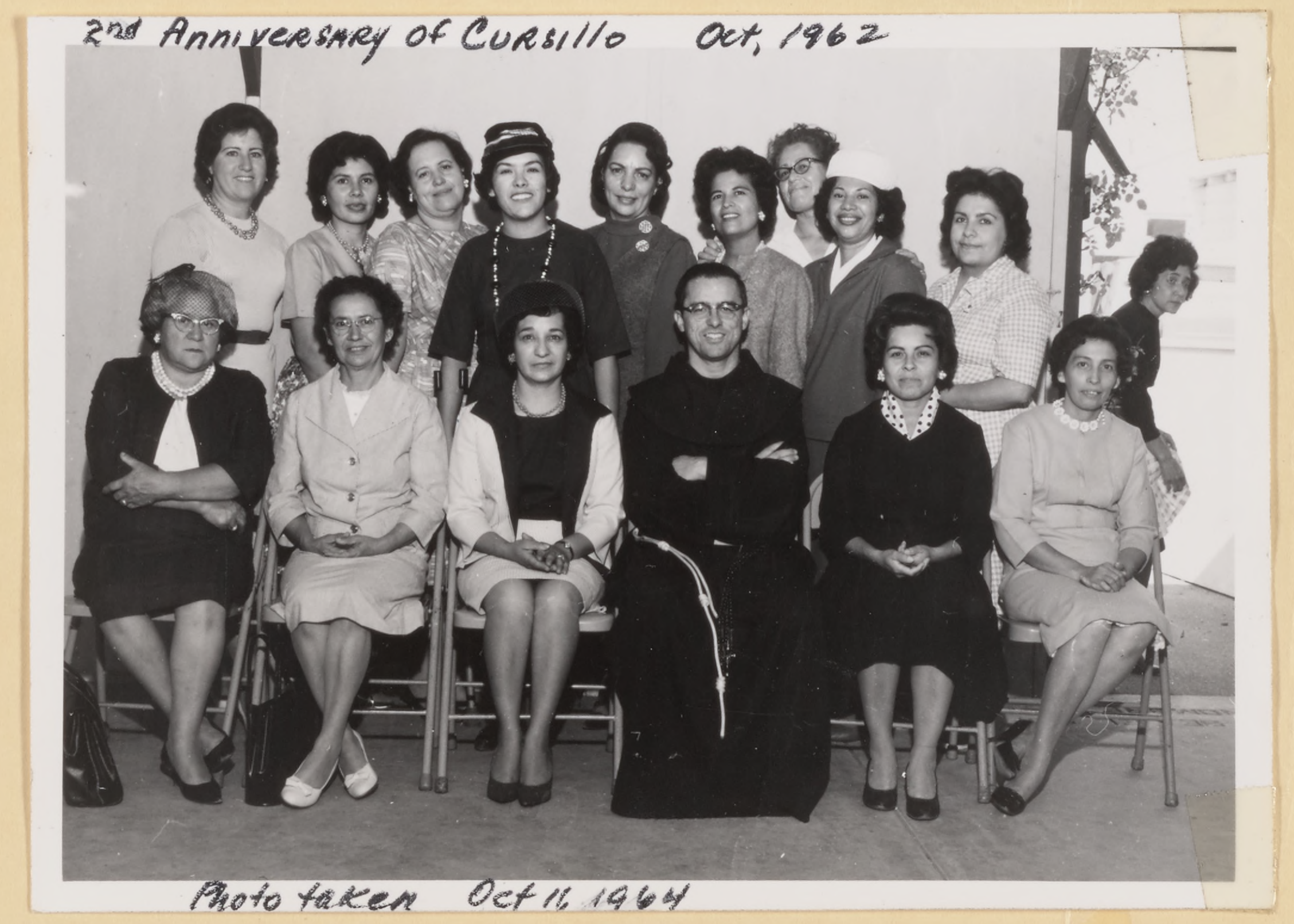


Photo taken Oct 11, 1964

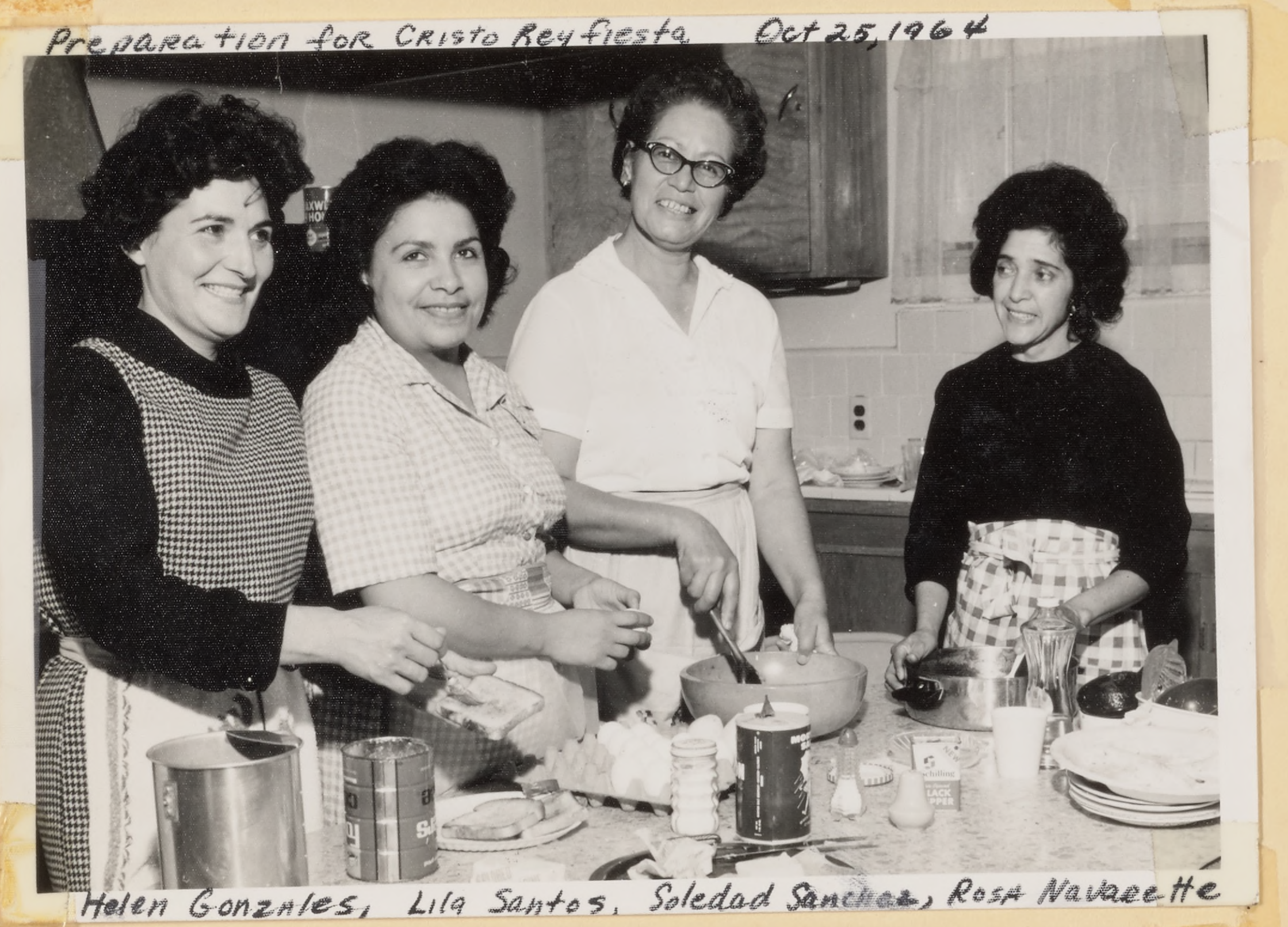
The Mayfair

Confer on Plans

A quartet of members of Our Lady of Guadalupe Chu[illegible] Parish confer on site utilization plans of the Church's building [illegible]m as plans are nade for its Second Annual Fiesta slated for S[illegible]y and Sunday, Oct. 24 and 25. Shown, l-r, are Nick Santos, E[illegible] Navarrette, Chairman Art Sanchez and Rudy Sanchez. Saturday's hours will be from 4 to 12 p.m. with a barbecue as a main feature. A spiritual procession will follow the 12:15 p.m. Mass on Sunday, proceeding from the Kammerer Ave. Church to the Parish Center, 222 S. Jackson St., the Fiesta grounds, continuing until 9 p.m.

Games, food, variety booths, music, dancing and entertainment is planned. Photo submitted.

Preparation for Cristo Rey fiesta Oct 25, 1964



Helen Gonzales, Lila Santos, Soledad Sanchez, Rosa Navaeette

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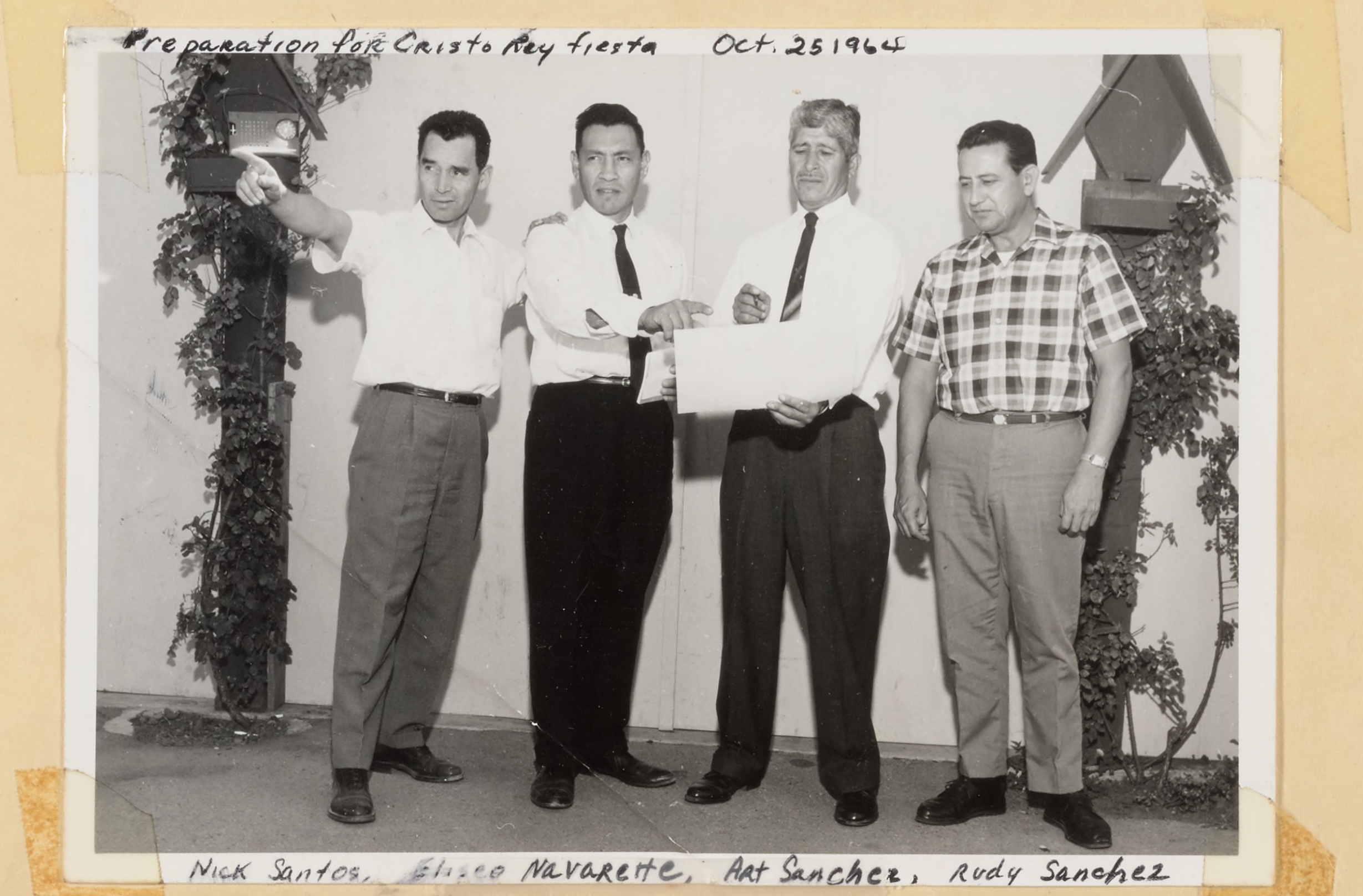

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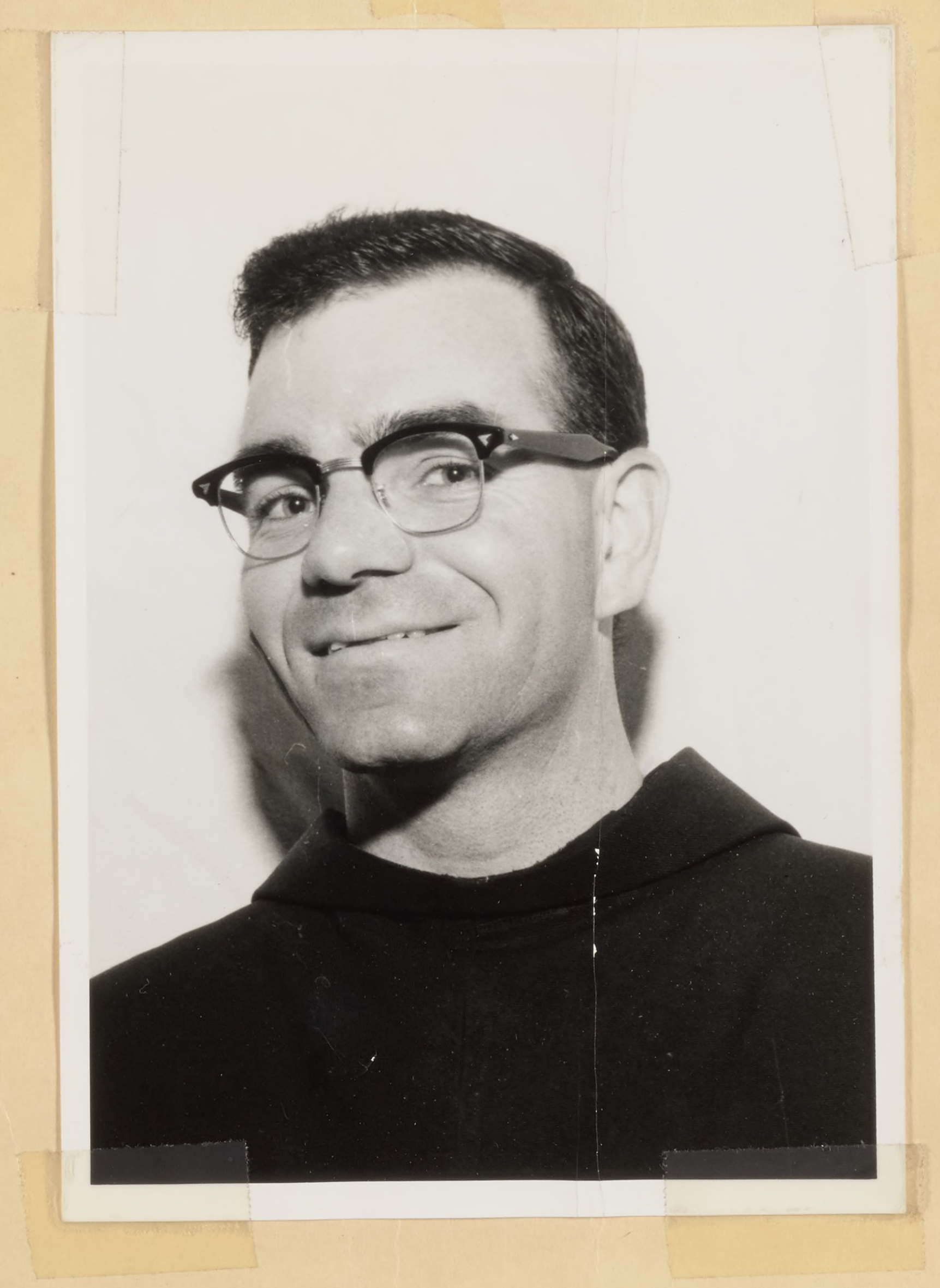


expensive and showy funeral. Friends can send you a card showing a donation to charity in name of the deceased or have Masses said instead of flowers.

SOCIETIES

1. LEGION OF MARY: for men and women; does home visiting for spiritual cases; meets weekly. English: Thursdays at 7:30 P.M. Parish Hall. Spanish: Thursdays at 8 P.M. Parish Hall

2. ST. VINCENT DE PAUL: for men, does all kinds of apostolic work and specializes in helping families in times of need. Meets weekly on Wednesdays at 8 P.M., Parish Hall.

3. CONFRATERNITY OF CHRISTIAN DOCTRINE (CCD): for men and women who help in the catechetical program as teachers, helpers, or home visitors. Call Father Carlos. Help is always needed since the parish has over 1000 children under instruction in the elementary grades and over 100 in the high school of religion.

4. HOLY NAME SOCIETY: for men; for all types of work in the parish and for the spiritual formation of the men of the parish. Meets once a month in the parish hall after the 8 A.M. Mass. Breakfast is served at the meeting.

5. SOCIEDAD GUADALUPANA: para mujeres; la sociedad que ayudo tanto en los comienzos de la parroquia; hace toda clase de obras apostolicas; juntas los ultimos martes a las 2 P.M. en el centro parroquial.

6. OUR LADY'S GUILD AND CONFRATERNITY OF CHRISTIAN MOTHERS: for women; its purpose is the spiritual formation of women, especially as Christian mothers. Does all types of apostolic work; meets monthly first Thursdays at 8 P.M. in the parish hall.

7. CATHOLIC YOUTH ORGANIZATION (CYO): for high school boys and girls; programs that

include spiritual, social, cultural and sports activities. Meets first and third Sundays 7 to 9 P.M. in the parish hall.

8. THIRD ORDER OF ST. FRANCIS: for lay people who wish to make progress in the spiritual life through the ideas of the Gospel as lived by St. Francis and the Franciscans. Meets on third Sundays at 2 P.M. at Sacred Heart Church, 13724 Saratoga Ave., Saratoga. County wide gathering.

9. A PARISH CREDIT UNION has its office at 2335 Summer Ave., 258-7740. Its purpose is to encourage saving and to furnish small loans at a low rate of interest.

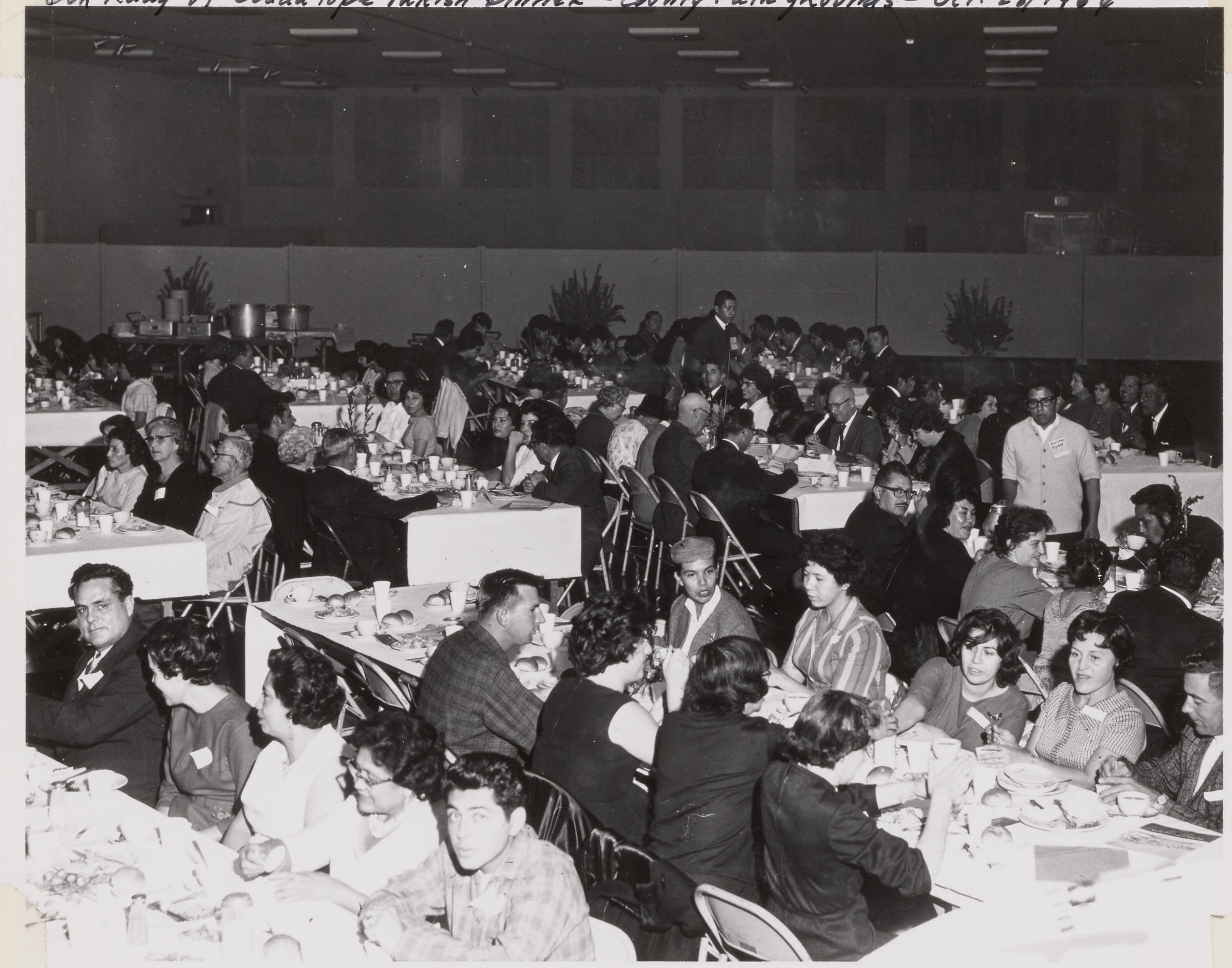
NOTE: The Cursillo or "Course in Christianity" is not an organization or society but a movement to renew society by the full living of the Christian life. The Cursillo refers to a three day intensive course in Christianity that has brought so much happiness to all that have made it and to their families. Those who have made the Cursillo do not form a group but join existing societies for their Catholic action work. Application can be made through one of the priests.

A PARISH LIBRARY has been started with only the best Catholic, and other, prominent books selected. At present it is situated in the rectory parlor. Any person may withdraw a book by simply signing the card in back of the book and leaving the card in the box for that purpose. Books must be returned in a month.

NEW PARISHIONERS should stop by and register at the rectory. Families moving out should phone the rectory to stop mail coming or to have it forwarded.

WEEKLY ENVELOPES should be used by every family. There are many advantages to this system for both parish and parishioner. The second pocket in the envelope is for our building fund.

Our Lady of Guadalupe Parish Dinner - County Fairgrounds - Oct. 28, 1964



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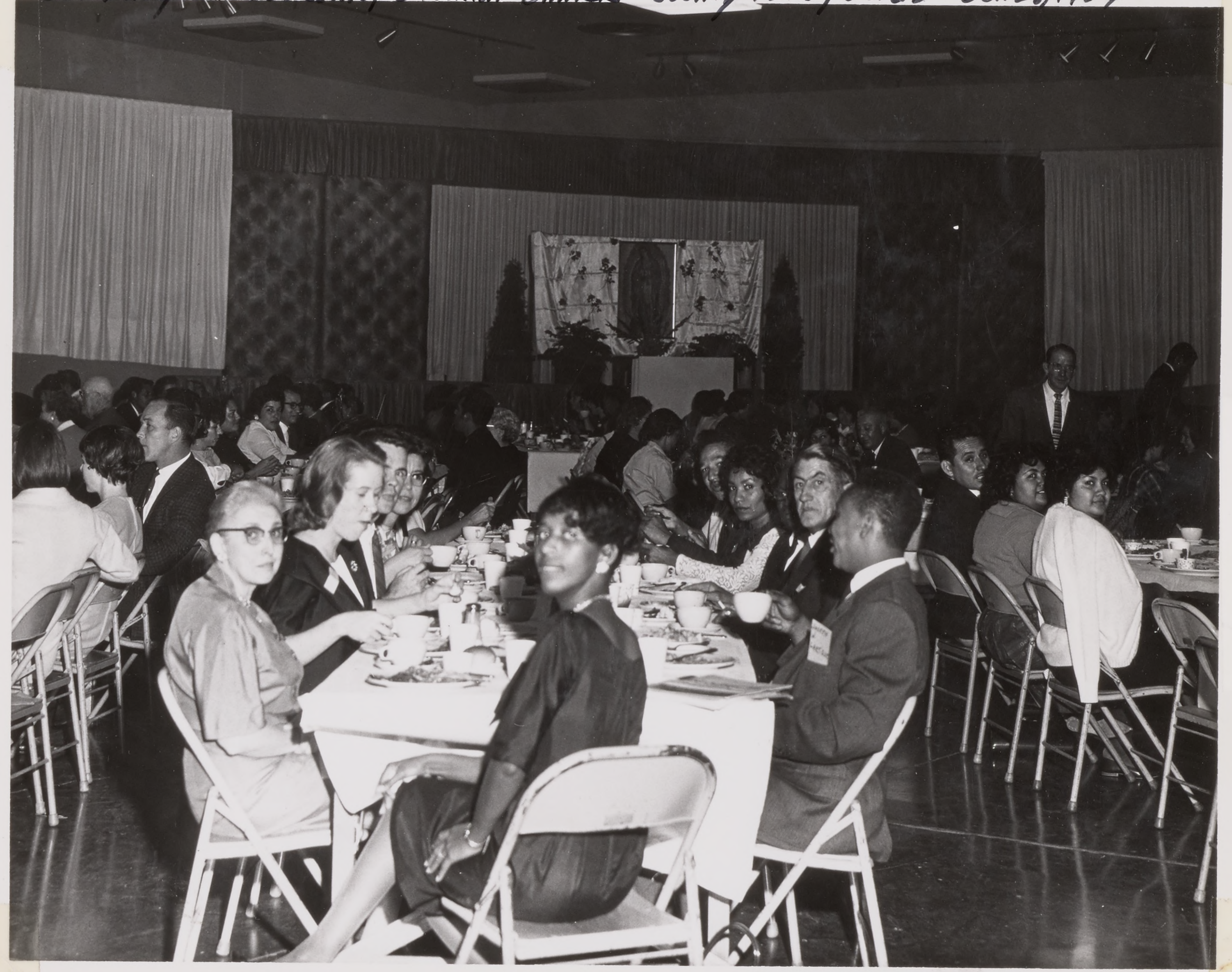

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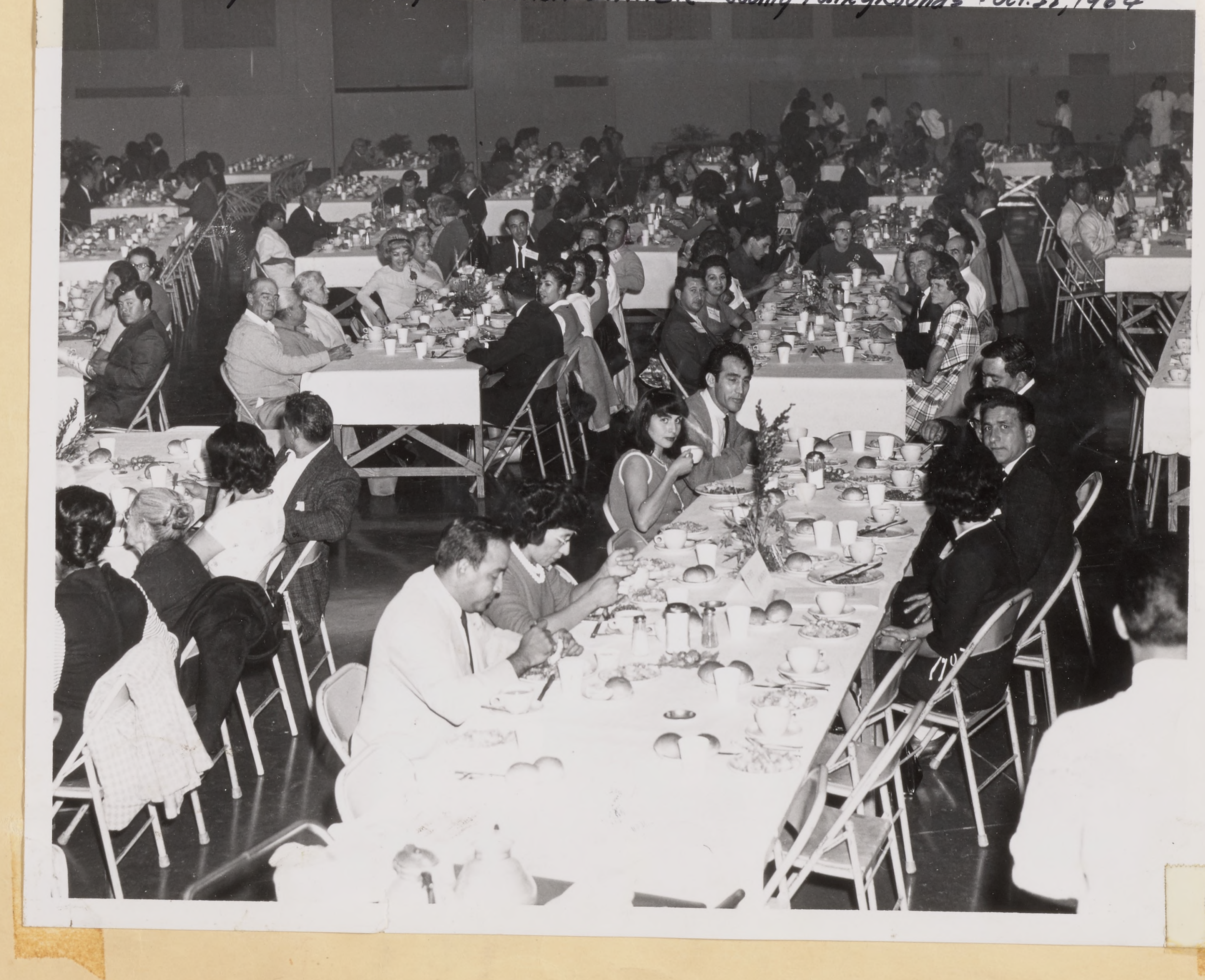

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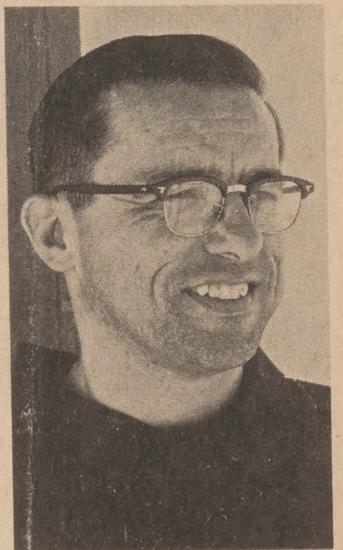

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Figures varied from an estimated 562 Spanish surnamed persons in one of the city's newer parishes to 8018 in one of the oldest, downtown parishes.

If the statistics caused some surprise, it also sparked some action. One parish which had a special mananitas drew more Spanish-speaking parishioners than it ever had at any of its Masses.

The Catholic Council for the Spanish Speaking has succeeded in focusing attention on the fact that problems do exist and that if these problems are to be solved there must be a unified voice of the "silent minority," leadership and a community-wide approach to the problems.

(Next week: What is being done.)

WELCOMES CHANCE TO EARN DOLLARS

The Bracero Comes To Toil, Make Money–Not Complain

By JACK FRASER
Staff Writer

Editor's Note—Harvest jobs in the U.S. lured 200,000 braceros across the border this last season. How termination of the bracero program will affect these people and California agriculture is explored in five Mercury articles, of which this is the second.

Simon Viviano Vazquez has a quick laugh, a wry expression on his tanned Indian face, three sons, three daughters and only one great wish in life:

"I want most to be able to work enough to buy what my family need."

The 200,000 braceros who come North each year from fields of Mexico to the fields of America for the most part do not expect to buy Cadillacs, enough charro clothes to outfit a village, or a life of ease with what they can earn in six months.

Despite the sometimes glowing claims of growers, they have a subdued expectation of what they will get. But it is much better than what they could hope for in their own land so they continue year after year to make the journey, sometimes fighting and paying as much as 1,000 pesos ($80) for the chance.

Viviano is 41 and from Las Mezas de San Marcos in the state of Guerrero which, like most of Mexico, is mountainous, beautiful and capable of only a slight amount of productive farming.

At the Tikeda family's 154-acre vegetable farm off Mountain View-Alviso road last week Viviano explained his quest:

"There are maybe 500 habitantes (residents) at my village, not enough water, not enough corn, chickens or pigs. We work the ejidos which belong to others. We have one church, one school, a bus that comes and no cine (movie house) or factory. Yes, I like it. I want to have my own house, my own land someday. But I do not expect that so fast.

"There we make only 10 pesos a day (less than $1). In one day's work here you can buy a pair of pants, a shirt, and food. There you need it all just for food."

Like probably more than half of the braceros, Viviano has been to the U.S. before. He hopes to come again.

He estimated he can send home around $450 during the harvest season, then take back perhaps another $300 worth of clothes and other items for his family.

With this reward, Viviano is not going to purchase his own ranchero. He is not going to install electricity or irrigation projects.

His standard of living will not be materially raised.

But he may become a money lender and thereby a capitalist. And, according to the immigration authorities and Mexicans contacted on the other side of the border, chances are good he will have a new status in his village. He will have gone north to the gringo's land and he will never be the same.

"The majority of braceros probably only break even," a U.S. born merchant who has operated businesses in Mexicali for over 40 years, thinks.

"But they are ha[illegible] to even hold their own and the money they earn in the fields helps them do that at home," where usually only bigger ranches are profitable just like in the U.S., Hashim pointed out.

"They may never get to know Americans. Chances are they won't mingle much in homes, stores, and churches. But there is something that rubs off," he said.

"They will find out that the bus (to the fields) has gone if they are 10 minutes late. And that Americans do what they say . . . It changes them . . ."

This year 128,497 braceros have come across the line at Mexicali and through the reception center near El Centro. (Another 80,000 entered the U.S. at other locations). Grower labor representatives in Ventura orange groves. Salinas lettuce fields, Utah cherry orchards and dozens of other locations in the fanastically fertile agri-business of America summoned them through U.S. immigration and labor offices. In Mexico City, the labor call was funneled to the governors of Mexican states who in turn allotted quotas to villages.

The braceros come to Empalme where they wait one day to one month for the day's train journey to Mexicali. Then at the U.S. alumium camp near El Centro they are given physical examinations (tuberculosis is the biggest reason for rejection here), sprayed to kill bugs, finger-printed and processed through the inevitable red tape.

Although the reception center is bleak and cheerless, the Mexican flag flies near the U.S. banner (because a Mexican consul is bivouacked here), a machine turns out 3,000 tortillas a day, and the U.S. officials appear to genuinely like "the boys" coming through.

A sharp contrast is between the quiet groups entering the U.S., some in homemade sandals and all lugging cloth bags, and the crews on their way home. The blare of transistor radios wailing the passion and anguish of the Mexican cantando engulfs the braceros headed home. They carry huge cardboard boxes crammed with used sewing machines, white chino pants and yardage.

"Sharks" sometimes wait for the returning fieldworkers, to steal their earnings and their new belongings. Not all the thiefs and murderers are common criminals; some have allegedly worn government uniforms.

Senor George Shroeder de la Vega, customs chief for 150 miles of California border, says most of this happened before the official bracero program started in 1951, ending years of border crossings by "wetbacks."

"I don't think these things are anymore," he said. "The bracero is smarter now. Most have been contracted a number of times."

M. M. Jackson, supervising immigration inspector at El Centro receiving station, said "The braceros have learned to get receipts for items like radios" which could be taken by customs men.

Jackson, a thoughtful, pipe-smoking ex-Sunnyvale resident, regards his role as one of a "guardian." He said he is proud that the bracero program — which is government-to-government—has reduced exploitation of the hardy workers.

The braceros can stay at El Centro for five days, waiting for an offer for work. Each man can reject three offers and be rejected three times by growers. "There are times though when we're more human," said Jackson. "We let them stay longer if we think they didn't get a chance to be exposed." The number rejected "is so small you can hardly count it," says Jackson.

U.S. Labor men explain the day, work, and hours of the contract before the braceros sign. Labor department officials are on hand to listen to complaints from returning braceros.

"Usually the only complaint is they didn't get to work enough hours," said Jackson.

"I don't think you'd find a half dozen who would say they didn't like the program and I don't know of a single case where one told of physical mistreatment," he said.

The men get a "mica," a card with their picture. On subsequent entries to the U.S., the bracero can use the mica again to avoid fingerprinting and some other paperwork. "That mica is very valuable to them," said Jackson. "The card is stamped if there is a recommendation from the grower and also carries notations of crime or desertion.

Some Mexicans are turned back at El Centro — often for impersonating another man. But on a peak day [illegible] processing last August only [illegible] men were thought to have false identification, out of 3,000.

"Maybe the man on the list in the village can't go—his wife or animals are sick. So another tries," said Jackson. The place on the list may be sold. "That is a precious item—just to be listed on the quota sheet."

Life in the labor camps and on the ranches of the growers appears austere, grim in some cases to outsiders. The camps are bitterly condemned by church groups as offering "concentration camp conditions."

But the braceros do not complain when questioned by newsmen. They find conditions not a great deal better than home—despite what some growers claim—but not worse. And they are in California to make money, not complain about insipid food.

"Years ago clothing vendors charged high prices and prostitutes and their men tried to work around the braceros to get their money," said Shin Tikeda at his family's model labor housing unit. "But the sheriff's patrols make sure these people stay away and the boys are not interested in those things.

"All have families and most are real serious—their purpose is to earn money and go back with it," said Tikeda. "They know how to write. They write letters, telling what they will bring."

Is the work hard? "Mas o menos (more or less)," said Viviano. "Everywhere, if you like the money you have to work. Is that not true?"

(Tomorrow:
Labor's Angry Attack)

EXPECTATIONS—Simon Viviano Vazquez, 41, (right) tells Miquel Garcia Perez what he will do with money earned at Tikeda family's vegetable farm off Mountain View-Alviso road. These braceros were the last to work in San Jose area before bracero laws expire Dec. 31. Tikeda family took them shopping on their last day in Santa Clara Valley.

Now a Singing Weather Forecast

LONDON (AP) — In lieu of a long-range forecast, the Weather Office has posted a verse, to the tune of Jingle Bells:

Will the snow be heavy, what
will be our fate?
London's last white Christmas
was 1938.
Jingle bells, jingle bells, we
don't really care,
If it rains or if it snows or
freezes everywhere.

A VOLUNTEER EFFORT-RECREATION ON EAST SIDE'S TREMONT

Former profession boxer John Hernandez banged the starting bell last week for the first round of a fight the outcome of which is a lot more important to him--and to a multitude of East Side boys--than any of the over-100 battles of his own ring career.

The bell signalled the opening of Tremont Hall, 2336 Tremont, as a youth center to which boys from 12-16-years-old can go from 5:30-8 p.m. every week night and make use of the facilities of a well-equipped and expertly-staffed boxing gym.

The new recreation site is in the midst of an East Side area often cited as the spawning ground of"toughs

spawning ground of "toughs" and juvenile violence--an area of "bad boys." But John Hernandez, owner of the "Little Champ" shoe store, 2227 Alum Rock ave., and a ringwise veteran who, as Chico Hernandez, was floored only twice and never knocked out, takes issue with this view.

"I know these kids--some of them are my customers. They aren't bad boys," he declared. "What they need is something to do in the evenings--and they're sure taking to working out at the gym, and going it seriously. Larry and I plan to stress training, good health, taking care of themselves. I'm not interested in developing pro fighters, and I realize that boxing alone isn't the whole answer, but this will give these kids an outlet and a chance to learn good habits."

"Larry" is Larry Madeiros, a former trainer of amateur boxers in Honolulu, who began working with East Side boys several months ago under the auspices of Tropicana Homeowners Assn.

The gym is open to all boys of the area, Mr. Hernandez stressed. However, with the turnout he's getting, "Little Champ" commented that some more equipment was badly needed.

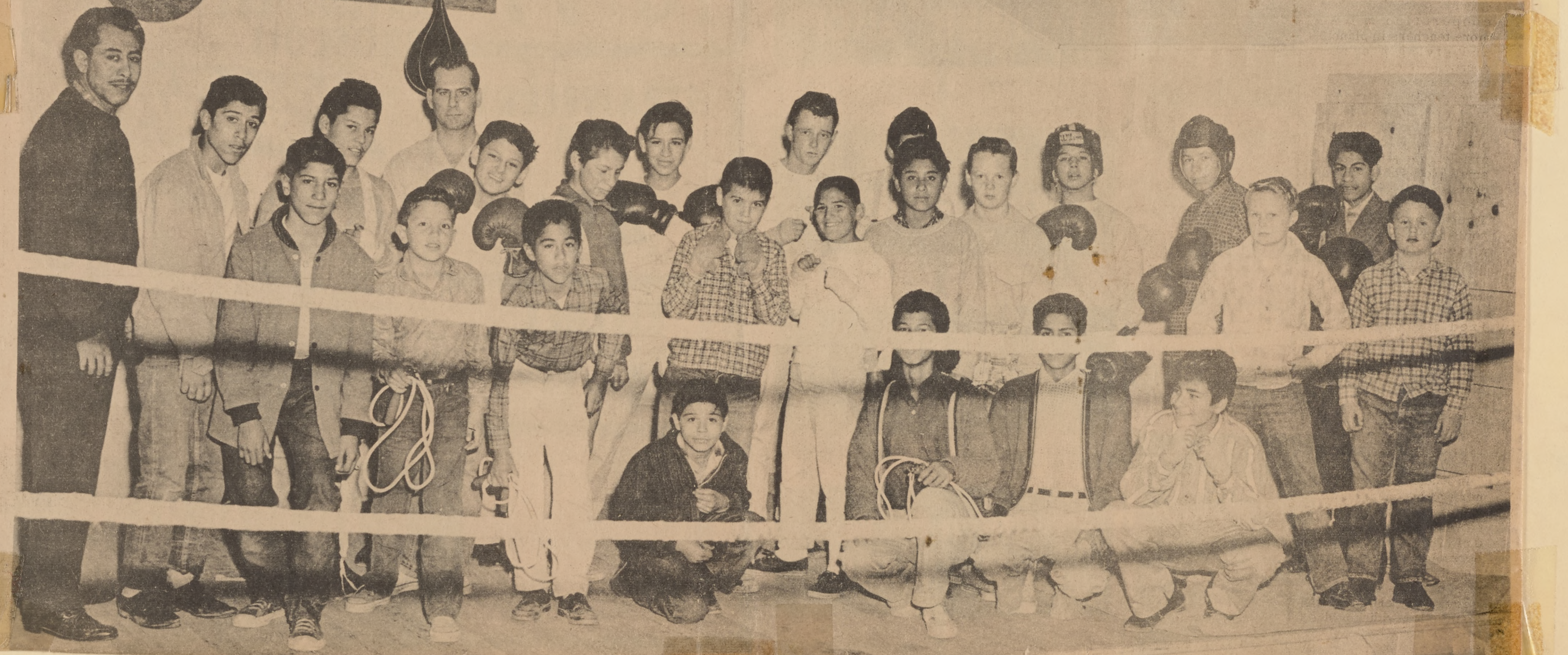
If you have some extra ring equipment around the house, especially some big boxing sand bags, give John a call at CL 8-5232.

Present equipment of ring, punching bags, canvas, headgear, gloves, skipping ropes was mostly bought by the Catholic Women's Center. Father Thomas Bowe of Guadalupe Chapel, is providing the hall which once housed the chapel.

SUN PHOTOS
BY MARKHAM

BEEHIVE OF ACTIVITY these evenings is Tremont Hall gym. In above photo adults John Hernandez (left background) and Larry Medeiros (right in ring) see that everyone finds something to keep them busy, from skipping rope to shadow boxing.

RANGE OF AGES of boys who gather nightly at gym is revealed by this photo of the group on hand last Friday night.



MAY FOLLOW WORKERS SOUTH

Farmers See Disaster In Loss Of Braceros

By JACK FRASER
Mercury Staff Writer

Editor's Note—Growers argue eloquently for continuation of the bracero program which ends Dec. 31. Their position is set forth in this fourth installment of a five-part Mercury series analyzing the farm labor problem.

California's 98,000 factories-in-the-field are the most mechanized, the most efficient, the most complex, and the most important farms in the nation.

In December 1964 the men who own and run them also appear to be the most apprehensive managers in the nation.

California farmers feel the rest of the state has "let us down." They are just as angry as the labor leaders who sit on the opposite side of the state's complicated farm labor controversy.

"Do-gooders" and "bleeding hearts" are set on a course which would lead California's agri-business industry to disaster, says Robert Brown of Brawley, one of the biggest sugar beet growers in Imperial County.

These forces, he says, not only want to end forever the importation of Mexican braceros, they also want to bring unions to the fields and force growers to provide housing, medical care, schools and other benefits which industrial workers know.

Such a course will "just ruin" California farms and with it the jobs of hundreds of thousands of persons who work for allied industries—trucking, petroleum, chemicals etc., he said.

"You people in the cities have got to learn that we are now operating on just about as thin a margin of profit as we can," said Brown. "If we go under, you go with us."

"I don't think there is anybody who wouldn't be affected if California farmers move out to Mexico or to other states" where wages and taxes are lower, said George Brown, a major pear grower in the San Jose area.

"In Santa Clara County, we're at the crossroads anyway," said Brown. "Many will move out unless there is relief down the line: in labor, taxes, water."

But the most pressing problem is labor.

"Most of our crops are raised on borrowed money now. The banker will ask: how are you going to harvest it?" Brown noted.

Brown, who has around 190 acres of pears, said tree crops don't use as many braceros. He has been able to get a supply of workers from domestic sources and he has tried to also use high school and college students, the latter with less than satisfactory results.

"But if the bracero supply is shut off for good, there will be tremendous competition for workers" among all crops—tree and field, Brown pointed out. This will spur labor costs which could inch production costs out of range with other states, he said.

Growers herald a report two months ago by the University of California's Division of Agricultural Sciences-Giannini Foundation. The report flatly contradicts an October report by UCLA's Institute of Industrial Relations.

The Berkeley study says "few unemployed industrial workers or welfare recipients can be expected" to do stoop labor performed this year by Mexican braceros.

The UCLA professors concluded growers and the state had not tried hard enough to lure Americans to the fields and that an adequate labor force does exist if wages and working conditions were improved.

Only 12 California crops depend on braceros for harvesting, both reports showed. These are: tomatoes, strawberries, lettuce, lemons, asparagus, snap beans, melons and cantaloupes, sugar beets (thinning work), grapes, cotton (chopping), oranges and celery.

And more than half of the peak number of 70,000 braceros in the state at one time (in August normally) work in the strawberry and tomato harvest.

Braceros represent only about 10 per cent of the state's total agricultural work force, the UC study says, but in some places — the Salinas Valley for instance — they constitute about 40 per cent.

"We can make a lot of predictions about what might happen by trying this or that method of recruiting in the future — the only thing we know for certain is that we need the braceros in 1965," said Robert Brown.

The UC report also backed grower claims on these points:

● Despite mechanization and losses of prime farmland to urbanization, the demand for temporary seasonal farm labor will increase in California in the next five years.

● With the exception of tomatoes "for which there is some hope," mechanization will not solve the problem of farm labor requirements through 1969.

● Some growers—lettuce producers in Salinas Valley as an example—are getting less for their crop than in 1952 while production costs have risen 2.4 per cent each year. Farm income in California has remained static for a decade.

California farmers argue they face "a big gamble" every year. The state is the number one farm producer yet receives less in government subsidies than any other "major farm state," according to the Council of California Growers.

No subsidies are given to producers of fruits and vegetables — the major employers of braceros. Over 95 per cent of more than 200 commercial crops in the state are not under subsidy.

An Imperial Valley grower who used to operate out of San Jose and who asked to remain anonymous "because we're Republicans in a Democratic country," said growers resist the kind of marketing agreements which might lessen their risk.

"Yes, we could have a marketing agreement for lettuce. But we don't want government controls. And who pays for it in the long run anyway? You do."

The growers contend they pay the highest farm wages in the nation, ($1.33 an hour compared with 70 cents in Texas and $1.20 a day in Mexico) and the number of braceros imported each year has been declining while more domestic farm workers are settled permanently near the farms.

Ben T. Lopez, head of the Growers Farm Labor Assn. in Salinas Valley since 1947, said thousands of domestic workers—including pre-screened students from San Francisco and Negroes from Mississippi—were hired in the Valley in 1963 and 1964. Only 2 per cent remained in the fields after three months in 1963; this year the percentage was up to 5 per cent. Lopez said he will be happy to see the day when no Americans have to do "stoop labor."

"What we most object to is the fact that California agriculture alone is being asked to provide an answer to the social and economic problems" of the remaining domestic workers who are not permanent residents of one spot, said George Brown.

Farmers are being told they must become welfare workers and overcome the immens problems of unemploym caused by machines and o economic dislocations, he sai

"It is a problem which the whole country should be working to solve, not us alone," he said.

(Tomorrow: The Outlook)

Braceros Not Whole Labor Story

California uses 400,000 to 550,000 workers at peak harvest time in late summer, according to the different figures of growers, labor unions, and government agencies.

This year some 74,000 of these were imported from Mexico.

Santa Clara County used 17,000 farm workers—2,500 of which were Mexican braceros. Santa Cruz County had 7,500 harvest workers with 2,900 braceros. Monterey County, where field crops dominate, had 20,700 workers at peak with 10,500 braceros. San Benito County used 4,800 workers of which 1,800 were braceros.

LOADING — Braceros from Santa Ana carry large cardboard boxes full of purchases they've made in U.S. to load atop bus taking them back to Mexico. Field workers buy used sewing machines, clothes, radios, and yardage. Some take as much as $400 worth home.

★ ★ ★

Sister Tells Need for Mexican Orphanage

Sister Bravo, well known to the Mexican-American community, recently visited Guadalupe Parish center, San Jose. She showed the center board the deed to property for the intended orphanage at La Piedad, Mexico. Local donations are being made to Casita de Nazaret, 1067 [illegible]stnut street, San Jose.

10

S. J. Mercury 12-12-64

FIESTA TODAY — Antonio Montoya displays a picture of Our Lady of Guadalupe while Mrs. Arthur Sanchez arranges fiesta costume for Belinda Montoya. Fiesta honoring the church's patron saint will begin at the church at 2121 Kemmerer Ave. this morning, wind up at the church center Sunday at 7:30 p.m. Singing, Indian dances, mariachis, food booths, a procession and pageant are included in the program.

★ ★ ★

San Jose Mercury-News Sunday, Dec. 20, 1964 29

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FEAST OF OUR LADY—A unified group of Mexican-American Catholic Organizations last Saturday celebrated the apparition of Our Lady of Guadalupe to the Indian Juan Diego at Colina del Tepeyac in 1531.

The program began very early Saturday morning at the Guadalupe Church with the traditional "Las Mananitas" led by Adolfo Sarinana. This was followed by authentic Danzas Indias which were organized and directed by Jose Leza.

After mass, the groups dispersed until the following day, when, after 12:15 mass, they marched in procession from the church to the parish center singing "canticos" all the way in a public demonstration honoring Our Lady of Guadalupe.

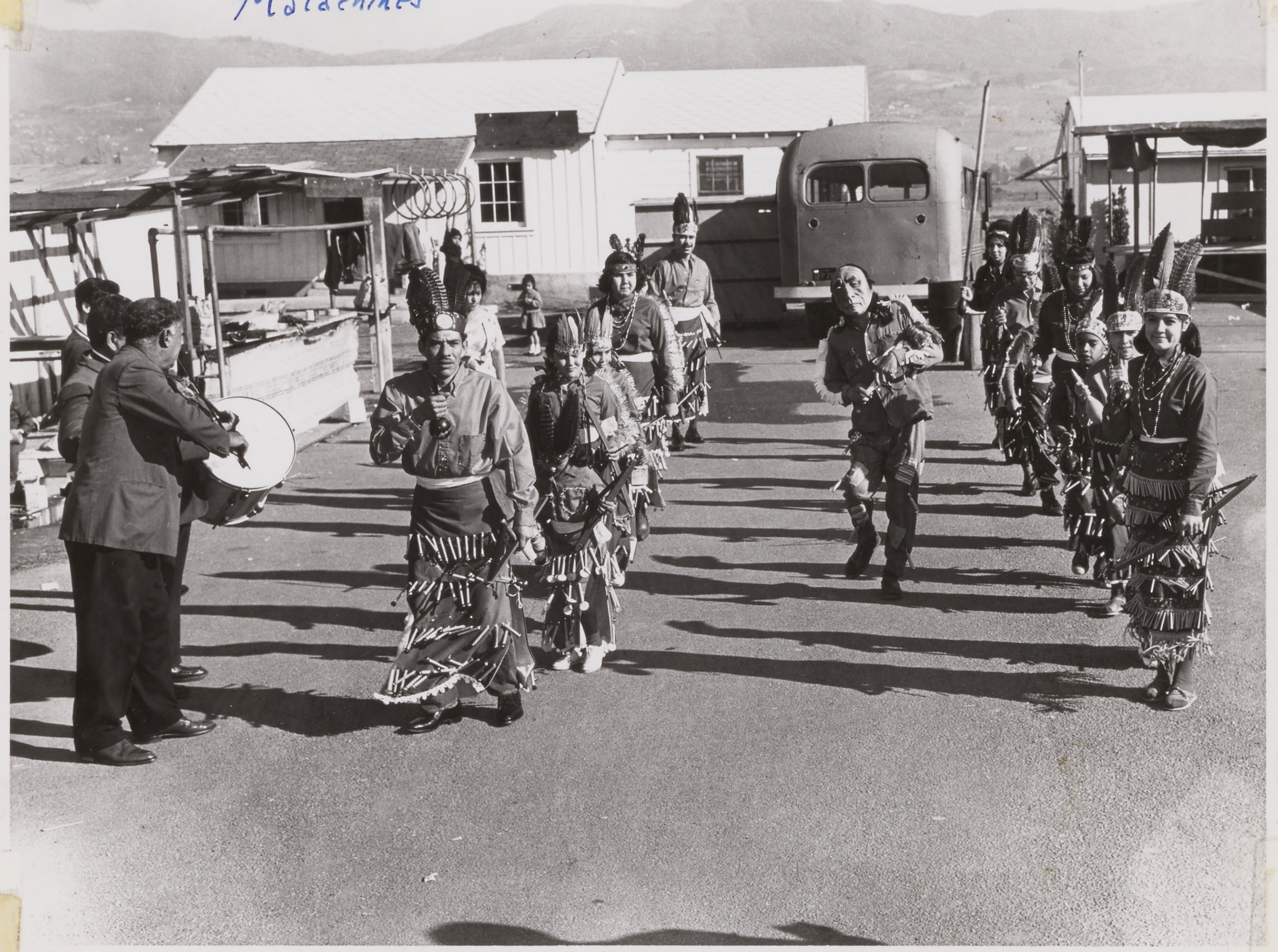
At the center, where food was served, the people were entertained by Miariachi music, a fiesta, and the presentation of a Drama of the Apparition of Our Lady of Guadalupe.

The drama, which was organized and started by Herminia Ramirez, had Luis Espinoza as the Spanish Bishop, Juan de Zumarrago, Antonio Montoya as Juan Diego, and Belinda Maldonado as Our Lady.

The entire affair was organized by Arthur Sanchez, president of the Holy Name Society and chairman of the festivities; Gilbert Grande, co-chairman; Eliseo Navarrete, Nick Santos, and Josephine Sanchez.

FIESTA at Our Lady of Guadalupe church is a big event on the Eastside. The Fiesta this year will be this weekend, starting Saturday at 4 p.m. with booths, games, and a special barbecue dinner, with a dance following until midnight. The Sunday Fiesta will start at 11 a.m. After the 12:15 Mass there will be a spiritual procession from the church to the Parish Center at 222 S. Jackson ave. where there will be a variety of games, food, prizes, and a special live radio talent program with mariachis, singers and dancers. The proceeds will go into the fund for a new church. Above, some of the ladies involved in food preparation work in the kitchen. Left to right, Helen Gonzalez. Elenor Santos, Sally Sanchez. and Rosie Navarrette. PHOTO BY JIM DIAZ

Fiesta - Our Lady of Guadalupe - San Jose
Dec 13, 1964
Matachines



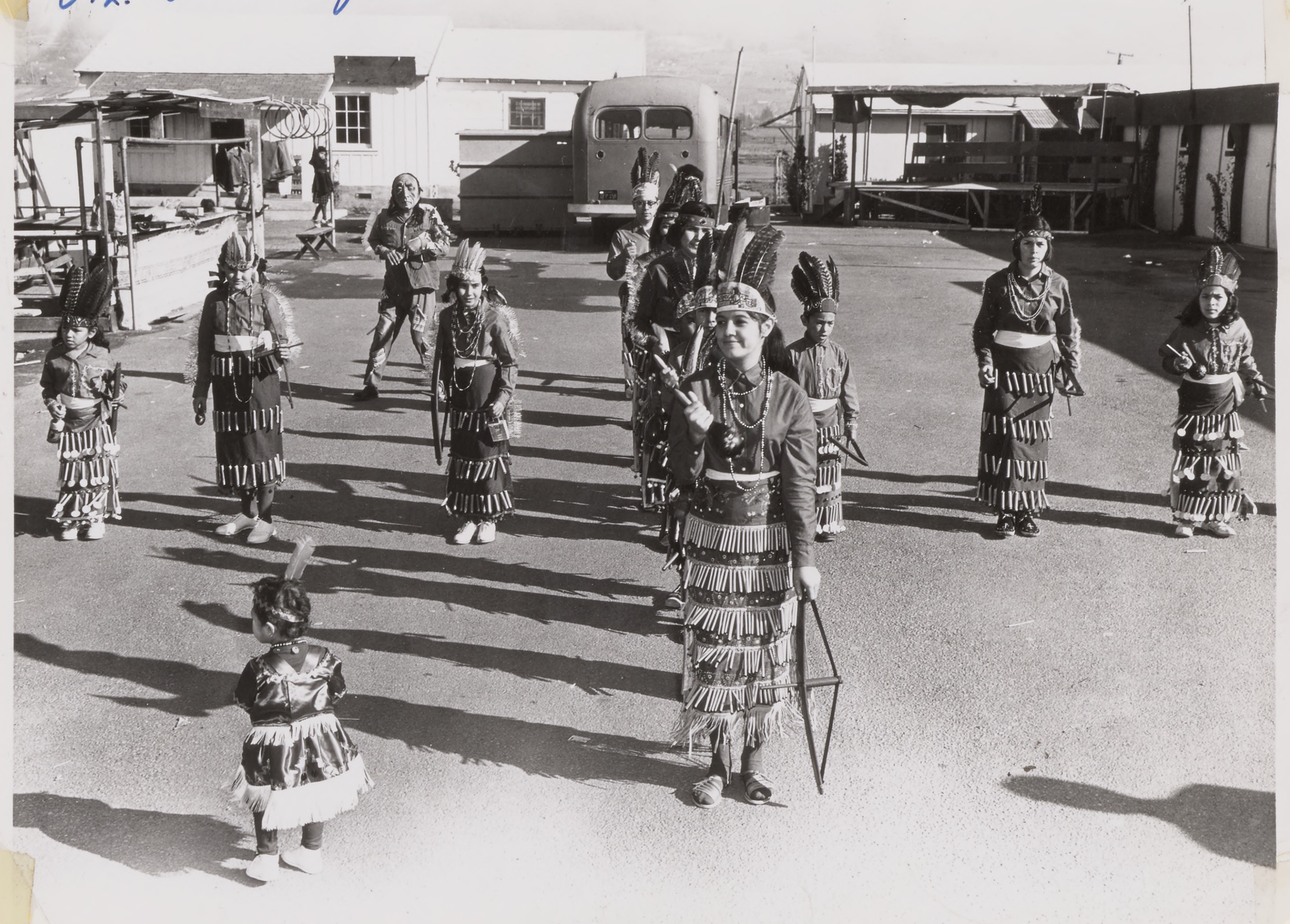
For Release: week of December 6, 1964

FIESTA AT OUR LADY OF GUADALUPE CHURCH

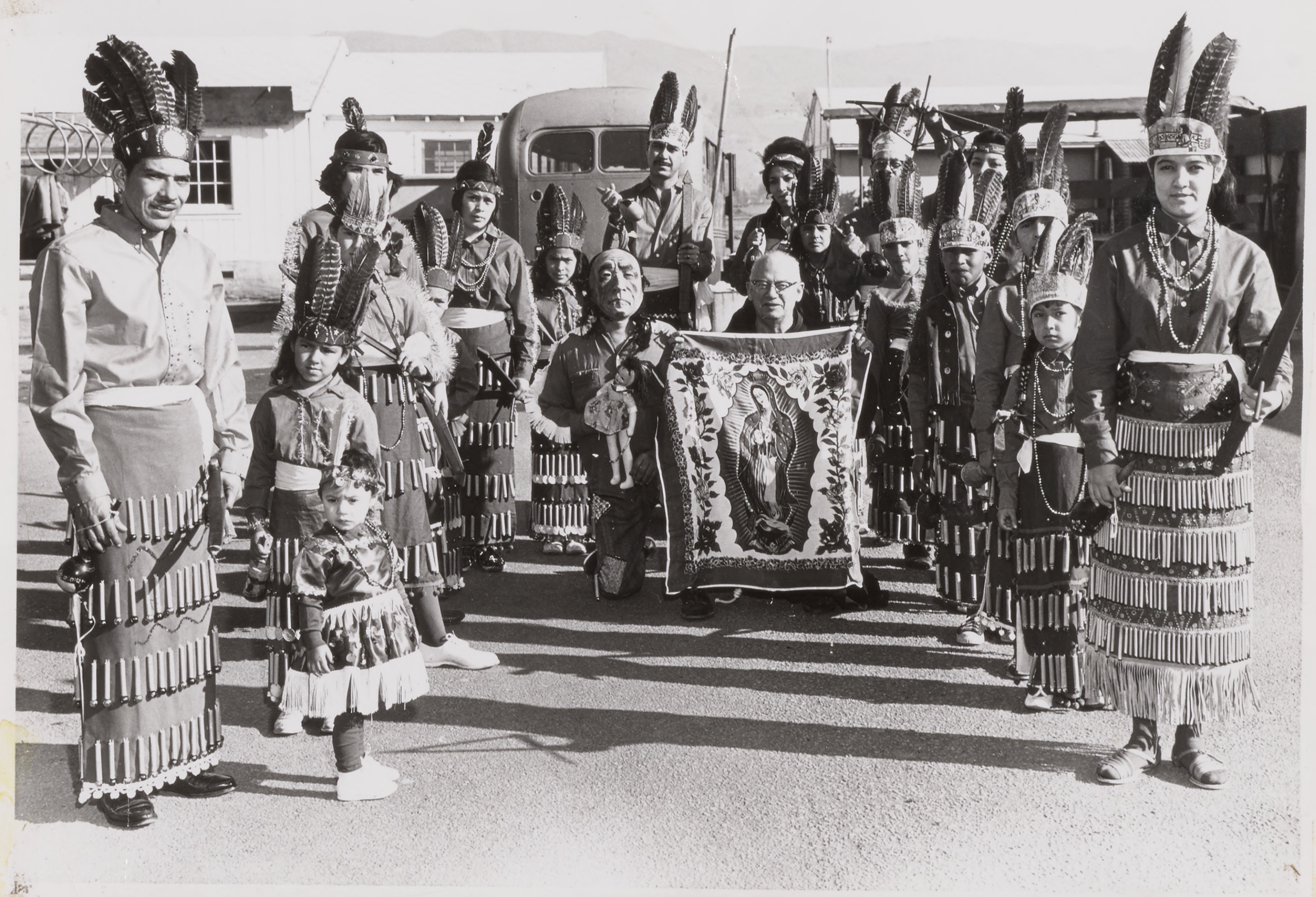
To celebrate the feast of Our Lady of Guadalupe, December 12th the people of the area have organized a variety of activities and programs. Most prominent this year will be the fact that it is not a fund-raising event as in former years since the Church now has its Offertory Plan for that, but it will simply be a way of celebrating an important patronal feast. Most colorful will be the traditional Indian dances which will be new to this area. Local residents trained in Mexico will execute the beautiful and colorful dances from 6 a.m. on December 12th and repeat them on Sunday, December 13th, at 7 a.m. in front of the church and during the afternoon fiesta at the parish center on Jackson Avenue. Mariachis will also use their talent early Saturday in honor of Our Lady of Guadalupe in the church. The famous "Mananitas" singing by all the people in honor of Our Lady will take place in the church from 7:15 to 8 a.m. on Saturday, December 12th and at the same time it will be broadcast live over radio station KOFY. In the evening of December 12th music will begin at 7 p.m. and end with a Mass in honor of Our Lady of Guadalupe at 7:30 p.m. with procession. In preparation there will be a triduum of evening services at 7:30 p.m. on December 9, 10, and 11th.

On Sunday, December 13th there will be a procession from the church to the Jackson Avenue Center at 1 p.m. followed by a pageant, mariachis, Indian dances, food booths, and a colorful fiesta lasting until 7:30 p.m.

Matachines Dancers
Fiesta - Dec 12, 1964
O.L. Guadalupe



Matachines
Dec 12, 1964
Our Lady of Guadalupe
San Jose
Fr Gabriel



Mayfair Folk Unexcited Over Blight Fight Steps

By DICK FLOOD
Mercury Staff Writer

A city-county master plan designed to prevent further deterioration of the Mayfair district on the East Side has received lukewarm approval from area residents.

The plan is a stop-gap measure to freeze the neighborhood until federal funds for material improvements can be made available through a Model Cities or General Neighborhood Renewal Program.

The tepid reception can be attributed to the fact it will be a year or more—possibly much more—before such funds are available.

Residents vented their frustration in a public meeting at Mayfair School this week with such preliminary comments as:

"We want to know when you're going to fix the potholes in the streets." And, "Where do you get money for a golf course when we need parks out here?"

After a three-hour explanation of the plan in English and Spanish, about two-thirds of the 200 persons in the audience showed their approval by standing.

There was no opposition and only one who said he couldn't form an opinion.

The city is now attempting to organize an annexation election in the area so it will all be in the city, greatly simplifying such problems as street improvements, recreation facilities, law enforcement and other public services.

In the meantime the city and county are cooperating to protect the area from further blight.

The city is laying the groundwork for future federal programs which would make money available, either in outright grants or low interest loans, for much needed improvements.

The land use plan, patterned on already existing uses and stressing medium density residential development, is designed to prevent further deterioration while a more comprehensive program is assembled.

Reactions to the proposal were mixed. One observer asked sarcastically, "What do you think of this enthusiastic response?" Others said, "It's a beginning."

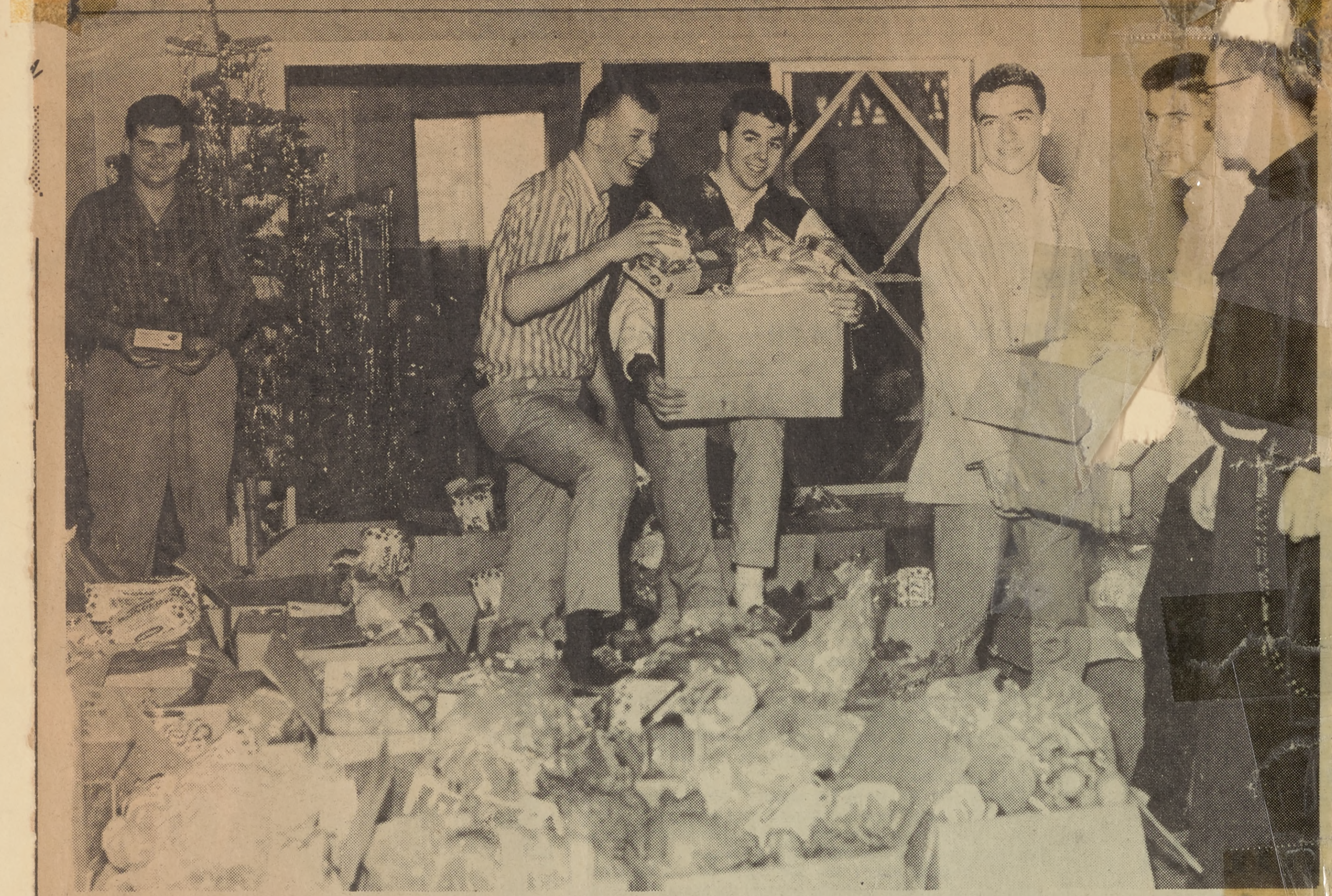
The Rev. Anthony Soto, pastor of Our Lady of Guadalupe Church said it was "terrific."

"A year ago this would not have been possible," said Father Soto. "I guess it takes a near race riot to get a thing like this started."

One city planning commissioner, who asked not to be named, remarked, "If the City Council can afford new cars I don't see why we can't get some money to get these streets fixed up."

The city and county planning commissions presided jointly over the meeting. They will take official action on the plan later. Then it will go to the City Council and Board of Supervisors for final adoption.

East San Jose Sun Dec 28, 1964



Deliver Christmas food

MEMBERS OF Our Lady of Guadalupe church are shown helping to distribute food to needy families in the area in a real show of Christmas giving. The above scene was taken at the parish hall on Jackson and Kammerer in East San Jose. Some 400 families were aided over the holidays by the boxes of groceries -- much of which was donated. Left to right, above, Don Lagley, Jim Ayers, Jon Battel, Bellarmine, Mike Payless, Bill McCarthy of St. Francis, and Father Anthony Soto of Our Lady of Guadalupe.

PHOTO BY PH NELSON

Selma Food Snagged; May Be Hoax

There will be a 30-day delay in shipment of thousands of cans of donated food to unemployed Negroes in Selma, Ala.

Anonymous phone threats that some of the food had been poisoned yesterday prompted state food and drug inspectors to seal off three rooms full of the goods at the main San Jose fire station, 201 N. Market St.

During the 30 days, any of the cans punctured to allow air spoilage or poisoning will bulge, and the sadistic mischief will become evident, health officials said.

Residents all over Santa Clara Valley donated the food to help Negroes fired from their jobs for demonstrating for the right to register to vote.

Carl Stahr, supervising San Jose city sanitarian, said officials spent hours talking around a conference table before they decided they could not afford to take a chance that all the phone threats were phony.

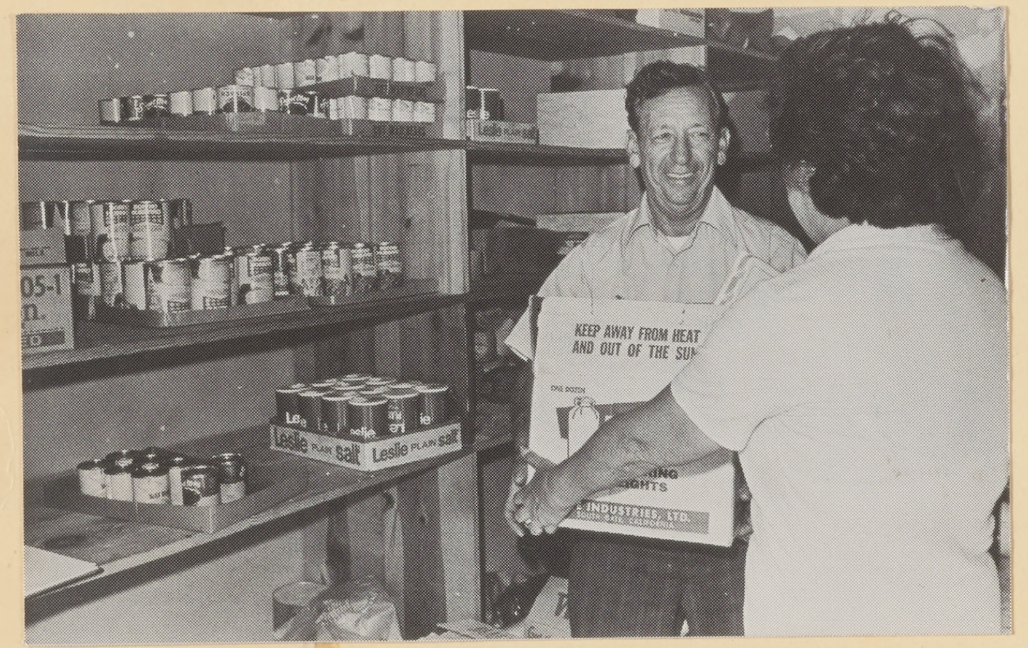
Mrs. Anita Posey, the San Jose housewife who started the drive, received some of the calls, as well as other kinds of threats.

The two latest threats were phoned Tuesday to the San Jose office of the NAACP and to the Rev. Anthony Soto, priest of Our Lady of Guadalupe parish on San Jose's eastside.

In both cases the caller was said to have a "southern accent" and seemed to be a young person.

A hole too small to be seen easily can be punched in a can, Stahr explained, so the threats could not be discounted entirely.

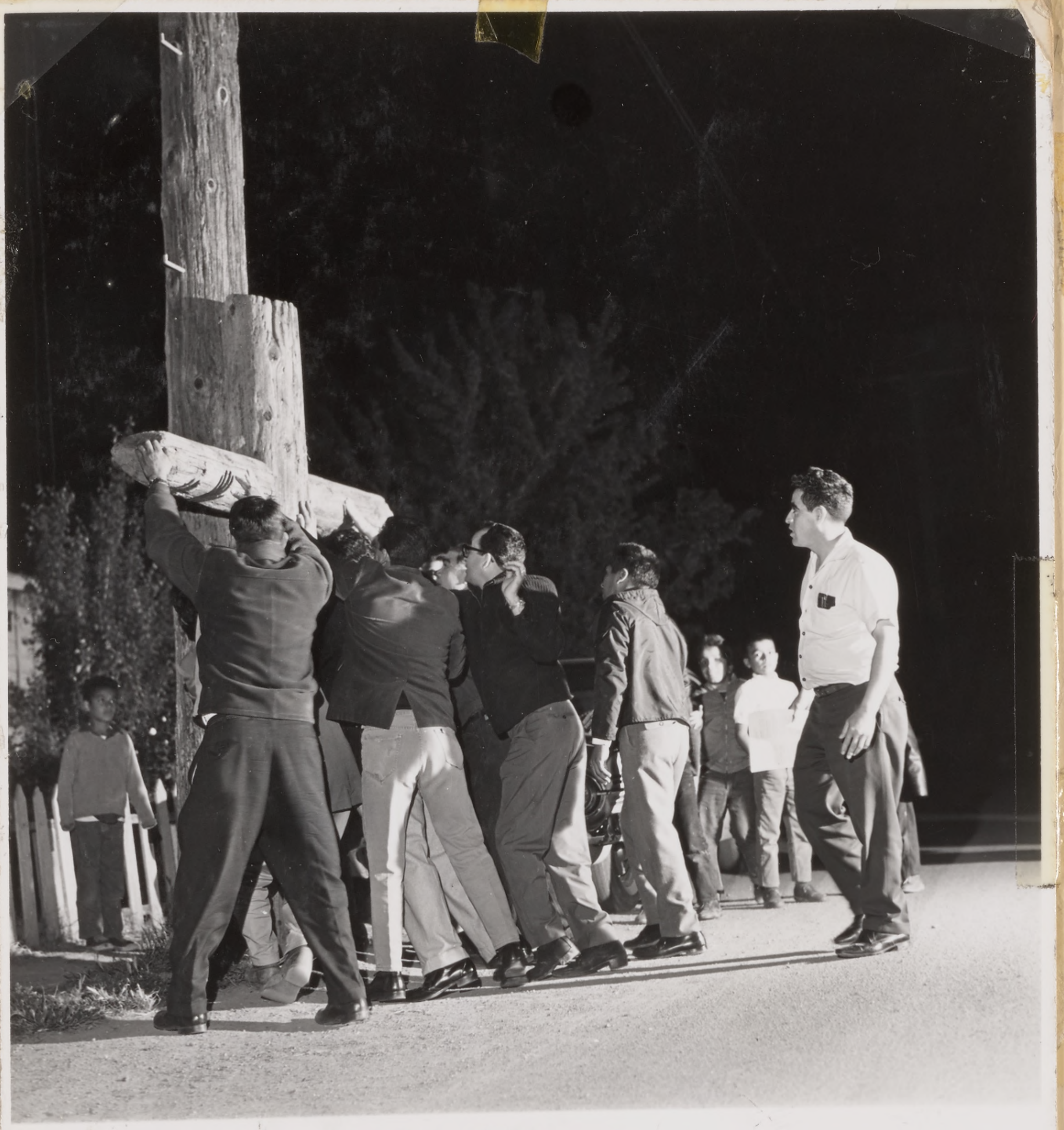
S.J. Mercury 4-2-65



KEEP AWAY FROM HEAT AND OUT OF THE SUN

Good Friday
O.L. Guad
4-16-65

Good Friday
O.L. Guadalupe
4-16-65



Good Friday
Our Lady of Guadalupe
San Jose
April 16, 1965

Good Friday
Our Lady of Guadalupe
San Jose
April 16, 1965

Wage Woes For Pickers

SJ 6/27/65

While Salinas Valley strawberry growers press demands for more braceros, San Jose field hands press their's for paychecks.

Les Grube, manager of the farm labor recruitment drive in San Jose, claimed Wednesday that Salinas Strawberries Inc. has steadily ignored requests for back pay for some two dozen field hands.

Grube claimed some of the workers who left the fields after two or three days' picking have not been paid for three weeks.

Others who are "broke," said Grube, have asked for "draws" on their present earnings with the same negative results.

"This is just another way of harrassing domestic workers," he charged.

Grube said Salinas Strawberries Inc. foremen assigned the San Jose workers to fields with "bad berries" two days in succession. Workers don't earn as much when the picking is bad.

Yesterday, Grube said, the San Jose crew was assigned to a good field in the morning. When a foreman came to take them to another field they refused to go. Grube said they were allowed to remain where they were.

Meanwhile, Glenn Brockway, director of the federal Office of Employment Security at San Francisco, said hearings will be held in Los Angeles on growers' request for an additional 1,150 Mexican Nationals.

Labor Secretary Willard Wirtz already has authorized 2,516 foreign workers for Monterey County strawberry fields — all but 316 of those braceros.

All but about 300 of approved foreign workers are in the fields now, according to Jim Housberg, assistant manager of the Growers Farm Labor Assn.

Housberg said the request for the additional 1,150 braceros is not new but part of an earlier request.

Brockway also said the charge that Pic'n Pac Frozen Foods is sending workers into Salinas Strawberries Inc. fields illegally has been settled.

He said Pic'n Pac president Anthony Grcich has "met criteria" by paying the $1.40 hourly minimum prescribed by Wirtz for growers requesting braceros.

While Grcich has not applied for braceros, Salinas Strawberries Inc. is the major user of foreign workers in the valley.

Grcich is offering a $1 a crate piece rate as an alternative to the $1.40 minimum. Salinas Strawberries is paying 75 to 90 cents a crate with a $1.40 minimum hourly guarantee.

But another charge against Grcich is under investigation by the Industrial Welfare Commission.

Grube said Grcich is paying his workers in cash and is not giving itemized statements of hours, earnings and deductions as required by federal law.

An IWC investigator in San Jose said if the complaint is found to be warranted it may be referred to the labor commissioner of the Division of Labor Law Enforcement.

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80 Sunday, June 6, 1965 San Jose Mercury-News

FIESTA DANCERS—A major attraction of the fiesta being sponsored by Our Lady of Guadalupe Parish Sunday, June 13 will be a group of Indian dancers in authentic garb representing several Western tribes. The fiesta, in honor of the feast day of St. Anthony, will start with a procession from the church to the Parish Center. Food, booths and games will be included in the annual event.

OUR LADY OF GUADALUPE FEAST DAY

Indians To Dance at Fiesta

Twenty dancers representing the Apache, Pima, Navajo and Papago Indian tribes will perform during the fiesta sponsored by Our Lady of Guadalupe Parish Sunday, June 13, honoring the feast day of St. Anthony.

The Arizona Indians will be in authentic costume replete with intricate beadwork. The group has appeared throughout the United States and in many European countries, including performances before the Pope. They will dance at 2 p.m.

The fiesta will begin with a procession at 1 p.m. from Our Lady of Guadalupe Church to the Parish Center, corner of Kammerer and Jackson. Music will be by the Majestics and Manuel Rodriguez and his combo.

Along with festivities there will be food, a number of booths and games. The fiesta will conclude at 7:30 p.m.

* * *

San Jose Mercury ● 9 Thurs., July 8, 1965

Wirtz, Murphy Clash On Crops

From AP, Los Angeles Times

WASHINGTON—Labor Secretary W. Willard Wirtz Wednesday disputed claims of Sen. George Murphy (R-Calif) that the end of the bracero program has forced crop production down and prices up.

"In general," Wirtz told a Senate Labor subcommittee, "prices this year for fruits and vegetables have not risen any more for crops which foreign workers used to pick than they have for other foods."

Appearing to support five bills designed to aid migrant farm workers, Wirtz repeatedly, and sometimes testily, rejected questions and statements by Murphy designed to show that the six-month-old ban on importation of Mexican farm workers has brought hardship to produce growers and consumers.

Conceding that many problems remain before a dependable domestic labor supply is established, Wirtz cited statistics compiled by his department to contend that "as of July 7, 1965," farm labor supplies have been adequate in "almost all cases."

For the present, Wirtz said, california growers have access to a pool of "more domestic farm workers than they can use." But he conceded that they may face difficulties in recruiting a force to harvest this year's tomato crop, a job that employed 23,000 pickers last year. In July, 1964, California growers employed 60,000 braceros, he said.

Wirtz and Murphy first collided when the secretary characterized as "propaganda" and "poppycock" reports blaming the end of the bracero program for skyrocketing lettuce prices this May and June.

East Coast retail lettuce prices jumped from 20 cents in 1964 to 49 cents a head, Wirtz said, primarily because of weather conditions that prevented the normal overlap between Arizona and California lettuce crops.

Although this became "evident" when the price fell back to normal in late June, Wirtz said, "there was at that time a widespread and obviously planned program of propaganda" designed to blame the increase on the end of the bracero program.

Murphy rebutted indignantly that his protests on the matter had been based not on propaganda, but on wholesale price reports. He said growers reported to him that strawberry, onion and asparagus crops are imperiled by the lack of pickers.

Wirtz stood firm by the position that, except in the case of strawberries and asparagus, any increase of more than 1½ cents a unit in produce prices results from factors other than labor costs.

The secretary denied knowledge of facts to support Murphy's warnings that the end of the bracero program has fostered a substantial movement of California tomato growers to Mexico.

The secretary said six months of experience since the end of the bracero program on Dec. 31 has established these points:

- There is "no basis in fact" for assumptions that Americans will not do stoop labor if they receive a "reasonable" wage.
- **The program's end has produced no significant labor shortages, primarily because of cooperation between growers and employment services**
- There have been only "a few isolated instances" of crop losses attributable to the program's end, mostly resulting from peak situations.
- Produce prices in affected crops "are on the whole less than they were last year," primarily because of increased production. While wages have risen, they constitute "a very small percentage of costs to the consumer."

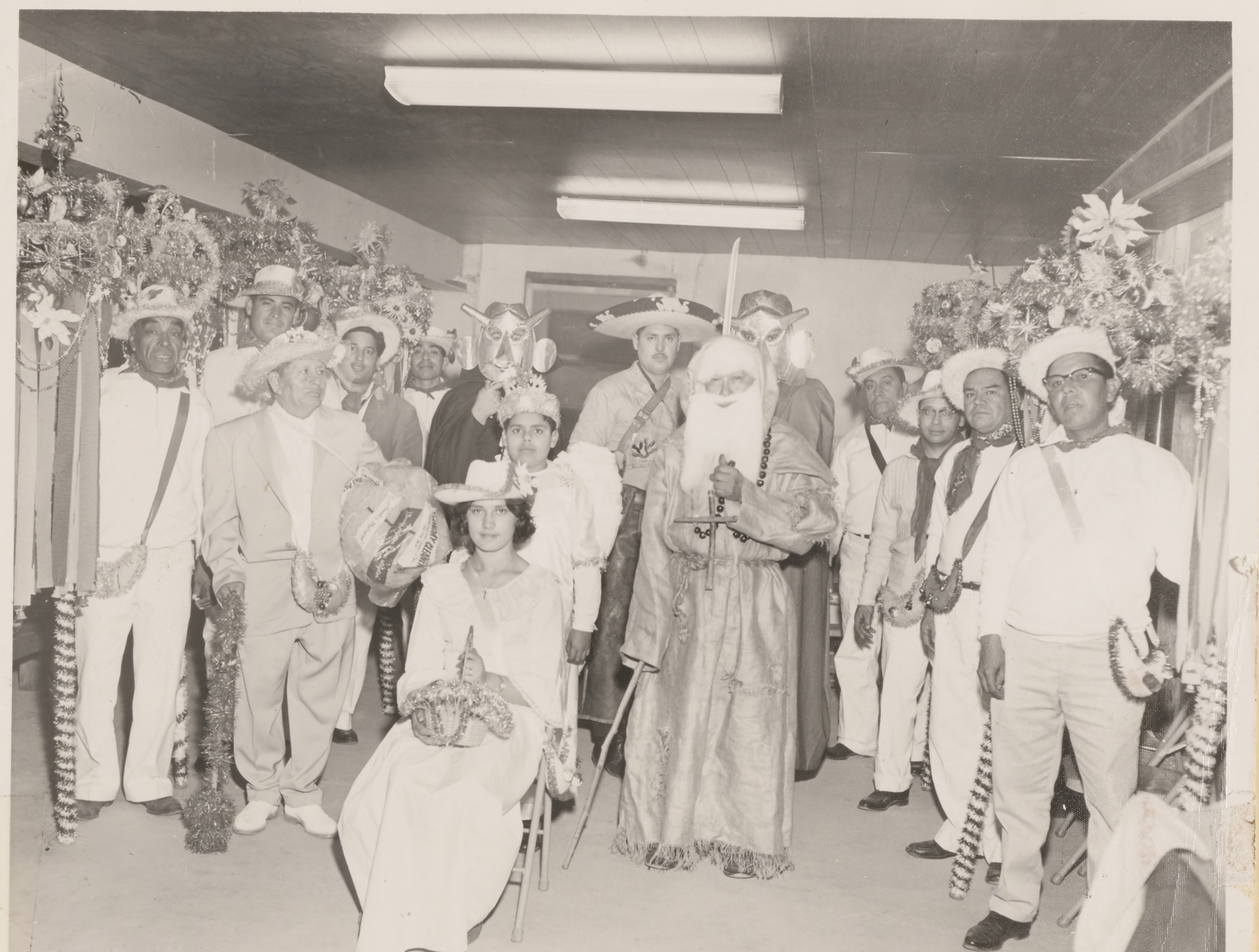
San Jose Mercury-News Sunday, June 27, 1965 7

This Was A House-Moving Party

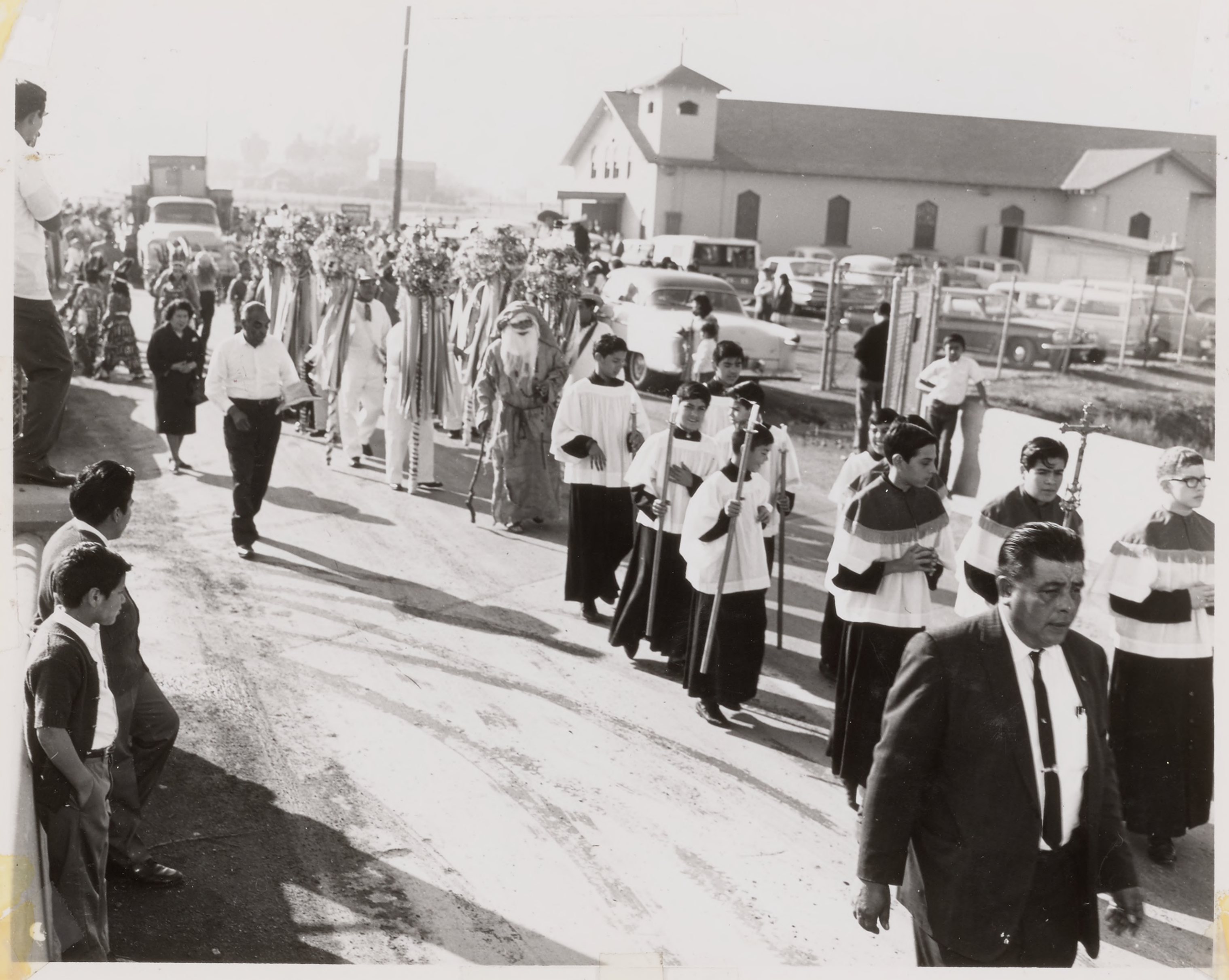
Faith can move houses to, or so it would seem from the recent activities of the Women of Our Lady of Guadalupe Parish. The church women helped move a home with their Coffee Clatch held at the Grail Center, 2201 E. San Antonio St. The structure in question is one being donated by the Alexian Brothers to the Grail to fullfill a need for expanded facilities. The coffee event helped by raising funds to fulfill a need created by the high cost of house-moving. The Grail, incidentally, is a women's religious service group which will begin a summer fieldwork session July 7. In the photograph left, standing left to right, Father John Coleman and the Misses Peggy Linnehan, Veronica Forbes, and Anne Mathews, all standing, converse with guests, Mmes. Maria Rivera and Terrie Lopez and Miss Santos Martinez, seated. At right, a mock-up version of the portable house is displayed by Brother Fidelis, as the Misses Cecilia Dehesa and Katharine Price, center and right, drop some donations down the chimney.

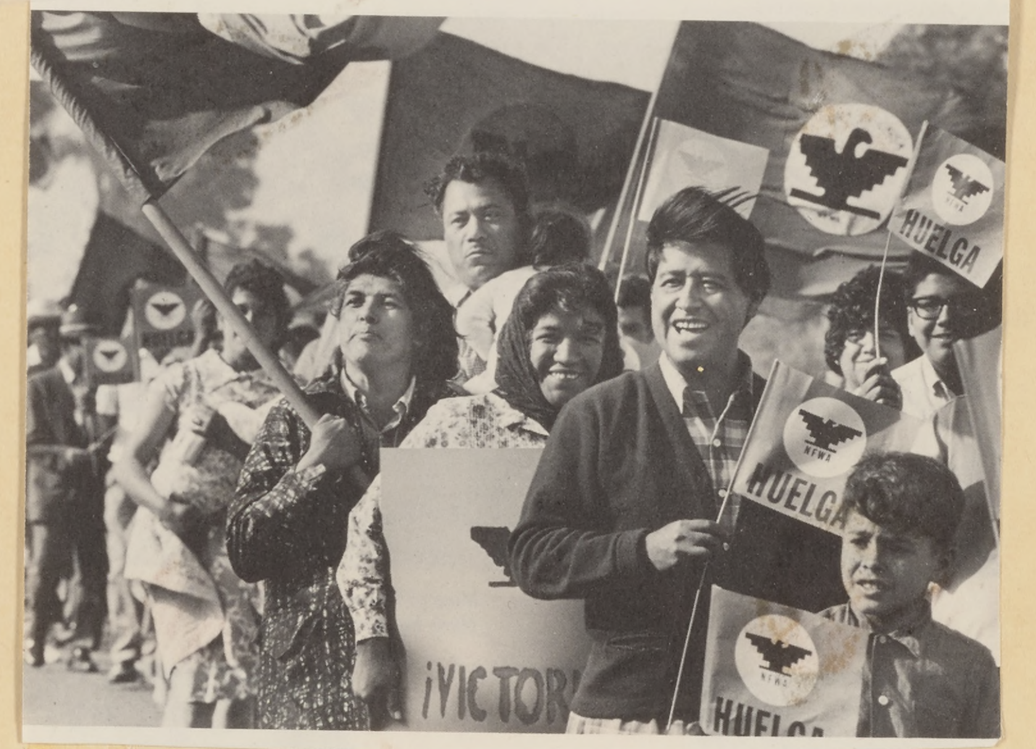
Guests at the Grail function adjourned to a sunny garden for a closer look at a mosiac. Left to right are Mmes. Ben Gonzales, Toby Tobias, Louis Saldivar, Cruz Serve and Miss Paz Varlla.

Sampling goodies at the coffee party are, left to right, Mmes. Arthur Sanchez, Richard Takeda, and Terrie Lopez, hostesses.



Pastorela — Our Lady of Guadalupe, San Jose, Calif. Dec 24, 1963





San Joseans on the Line With Strikers in Delano

(Continued from Page 1)

deputy drove by and didn't stop.

When Abeytia wanted to sign a complaint, the Kern county District Attorney said it couldn't be done because the police report listed the assailant as "unknown."

After a visit by an investigator from the state attorney general's office, the D.A.'s office had a change of heart and said a complaint would be filed.

When the roving picket lines have a chance to be heard by strikebreakers, they are very successful in getting them to leave the fields, according to George Ballis, of the Valley Labor Citizen.

One of the big groups joining the strike included nearly 50 men from DiGiorgio's Sierra Vista ranch. These men objected not only to wages but claimed they had been fed "the worst beans we have ever eaten."

"El Malcriado," the FWA's newspaper, said all these men are citizens of Mexico, and live in Merida, Yucatan. "They were brought to the U.S. by ship to work in the grapes for Sierra Vista," the paper said, "Many thousands of miles from home, these brave men refused to work where there was a strike."

In the same issue of "El Malcriado" there is a letter to the editor, and reply:

LETTER FROM A SCAB

Dear Editor:

Last year I came from Texas to work in the grapes near Delano for the first time. This year I came again, this time with my brother and a friend. When we came we found the strike, but we saw that there were still some people working, so we worked too. And they paid us better than they do in Texas.

If I stop working now I will lose my car, because I am behind on the payments. I am a poor man, I can't afford to strike. Besides, a few of my friends are working, why should they have work and money, and not me?

I understand what the union is doing, and when they win I will support them. I have talked to some of the strikers at the field; they were my own people and they were fighting for everybody, but what can I do, I need money to live. When I don't work, I go hungry.

Signed,
"A man who must eat."

EL MALCRIADO SAYS:

All men must eat—you are not special. We know you are hungry and that your children are hungry. But if you think the only way to eat is to pick grapes around Delano, then we call you a liar and a fool.

Mr. Man, you are sometimes hungry even when you are working. You are hungry in the winter when there is very little work. You are hungry if you live on surplus food from the welfare. You have been hungry all your life. But have you ever been hungry for self-respect? The strike will win us a decent wage and a contract guaranteeing us work. If you cannot eat rice and beans now, by choice, chances are you will never eat well.

We have always been poor and hungry because we have been too timid to ask for our rights. As long as we act like slaves, Patroncito will treat us like slaves. He will pay us as little as he can. He will raise the wage one day and lower it the next. It is time now to stand up and demand to be treated like human beings, with the rights of American workers.

Are you so hungry man, that you will turn against your brother and steal his job to pay for your car? If your car is worth more to you than your self-respect, then you are our enemy.

Yes, a few people are still working, because like you, the think only of today and not of tomorrw. But by picking grapes tday, you are voting to stay poor and hungry. But by striking, you will soon win a decent wage. Some of those working are misinformed, some are foolish, some are cowards, and some are outright traitors to our people. But if you have any pride or honor, you will reject their actions. You must decide: You are either for us or against us and we are either for or against you. There is no middle ground.

No. 44 FRIDAY, OCTOBER 29, Whole No.

RALLY FOR FARM WORKERS—A huge banner of the National Farm Workers Association provides the backdrop for these leaders of a recent rally in San Jose Labor Temple which raised nearly $2,000 for the grape pickers now in the eighth week of their strike in the Delano area. From left, Father Anthony Soto, who gave the invocation; Joseph La Barbera, business agent of Cannery Workers Union 679, who was chairman; Cesar Chavez, director of FWA—which is allied in this strike with the Agricultural Workers Organizing Committee, AFL-CIO — Wendy Goepel, volunteer staff member of FWA, and Bob Barone, co-chairman of Santa Clara Valley Friends of the Student Nonviolent Coordinating Committee (SNCC).

'Viva La Causa!'

San Joseans On the Line With Strikers in Delano

Representatives of religious, labor and civil rights groups from Santa Clara County traveled in a caravan of cars to embattled Delano last Sunday with food and clothing for the 3,500 striking farm workers in that area.

A truckload of food, donated locally, went tc the Delano strike headquarters on Saturday.

The Sunday delegation attended a special mass for St. Joseph the Worker at the Delano city park before visiting the far-flung picket lines, according to Les Grube, of the Interfaith Migrant Committee, Santa Clara County Council of Churches

Latest reports indicate that nearly $2,000 was donated or pledged at the rally in San Jose Labor Temple on Tuesday night of last week:

When Cesar Chavez, director of the National Farm Workers Association, spoke that night, he announced that 56 pickets had been arrested during the day while he was speaking at fund-raising meetings in the Bay Area.

Although Chavez didn't announce the fact, one of those arrested was his wife. There were 20 mothers and 11 clergymen among those jailed. One of the churchmen was the Rev. Carl Smith, Presbyterian pastor of Community House in East Palo Alto.

The pickets had shouted "Huelga!" (strike!) at the strikebreakers in the fields, and sheriff's deputies arrested them for "disturbing the peace."

Although the Agricultural Workers Organizing Committee, AFL-CIO and the independent [illegible] which are conducting the [illegible] stress non-violence in principle and practice, there has been violence.

Chavez and another former San Josean, Hector Abeytia, have been beaten.

Abeytia, former farm labor aide of Governor Edmund G. Brown and now a representative of the Mexican American Unity Council, was attacked by a grower he and picket George Gonzalez identified as Charles Dispoto.

The big grower had been pushing, cussing and tripping pickets ever since the strike started, and the cops have done nothing, they said.

Abeytia and Gonzales reported that when Dispoto had Abeytia on the ground, a Kern county

(Continued on Page 7)

TV Debate On Farm Labor

Claude L. Fernandez, president of Retail Store Employees Union 428, will debate the farm labor question with Les Hubbard, grower representative, on KRON-TV (Channel 4), at 10 a.m., Sunday, Oct. 31. Ed Fleming will be moderator. Fernnandez is chairman of the Community Services committee of Santa Clara Central Labor Council.

Rev. Bell Hurt In Car Crash

A minister who helped to arrange the Labor Temple rally for striking farm workers on Tuesday night of last week was unable to attend.

The Rev. Kenneth Bell, executive director of Santa Clara County Council of Churches, was seriously injured in an automobile collision shortly after a final arrangements meeting had adjourned, and he spent that night in San Jose Hospital.

The Rev. Bell suffered fractures of several ribs and head injuries. He was released from the hospital Monday night.

14

Guadalupe: 'Open Door' Parish

By JOAN JOHNSON

The front door of the parish house was wide open.

Not because the mercury had hit the high 90's that day but because, as Gus Pozzi explained, "It's always open to everyone. There's always a meeting going on in here."

That night, however, leaders of Our Lady of Guadalupe parish, San Jose, were on their way to the Carmelite monastery where a "rezeda" Mass for farm workers was being offered by their pastor, Father Anthony Soto, OFM.

It was what might be expected from a parish that is part of the community in which it finds itself; where the commitment to social justice is so strongly developed that 20 families (and the parish priests) made a full day's trek on the Delano farm workers' march and 40 others were in Sacramento for the concluding rally.

'COMMUNITY'

It is a people-oriented parish, whose parishioners are actively involved in the needs of others.

As Father Anthony characterizes it:

"The purpose of our parish, as I see it, is to form a Christian community which will reflect the universal Church. Its chief function will be to worship God through Christ in the Mass. Its means will be a strong parish family united through love."

Talk to parishioners like Pozzi, parish council president, and you find this credo breaks down, almost phrase by phrase, into something concrete.

The parish center houses the Community Service Organization; a city-run clinic and the East Valley Opportunity Council.

Headstart and PREP will conduct their programs at the center; the United Farm Workers, an agricultural union of which Oscar Gonzalez, a parishioner, is president meets there and the center also has been the meeting place for various interfaith groups.

"I think its is the simplicity you find here that gives the parish its community spirit," Pozzi commented.

AGAPE

For example, an agape supper for the entire paris is part of the Holy Thursday program. Each Thanksgiving parishioners, rather than have their holiday meal at home, bring dinner and family to the parish center where it is shared "potluck" with all.

For this is a parish of sharing, if not one of great material wealth.

Yet the parish Offertory program has been able to swell the weekly collection from $400 to $800 and to make possible a new church slated to get under construction in September.

Two factors necessitated the building: For one thing, although six Masses are offered Sunday at the present church and another one at the Alexian Brothers hospital for parishioners in that area, both parishioners and Spanish-speaking from other parishes come for the two Masses with a Spanish liturgy.

(Our Lady of Guadalupe is one of three parishes in Santa Clara county which has regular Masses for the county's 120,000 Spanish speaking.)

DISPLACEMENT

Added to this is the fact that shortly after the parish was established in 1962, it became evident that the new Junipero Serra and Capitol freeways would converge on the heart of the parish properties on Jackson avenue.

The new church, to be started in September at San Antonio and Sunset, will cost about $250,000. It will be hexagon-shaped, bringing the parish family around the altar to fulfill its chief function—worship of God.

And it is in the liturgy particularly that Guadalupe best communicates its vitality. It is a singing parish (parishioners and pastor recently recorded a group of "canciones," proceeds of which will benefit the Cursillo movement); a parish where the Mexican-American heritage, the Cursillo spirit and the artistic awareness of the Grail movement have been combined and have been deepened by a real appreciation of the liturgy.

DAILY LITURGY

And if this seems too extravagant, then participate in any of the three daily Masses where hymns and responses are sung in harmony (without accompaniment), where commentary and homily are prepared for the liturgy of the day and the wine and wholewheat hosts are brought to the altar in the offertory procession.

TEAMWORK

Ben Gonzales works out commentaries with Father Carlos Gonsalves, OFM, assistant pastor.

"We have about 22 men, most of them daily participants, who get together each Monday night to practice hymns, discuss the commentary and the problems we may be finding in participation," Gonzales said.

Frank Ortiz supervised carpentry for the new Philippine mahogany altar, the Bible throne and other appointments and will help assemble the pre-fabricated pews for the new church.

"We invited all the people who wanted to work to come," he said. "We have about 18 carpenters, four or five who've been able to help regularly and we're sure to get more when the church gets started."

WORKING COUNCIL

Planning the church has been one of the major projects of the 45 parishioners elected to the parish council, which, for the past three years, has voted on almost everything related to the life of the parish. Meetings, held monthly, are open to all and well-attended.

The council sets up the parish calendar for the year and receives reports, including those on finances from the parish organizations.

Right now the council is working on a pastoral plan which Father Anthony, a former sociology and economics professor at the Franciscan major seminary, describes as studying—"who are the people, what is their social and religious situation, what segments of the community are we neglecting"—and then acting on the basis of the study.

Such action, he says, "may call for using traditional techniques or of studying what new techniques may be needed."

Currently, however, the most dynamic force that has given the parish a sense of a vital Christian apostolate that goes out from the parish to the world about it, has been the Cursillo movement. Our Lady of Guadalupe is headquarters for the archdiocese's Spanish-speaking section of the Cursillos.

From Cursillista ranks have come many of the active leaders in the St. Vincent de Paul program; the families who have volunteered for summer apostolic work in Baja California (LAMP) and the Confraternity of Christian Doctrine program.

Mr. and Mrs. Nick Santos are principals of the CCD Saturday school where 600 children are enrolled, while 1200 others are in the released time program. Classes are held at the parish center or the three neighborhood ones where people of the area work with CCD leaders not only on religious instruction but a neighborhood liturgy as well.

In line with new trends, parents who wish to, may receive special training to prepare their own youngsters for the reception of First Communion in the second grade; other children are prepared in the CCD classes in the third. In the fourth grade they are prepared for their first Confession.

Mrs. Santos began in the program five years ago as a helper, then "learned little by little until my husband and I found ourselves working as a team. We enjoy doing the work very much."

Credit for much of the CCD program goes to Betty Rose, a member of the Grail movement which has its training center in the parish. Betty, who holds a master's degree in theology from Marquette and whose teaching experience includes both Catholic and public school systems, is employed by the parish four days a week.

Roots of the parish go back only a decade, to work begun by Father Louis Kern, SJ, in 1950 as a mission to the Spanish speaking of East San Jose; which grew with the work of Sister Maria Jose Bravo (now doing apostolic work in Mexico) and developed with the Spanish Mission Band's Father Donald McDonnell (now a missionary in Brazil.)

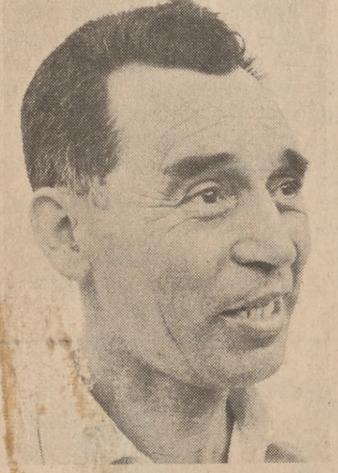
It was Father McDonnell who transferred the old St. Martin's church to its present location on Kammerer avenue where — with new coats of paint and some refurbishing — it has served ever since as Our Lady of Guadalupe.

In 1962, the mission was raised to parish status and given to the Franciscan Fathers. Father Anthony Soto was named pastor and since has been joined by Father Carlos Gonsalves and Father Gabriel McCarthy (a former missionary in the southwest and Latin America.)

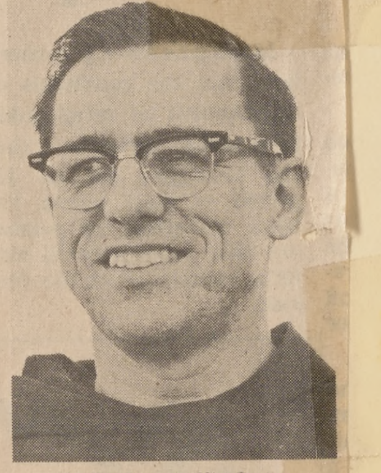
Like the outlook of the parish itself, the door of their house is wide open to the community around it.

FRANK ORTIZ BUILT BIBLE THRONE
. . . 'we invited all the people who wanted to work to come'

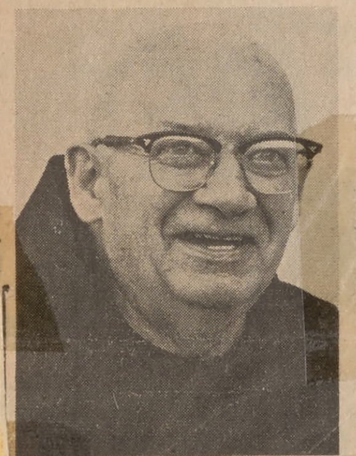
GUS POZZI
. . . outgoing president



NICK SANTOS
. . . a Saturday principal



FATHER ANTHONY
. . . pastoral plan means people



FATHER GABRIEL
. . . missionary

MRS. SANTOS
. . . mother heads school

BEN GONZALES
. . . a living liturgy

Ben Gonzales plays at ~~Our Lady of Guadelupe Church~~ the "Mariachi Mass"

Clergy Backs Farm Worker Organizing

Spokesmen for the Catholic, Protestant and Jewish faiths here have adopted a strong resolution calling for organization of farm workers.

The resolution specifically calls for legislation extending the jurisdiction of the National Labor Relations Board to farm labor disputes and providing minimum farm labor wages.

Organizations issuing the resolution are the Northern California Board of Rabbis, the Santa Clara County Council of Churches and the Commission of Social Justice of the San Francisco Archdiocese.

"The resolution should serve as an incentive to the growers and farm workers of Santa Clara County to work together for mutual benefit and to avoid the costly failure to negotiate experienced in Delano," said L. M. Lopez, director of the Mexican-American Project here and the only lay member of the Commission of Social Justice.

The resolution coincides with efforts to organize the Santa Clara Valley farm labor force.

Its full text follows:

"Those who labor on our California farms deserve the same active support that Bay Area Christians and Jews have given to the basic demands of justice for Negroes in the South. Current injustice will be overcome when informed citizens join the entire agricultural community in order to meet these urgent needs. Justice demands that growers and farm workers cooperate in good faith and bargain together to insure a stable domestic labor force so that both farmers and farm workers come to enjoy an equitable share of our national prosperity.

"We affirm the basic right of farmers — corporate and independent—to organize and to bargain collectively. Only when this right is recognized in fact will farmers be able to obtain just profits in the market place. There is special need for small growers to cooperate among themselves to protect their independence.

"We affirm the basic right of all workers to organize and to bargain collectively. Only when this right is recognized in fact will farm workers be able to bargain on a fair basis with their employers in order to obtain just wages and working conditions comparable to those of industrial workers.

"We encourage efforts to stimulate leadership among the workers themselves. 'Those who possess certain rights have likewise a duty to claim those rights as a mark of their human dignity.' (Peace on Earth, Pope John XXIII.)

"Committed Christians and Jews have an urgent duty to lead and to inspire peaceful, constructive change as all men of good will seek to establish justice. In full accord with the social ethic of Christian and Jewish tradition and teaching, we reaffirm that government has the obligation to protect individual rights, especially those of the poor.

"Because the right to organize and to bargain collectively is so basic, we urgently support legislation, specifically Senate Bill 1866, which will extend the jurisdiction of the National Labor Relations Board to guarantee the right of farm labor to organize and bargain collectively with employers. We also support legislation which will extend minimum wage guarantees to farm labor, protect child workers in agriculture, and provide employment service to aid growers and farm workers."

LABOR STAND — These Catholic, Protestant and Jewish leaders examine strongly worded resolution calling for organization of farm workers. Resolution was drafted by, from left to right seated, Lino M. Lopez, the Rev John Emerson, the Rev. Anthony Soto, and standing, the Rev. Louis Riley and Rabbi Sidney Akselrad.

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53 Applications Approved For 'Head Start' Centers

The Economic Opportunity Commission of Santa Clara County has approved 53 applications to sponsor Operation Head Start centers.

This project, part of President Johnson's war on poverty, is designed to put children from poverty neighborhoods on an equal footing with more fortunate children before they enter school this fall.

No one quite realized the scope of the local project as the EOC and federal representatives worked over and rewrote the county program. It is one of the largest in the country.

"Santa Clara County, with funds for 83 centers, has the second largest county-wide Head Start program in the country," said Arthur W. Potts, director of the EOC.

The remainder of the 83 applications is expected to be approved this week.

The county program is headed by Dale A. Miller, former assistant to the director of research of the Palo Alto Unified School District.

An eight-week program is to be conducted at each of the centers from July 6 through Aug. 27. Fifteen to 20 pre-school children from families with an annual income of $3,000 or less, will attend the centers three hours daily.

The primary goal of the Head Start program is educational, but it also will endeavor to improve the children's nutritional and dental examinations.

Each center will be staffed by a teacher, a teacher's aide, parent volunteers, volunteers and a cook if the center has a hot lunch program.

All centers must provide either a hot lunch or snack program.

Teachers from the first 60 approved centers will attend a six-day orientation at San Jose State College from June 28 to July 3. The remaining 23 teachers and all teacher's aides will attend a three-day orientation June 30-July 2 at Buchser High School, Santa Clara.

Sponsors, centers and teachers are listed alphabetically:

Alviso Elementary School District — George Mayne School, 262-2626, Marlene Brill. —AME Zion Church, 294-3881, Mrs. Alberta M. Davis.

Cannery Workers (AFL-CIO) —Longfellow School, 292-1530, Deanna Bertino.

Cupertino Elementary School District — Doyle School, Mrs. Jeraldine Bearden; Garden Gate School, Pauline Gardner; Monta Vista School, 252-6022, Mrs. Ruth Wood; Sedgwick School, 252-0323, Wanda Armstrong.

Encinal School District — Encinal School 227-8326, Sue Nakao.

Evergreen School District — K. R. Smith School 258-8755, Sally Ficher.

First Methodist Church of Campbell — Hamilton School 378-7111, Mrs. John Rhodes.

Franklin-McKinley School District — Franklin Elementary School, Hellyer School, McKinley School, Hillsdale School, Santee School, Seven Trees School.

Gilroy School District — Eliot School 842-4336, Mrs. Mary Castellano, Mrs. Lillian Chinn, Roxanne Gardner, Mrs. Edith Gipson and Mrs. Deanna Goodrich; Glen View School, Dianne Frassetti, Mrs. Alice Ann Ginelli, Mrs. Dorothy Strickland, Mrs. Berti Vekander and Mrs. Phyllis Valena; Las Animas School, Mrs. Jane Collins, Mrs. Marion Paetsch, Mrs. Maria Skoczylas and Mrs. Gloria Tufft.

Grace Baptist Church—Grace Baptist Church 295-2035, Mrs. Cynthia Green.

Jefferson Elementary School District — Bracher School 296-9108, Patricia Henryson and Susan McDrew; Montague School 241-2960, Mrs. Joan Bunch and Mrs. Lillian McCall.

Luther Burbank School District —Child Care Center 295-1813, Bedi Davis.

Mid-Peninsula YWCA—Slater School 968-6554, Jorge Terrazas Acevedo and Mrs. Jeannette Bates.

Milpitas School District—Alexander Rose School 262-2600, Jean Bolton; Joseph Weller School 262-2700, Mrs. Marilyn Marken.

Montessori Society of Santa Clara Valley—St. Clare's School 296-6665, Mrs. Ruth Carbone.

Morgan Hill-Burnett School District — Burnett School 779-2191, Mrs. Pearl Riddle and Mrs. Lucillo Tonascia.

Palo Alto Unified School District — Parents Nursery 322-1780, Doris Grant and Mary S. Lewis.

St. Francis Episcopal Church — St. Francis Episcopal 292-7090, JoAnn King Jenkins.

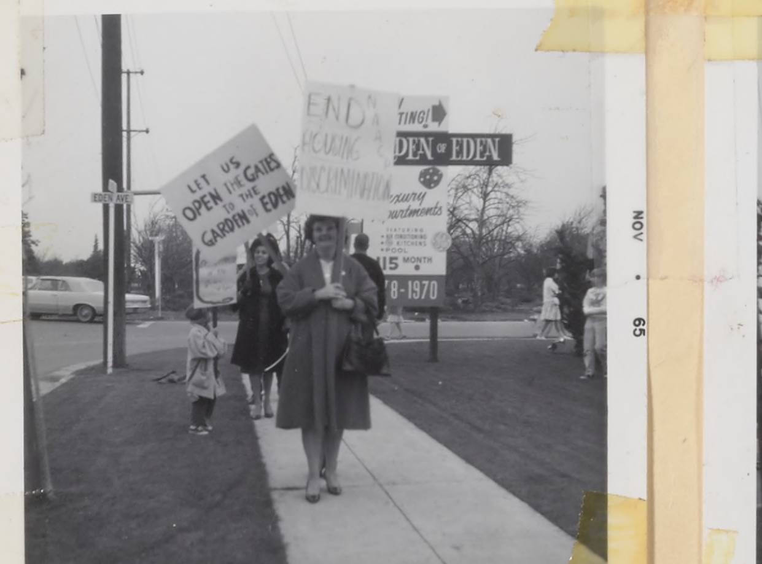
St. Lawrence Episcopal Church, Mrs. Myrrha B. Eberly.

San Martin School District—San Martin Elementary School 683-2694, Mrs. Marjory Glover and Theolyne Ann Lewis.

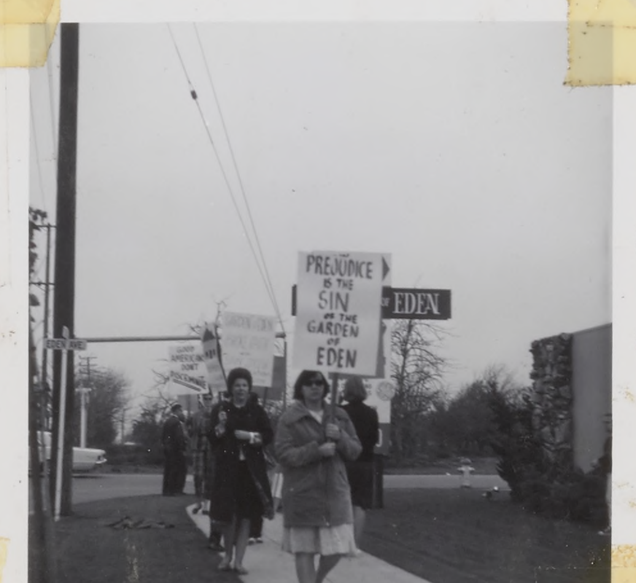
Santa Clara Parents Nur— Santa Clara High School 248-5131, Mrs. Mary Gott.

Sunnyvale Elementary School District, Ellis School 736-4936, Marie Turnwall; Lakewood School 739-6770, Mrs. Gwen Gunter.

Whisman School District — Powell School 967-6906, Mrs. Laurie Warner.


LET US OPEN THE GATES TO THE GARDEN OF EDEN
END HOUSING DISCRIMINATION
GARDEN OF EDEN
NOV • 65

Picketed Garden of Eden Apts.


PREJUDICE IS THE SIN IN THE GARDEN OF EDEN
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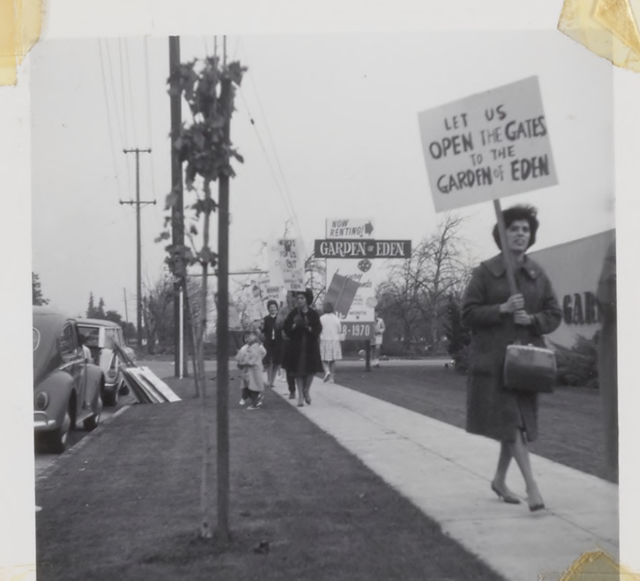
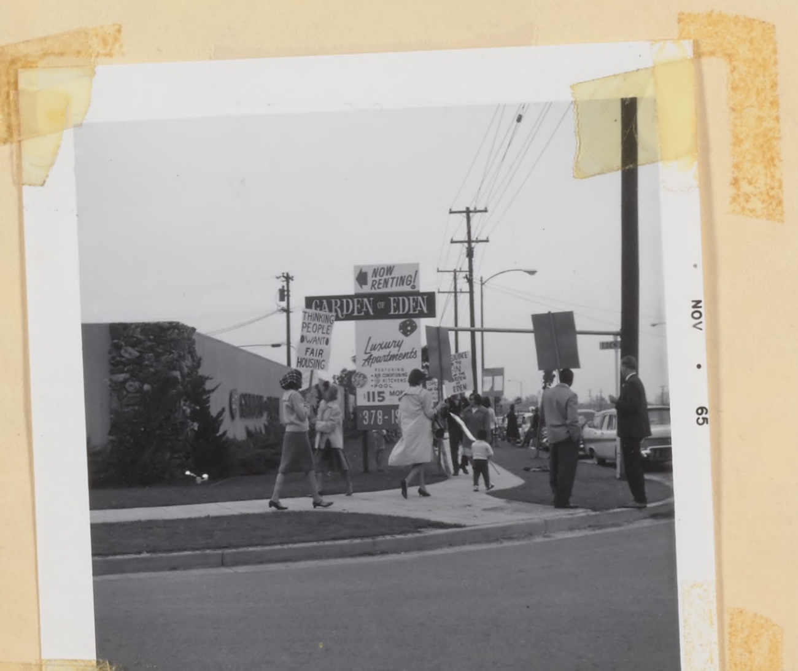

LET US OPEN THE GATES TO THE GARDEN OF EDEN
GARDEN OF EDEN
NOV • 65

Picketed Garden of Eden Apts.



Picketed Garden of Eden Apts.

East San Jose SUN/December 15, 1965/page 24

Charros arrive

CHARROS join in the fiesta for Our Lady of Guadalupe which is celebrated throughout the Latin countries. In real life these Charros are expert horsemen who come from great distances to celebrate this feast day.

The Shepherd

PASTORES, from 'La Pastorela' (The Shepherd) a folk drama presented annually at Christmas time, marches with the procession at the feast in honor of Our Lady of Guadalupe.

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14 Saturday, Dec. 11, 1965 San Jose Mercury

FIESTA—Las Humanitas Falcon, Mexican folk group, will be among the entertainers at the feast day for Our Lady of Guadalupe Sunday. Pre-dawn dances and procession will mark the event in historic fashion.

OUR LADY OF GUADALUPE

Pre-Dawn Dances Part of Festivity

Pre-dawn Indian dances and a flower procession will recreate the traditional Mexican tribute to the Virgin Mary Sunday in Our Lady of Guadalupe parish.

The entire day will be devoted to fiesta for the Catholic patroness of the Americas and the parish.

The feast day originated in Mexico in 1531 when, as the legend goes, the Virgin appeared on a flowered hillside to a humble Indian convert, Juan Diego.

Juan ran to his village with proof of the apparition — the image of her face on his tilma.

The Lady of Guadalupe from then on was the patroness of the Indians and Mexicans.

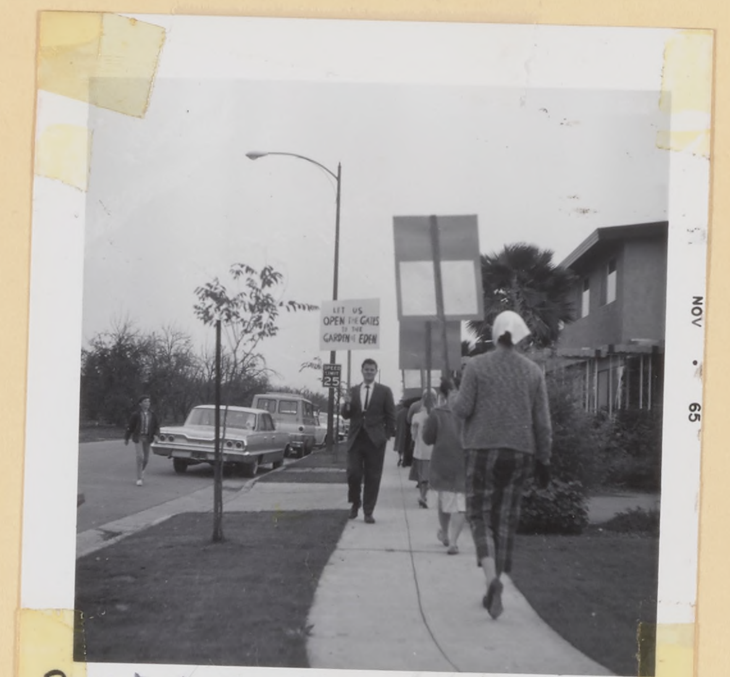
The legendary event will be marked here with dances, music and a procession.

A special mass will be said a the Guadalupe Church at 6 a.m. followed by a mananitas from 7:15 to 8 a.m.

The procession will begin a 1 p.m. from the church and wil proceed to the fiesta grounds at Jackson and Kammerer avenues.

Mariachis, musicians from Mexico, will perform from 1 to 4 p.m.

Jesus Valenzuela will be master of ceremonies. Dancing, music and games will continue until 7 p.m.



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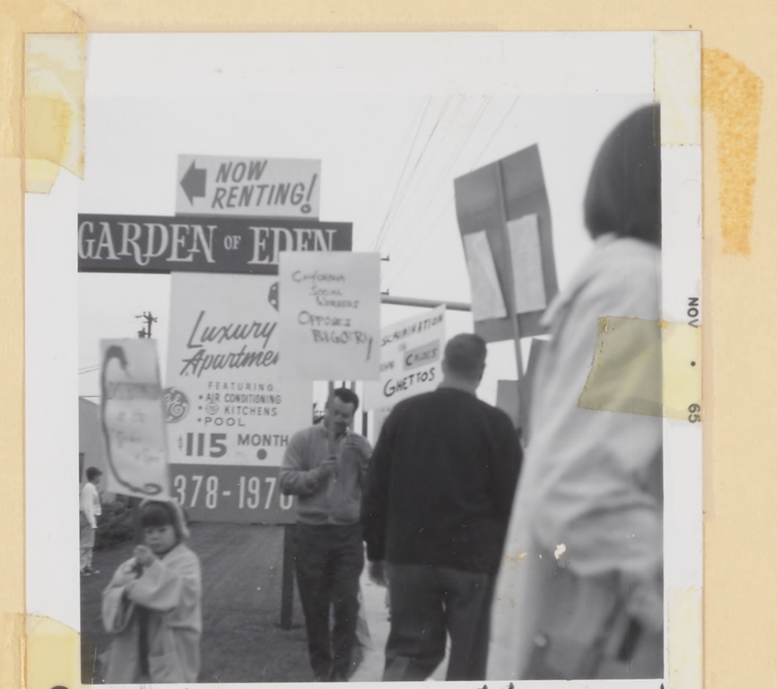

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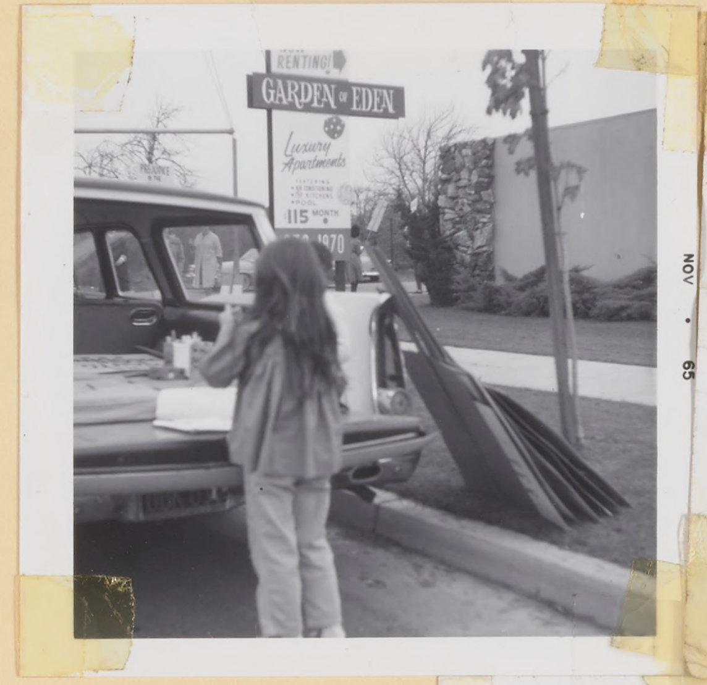

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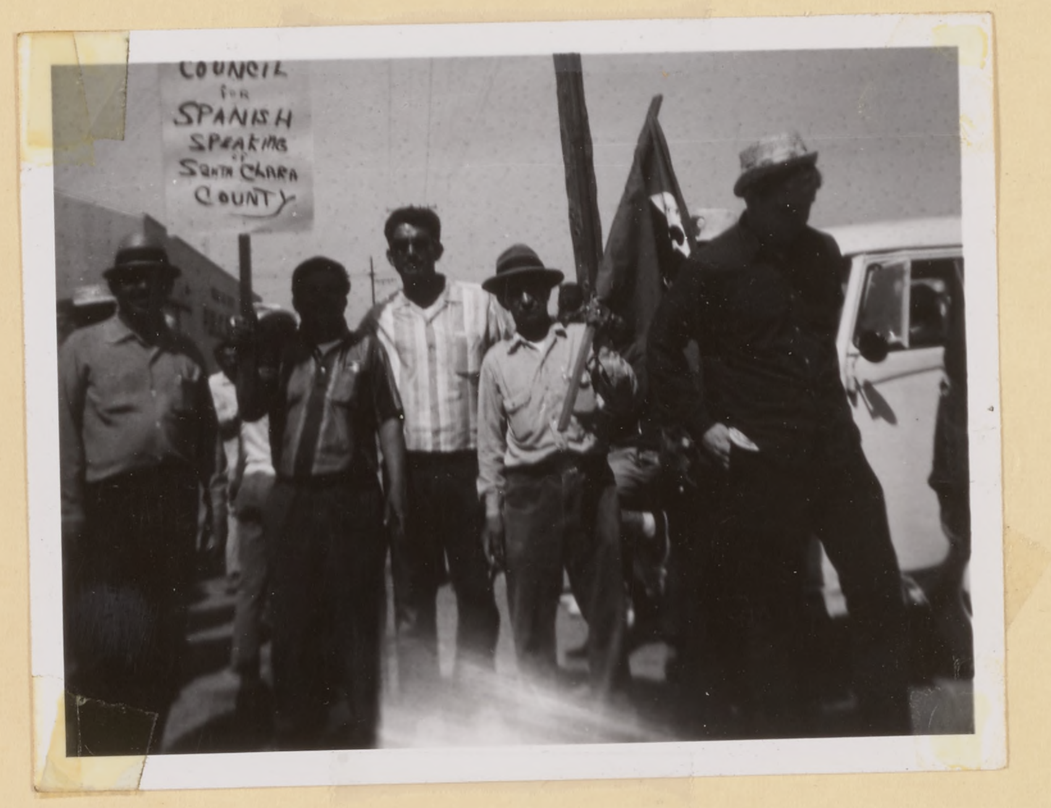


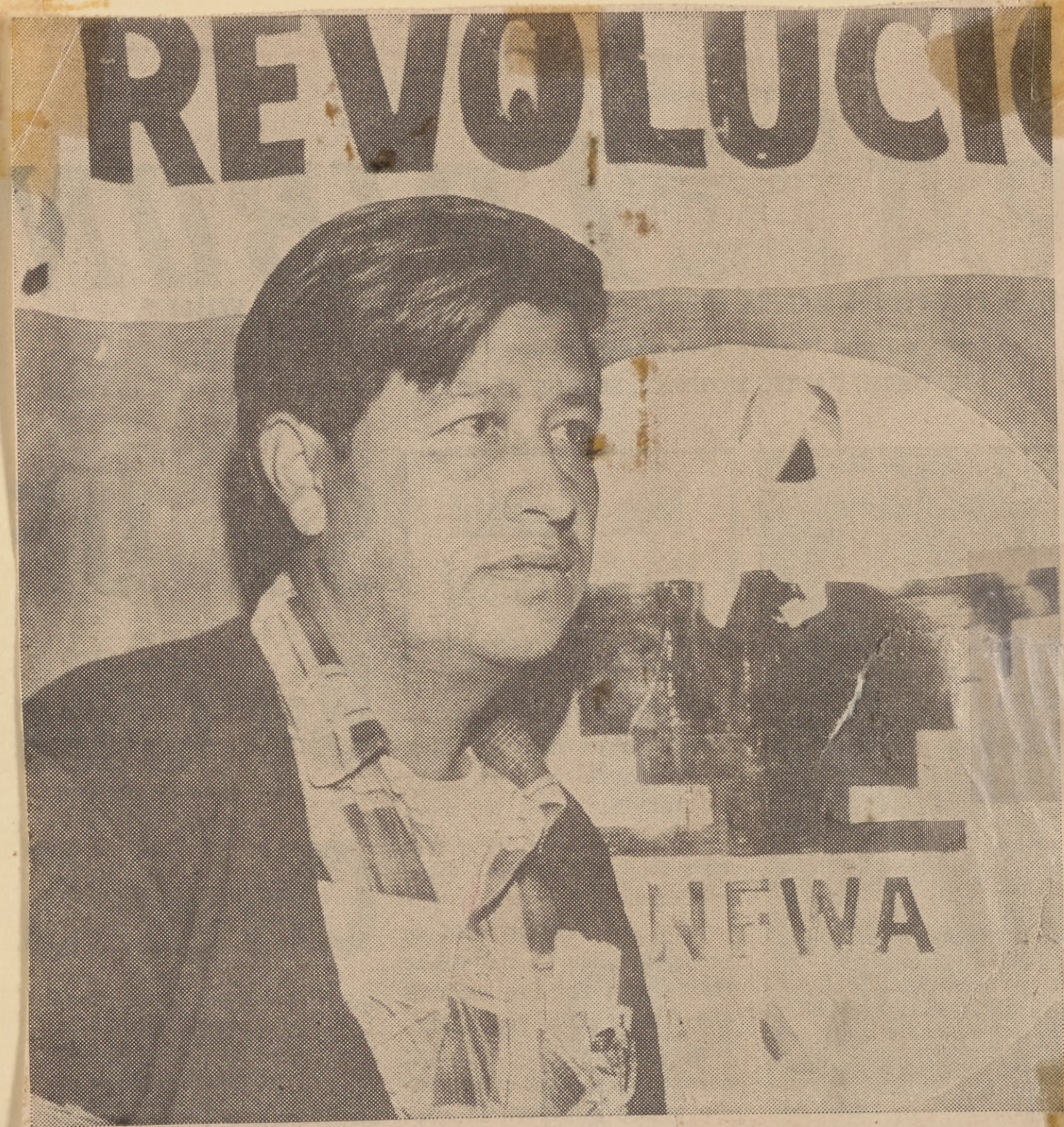
COUNCIL for SPANISH SPEAKING of SANTA CLARA COUNTY

East S. J. Sun 12-15-6

Guadalupe fiesta

HIGHLIGHTING the annual fiesta for Our Lady of Guadalupe Sunday was a procession forming at the church at 2121 Kammerer ave. and winding its way through the streets to the parish center on Jackson ave. Pictured above is "The Shepherd", who takes part annually in the parade. A group of mariachi players from San Miguel, Mexico, sponsored by the Pink Elephant market, performed for those celebrating the fiesta. (More pictures on page 24.)

Photos by Manuel Fernandez



Noon Break

Strike leader Caesar Chevez talking to reporters Saturday during noontime break near U.S. 99 South of Madera.

(Daily Tribune Photo)

CSO ORGANIZATION

Chevez Once Worked In Madera County

By PETE CRAIG
Daily Tribune Staff

The leader of the Delano striker's march is Caesar Chevez, a Mexican - American of diminuitive stature and magnetic personality.

Father Anthony Soto who marched with the strikers Saturday described Chevez as a person of "Tremendous, outgoing goodness. He sticks to his principles and his religion."

Chevez worked for six months in Madera in 1954 organizing the Community Service Organization.

"I have a lot of friends in Madera," Chevez commented, "Madera is a small county and has a higher percentage of Mexican - Americans living in the county than in other counties."

The srtike leader said, "We don't want to be a violent strike. Physically, of course, it's going to have a lot of benefits. We're getting very large membership. We're setting up strike committees in every town we go to. We will leave behind people (in Madera) to organize strike support committees and sign up members."

When the marchers reached Madera, Chevez was a guest Saturday night of Mr. and Mrs. Luis Gloria, 1021 Sonora Ave.

Strikers' March

(Continued from Page 1)

Council of Fresno, United Farm Worker's members, and representatives of the Catholic Council for Spanish Speaking People.

The Redwood Building at the fairgrounds was packed at the Saturday evening rally. The Spanish language program included speeches, folk songs and a satirical skit.

The marchers left the Fairgrounds at 9:30 to spend the night as guests of local sympathetic farm workers.

They average about 15 miles a day walking eight hours a day.

Early Sunday morning, following church services, the pilgrimage left the fairgrounds and proceeded along U. S. 99 toward Chowchilla under the watchful eye of the California highway Patrol and Madera County Sher Office.

The group made Chowc

will stay in private homes today to rest and wash clothes. The trek to Sacramento wil begin again Tuesday mornin from Chowchilla.

East San Jose Sun
12-8-65

Our Lady of Guadalupe festival

MARIACHI PLAYERS from San Miguel, Mexico, will perform at Our Lady of Guadalupe church parish center during Sunday's annual celebration. The players will also accompany the procession from the church to the parish center.

Traditional festival Sunday at Our Lady of Guadalupe

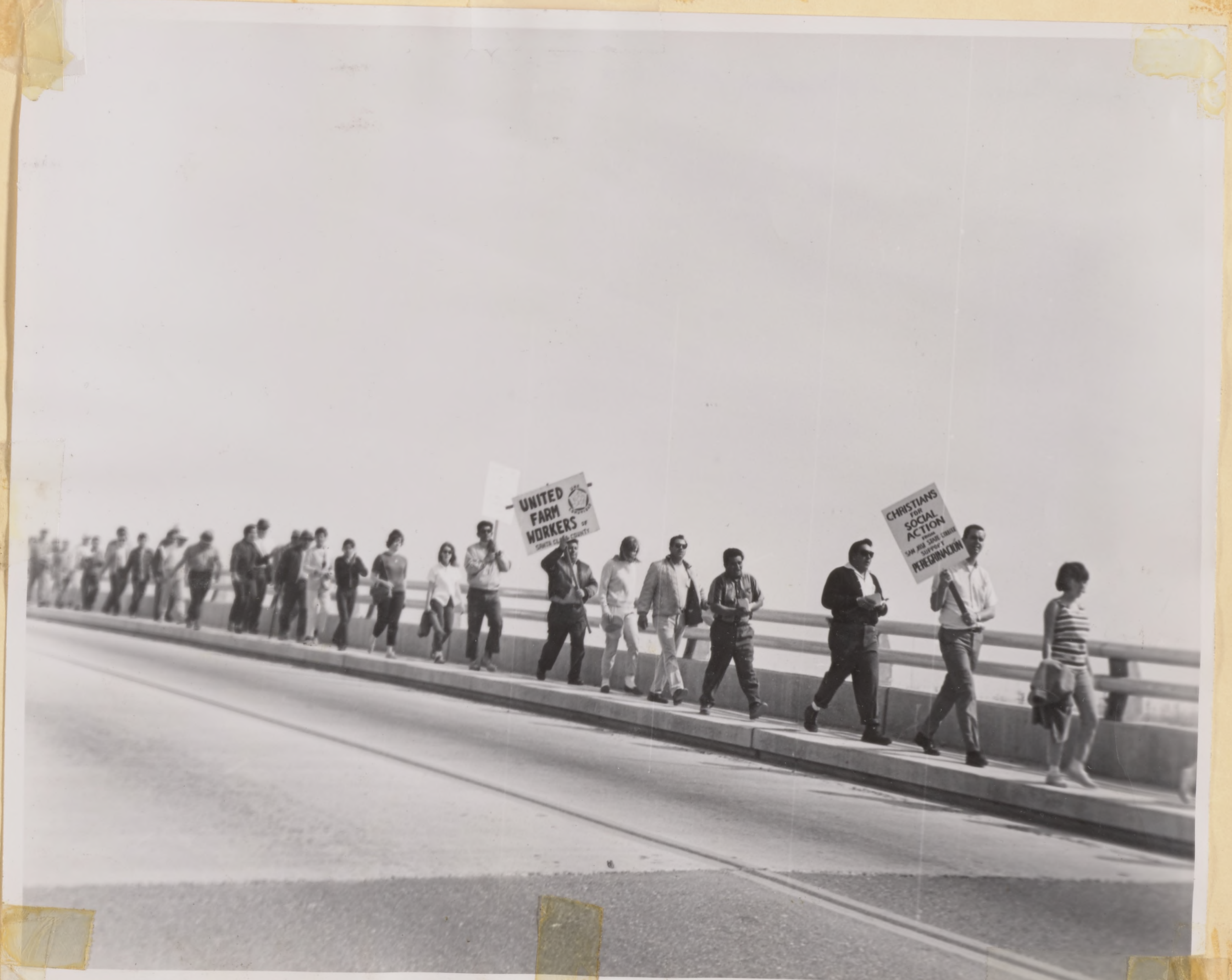
Our Lady of Guadalupe church, 2121 Kammerer ave., Sunday stages its annual celebration "in honor of the Blessed Virgin," according to Father Anthony Soto.

The celebration begins at 6 a.m. with a special mass followed by the traditional singing of Mananitas from 7:15 to 8 a.m.

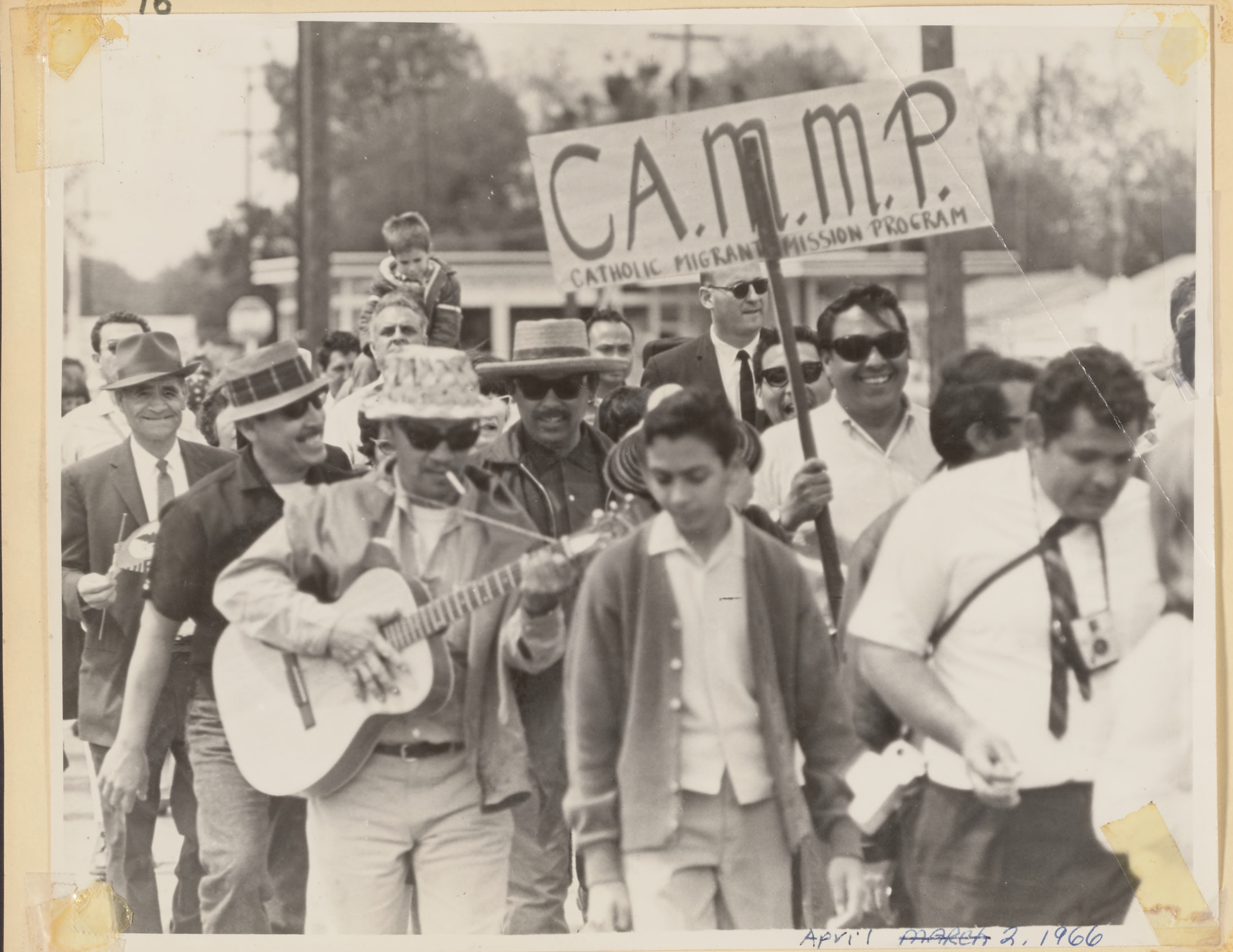
Masses are also scheduled at 8, 9, 10, 11, a.m. and 12:15 p.m.

Highlighting the fiesta will be a great procession forming at the church and winding its way through the streets toward the parish center at 222 Jackson ave., where there will be all types of food, games and entertainment.

A group of mariachi players from San Miguel, Mexico, will perform for revellers. Entertainment will continue until 7 p.m.



Parishioners of Our Lady of Guadalupe on Delano March, April 2, 1966

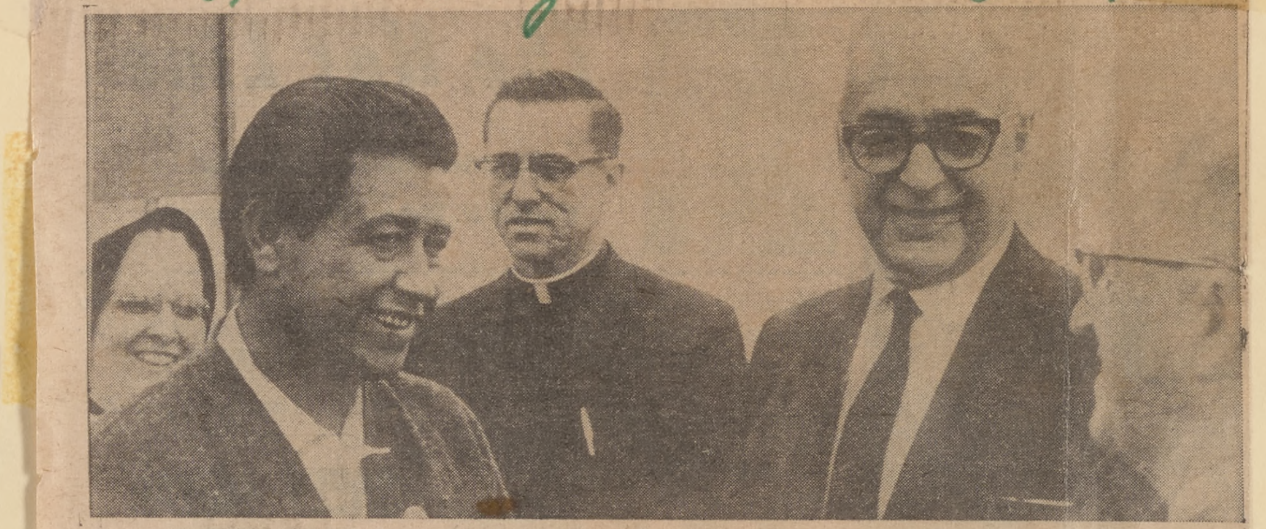


April ~~March~~ 2, 1966

Delano march, April 2, 1966
Our Lady of Quadalupe Parishioners

Farewell Celebration, Sept. 18, 1966

Union Gazette 6-17-66 San José



INTERFAITH VIGIL FOR FARM WORKERS—Last Sunday evening there was an interfaith service at the resada of the National Farm Workers Association on top of Mount St. Joseph. The round-the-clock vigil is to continue until DiGiorgio and other ranchers in the Delano area agree to recognize the striking farm workers and bargain collectively with them. Similar services will be conducted every Sunday at 6 p.m., and there will be denominational services on other evenings. Taking part last Sunday were, from left, Cesar Chavez, NFWA director; Father Anthony Soto, of Our Lady of Guadalupe Church; Rabbi Joseph Gitin, of Temple Emanu-El, and the Rev. Kenneth Bell, director of the county Council of Churches. Photo by John A. Kouns.

Farm Workers Resada

Religious services are scheduled for every evening at the Carmelite Monastery at the top of Mount St. Joseph (12455 Clayton Road, off Story Road east of San Jose) where the National Farm Workers Association is conducting an around-the clock resada.

Friends of all faiths are invited to participate. The services are held at 8 p.m., as follows, beginning this evening (Friday):

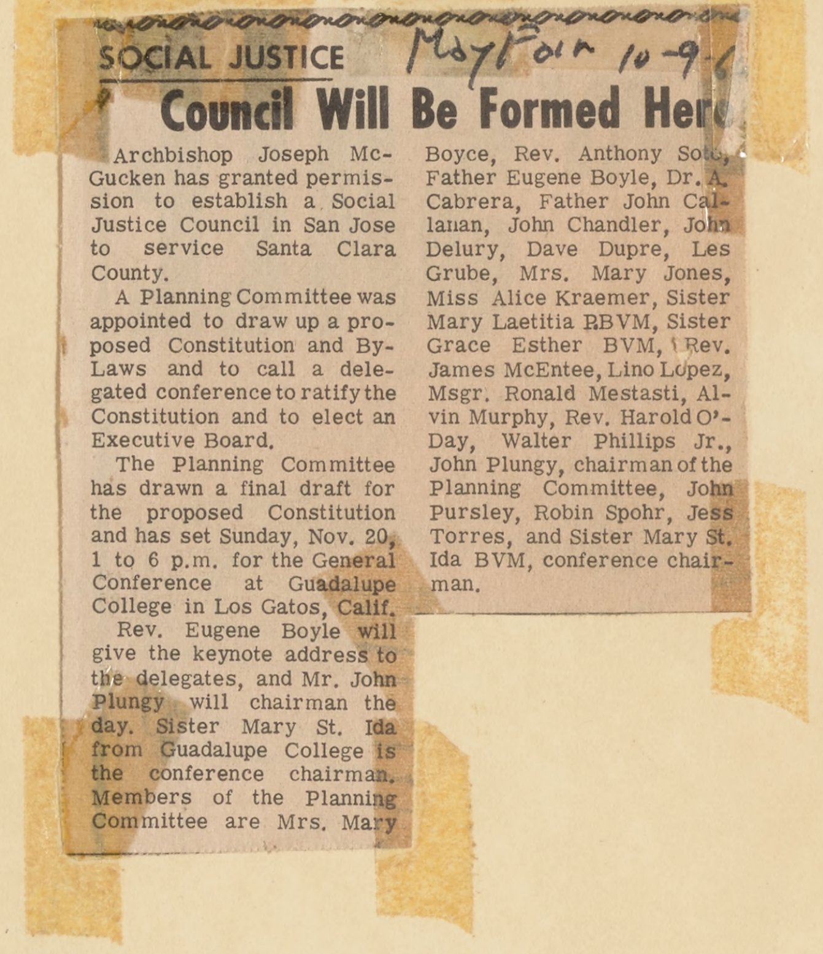
Friday evening — CATHOLIC.
Saturday evening — UNITED CHURCH OF CHRIST.
Sunday evening — INTERFAITH SERVICE.
Monday evening — CATHOLIC.
Tuesday evening — UNITARIAN.
Wednesday evening — METHODIST.
Thursday evening — LUTHERAN.
Friday evening — CATHOLIC.

Co-ops Neutral On DiGiorcott?

Farewell celebration for Sister Bravo Sept 18, 1966

Fr. Gabriel, Fr. Anthony, Sister Bravo, Fr. Carlos

Father Reynaldo Flores, O.F.M.



SOCIAL JUSTICE Mayfair 10-9-6

Council Will Be Formed Here

Archbishop Joseph McGucken has granted permission to establish a Social Justice Council in San Jose to service Santa Clara County.

A Planning Committee was appointed to draw up a proposed Constitution and By-Laws and to call a delegated conference to ratify the Constitution and to elect an Executive Board.

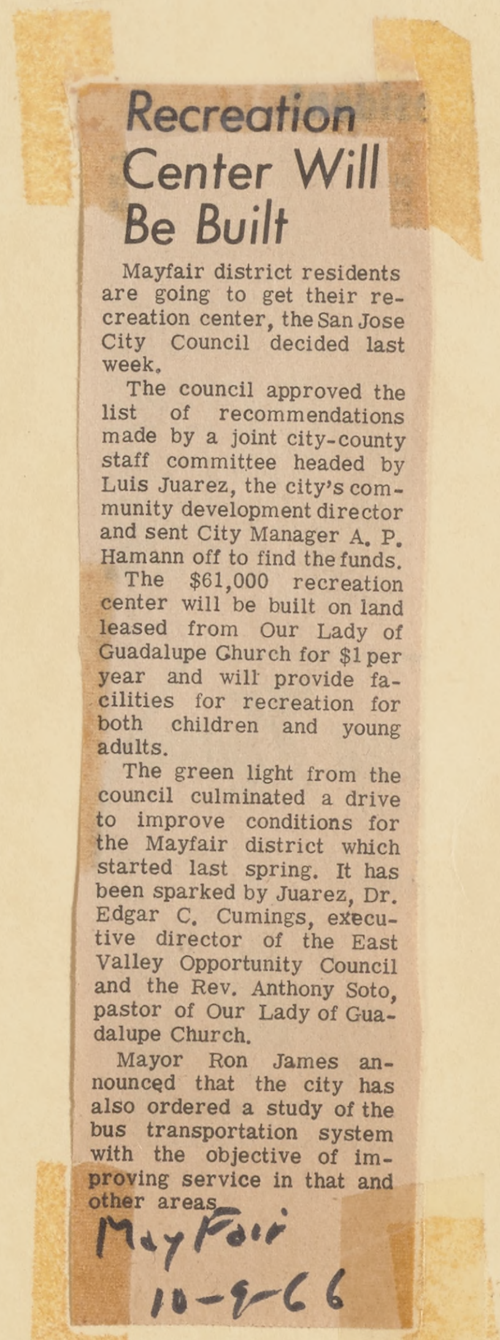
The Planning Committee has drawn a final draft for the proposed Constitution and has set Sunday, Nov. 20, 1 to 6 p.m. for the General Conference at Guadalupe College in Los Gatos, Calif.

Rev. Eugene Boyle will give the keynote address to the delegates, and Mr. John Plungy will chairman the day. Sister Mary St. Ida from Guadalupe College is the conference chairman. Members of the Planning Committee are Mrs. Mary Boyce, Rev. Anthony Soto, Father Eugene Boyle, Dr. A. Cabrera, Father John Callanan, John Chandler, John Delury, Dave Dupre, Les Grube, Mrs. Mary Jones, Miss Alice Kraemer, Sister Mary Laetitia BBVM, Sister Grace Esther BVM, Rev. James McEntee, Lino Lopez, Msgr. Ronald Mestasti, Alvin Murphy, Rev. Harold O'-Day, Walter Phillips Jr., John Plungy, chairman of the Planning Committee, John Pursley, Robin Spohr, Jess Torres, and Sister Mary St. Ida BVM, conference chairman.

Sister Bravo's Farewell Celebration Sept 18, 1966

Sept. 18, 1966

Sister Bravo Receiving Check from
Guadalupanas for her New Orphanage
in La Piedad, Michigan



Recreation Center Will Be Built

Mayfair district residents are going to get their recreation center, the San Jose City Council decided last week.

The council approved the list of recommendations made by a joint city-county staff committee headed by Luis Juarez, the city's community development director and sent City Manager A. P. Hamann off to find the funds.

The $61,000 recreation center will be built on land leased from Our Lady of Guadalupe Church for $1 per year and will provide facilities for recreation for both children and young adults.

The green light from the council culminated a drive to improve conditions for the Mayfair district which started last spring. It has been sparked by Juarez, Dr. Edgar C. Cumings, executive director of the East Valley Opportunity Council and the Rev. Anthony Soto, pastor of Our Lady of Guadalupe Church.

Mayor Ron James announced that the city has also ordered a study of the bus transportation system with the objective of improving service in that and other areas.

May Fair
10-9-66

Farewell Celegration for Sister Bravo

18

Monitor 10-14-66

Sister Tells Need for Mexican Orphanage

Sister Bravo, well known to the Mexican-American community, recently visited Guadalupe Parish center, San Jose. She showed the center board the deed to property for the intended orphanage at Piedad, Mexico. Local donations are being made to Casita de Nazaret, 1067 Chestnut street, San Jos

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Monitor 10-

S.J. Volunteer

GROWING INTEREST IN L.A.M.P.
. . . Fr. Anthony McGuire of St. Gregory offers outdoor Mass in Mexicali

Miss Paz Varela, the first full time lay missionary from San Jose, left Oct. 8 for Mexicali, Baja California, Mexico. A member of Our Lady of Guadalupe parish, she is sponsored by the Santa Clara county Latin American Mission program (LAMP), and will be supported solely by donations of local people.

She will work with another LAMP missionary, Father Ronald Burke, formerly of Gilroy, in an experimental parish to be set up in Colonia, Carvajal, a suburb of Mexicali.

TEACHER

Miss Varela taught in local public schools and for the last two years had been with the St. Vincent de Paul Society office in San Jose.

A departure ceremony and supper held last Saturday at Our Lady of Guadalupe raised enough money to support her for the first few months. Persons wishing to sponsor her can send donations to: Paz Varela Fund, c/o Our Lady of Guadalupe, 234 South Jackson avenue, San Jose, Calif. 95116.

Donations are also invited to acquire a tabernacle for Father Burke.

Next LAMP meeting will be Oct. 22 at 2 p.m. in San Francisco, 19 St. Mary's avenue. Public is invited.

Oct 19, 1966

Local Woman Becomes Missionary In Mexico

Miss Paz Varela, the first full time lay missionary from San Jose, left Oct. 8 for Mexicali, Baja California, Mexico. A member of Our Lady of Guadalupe Parish, San Jose, she is sponsored by the Santa Clara County Latin American Mission Program (LAMP), and will be supported solely by donations of local people. She will work with another LAMP missionary, Father Ronald Burke, formerly of Gilroy, Calif., in an experimental parish to be set up in Colonia Carvajal, a suburb of Mexicali.

Miss Varela taught in local public schools and for the past two years had been with the St. Vincent de Paul Society Office in San Jose. She has a B.A. degree from Sul Ross College near Alpine, Texas, and has been active in the Cursillo movement here in San Jose.

A departure ceremony and supper held at our Lady of Guadalupe prior to her leaving, raised enough money to support her for the first few months. Persons wishing to sponsor her can send donations to: Paz Varela Fund, C/O Our Lady of Guadalupe, 234 So. Jackson Ave., San Jose, Calif., 95116.

Men, women, or married couples seeking information on how to go as lay missionaries through the LAMP program may call Bob Gonzales at 736-3207. Short term volunteers of two weeks to a month also will be accepted in addition to full time commitments.

East San Jose SUN/ October 26, 1966/ page 6

y birthday!

Members of Our Lady of Guadalupe parish Marie Madir, Ely Chavez, Robert Palacios, and Lupe Palacious, serenade Father Anthony Soto on his birthday. The serenade touched off festivities which will climax with the Feast of Christ the King Sunday at 12:15 a.m. at the Parish center, 222 S. Jackson ave.

Photo by Gerry Weiner

LIF., TUESDAY MORNING, NOVEMBER 1, 1966 19

Mayfair Center Green Light

San Jose councilmen sent City Mgr. A. P. Hamann dollar hunting last night for funds to build a recreation center in the Mayfair area of East San Jose.

The $61,000 center will be located on an acre of land leased from Our Lady of Guadalupe Church for $1 a year and will serve the children of one of the poorest sections of the county.

The Council approved the balance of recommendations by a joint city-county staff committee headed by Luis Juarez, the city's community development director.

The recreation center was listed by the committee as being the most pressing immediate need of the area where the young people—mostly Mexican-American and Negro—want "a place of their own."

The Rev. Anthony Soto, pastor: "We cannot let this go by. It s something the people have taken great interest in, perhaps for the first time."

Dr. Edgar C. Cuming, executive director of the East Valley Opportunity Council, said: "They (the people in the area) feel a very great and immediate need for recreation facilities . . . It will be a large step in the improvement of the area."

In an emergency ordinance last week the Council rezoned the entire Mayfair district bounded by Alum Rock and Jackson avenues, Story road and Bayshore freeway—to residential use in order to freeze commercial development while the staffs prepare a plan for ultimate development of the area.

The Council took a second large step last night by approving the rest of the committee's recommendations which include:

- Development of the recreation center.
- Expedite such pending improvements as the Mayfair Park and a lighting district on Lynette way, Williams street and Duffy way.
- Immediate implementation of programs to improve police-community relations.
- Cooperate with school districts on programs that will "satisfy the needs of the area . . ."
- Application by city and county for a federal urban renewal program.
- Eventual construction of a community center facility with welfare, health and counseling services.
- Improvement of public transportation to the area.

Mayor Ron Jam
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Tuesday, Nov. 1, 1966 San Jose News

East Side Facility

Council Approves Service Center

San Jose councilmen have accepted a city-county staff report on facilities to upgrade the Sal Si Puedes-Little Egypt area of East San Jose and have instructed City Mgr. A. P. Hamann to bring in a report on how to finance the projects.

The major facility approved by the Council on Monday is a 3,000 square foot community service center that the city staff estimates will cost $61,000.

Hamann said that he believes the administration can find this amount of money in available funds, and that a community drive to furnish and equip the structure, landscape it and install recreation equipment—for a total cost of about $15,000—can be launched by the city.

CHURCH LAND

The Rev. Anthony Soto, pastor of Our Lady of Guadalupe Church, said that he has the approval of his superiors to lease one acre of church property on Kammerer avenue to the city for $1 a year, with an option to purchase the land after the community center is developed.

Hamann said that the city should develop a recreation center, but that it should not assist the county in funding a center for other governmental services in the area. However, Hamann stressed that both facilities should be developed adjacent to one another.

County officials already are on record opposing county financial participation in a recreation facility for the area, but have indicated a desire to locate welfare and health branch offices there.

'MOVE AHEAD'

In addition to Father Soto, who said the city-county plan has "great promise" for the area, Councilman Robert Welch; Dr. E. C. Cumings, director of the East Valley Opportunity Council; Chuck Hollis, a VISTA volunteer working in the area, and George Lydon, president of the Eastside Homeowners Council, urged the Council to move ahead to implement the program.

The Council also adopted an ordinance amending the zoning freeze it initiated last week in the area bounded by Alum Rock avenue, Bayshore freeway, Story road and Jackson avenue. The new ordinance exempts commercially and industrially zoned land on Alum Rock avenue and Story road from the freeze.

In addition to the community center, the city-county staff recommendations endorsed by councilmen include:

—Action to speed up such projects as Mayfair Park development, a lighting assessment district covering Lynette and Duffy ways and part of Williams street, and a police department community relations program.

—Development of a General Neighborhood Renewal Plan for the district.

—A study of transportation needs of residents.

Teamsters Organize Workers

KEY

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week.

The Teamsters' headquarters in Burlingame announced a union charter had been granted to the United Farm Workers, a group headed by Oscar Gonzales of San Jose.

Gonzales in September led a strike against a San Jose tomato farm in what was the first farm laborers' walkout in the history of the county.

Gonzales requested the charter, according to a Teamster spokesman, and it was approved by the union's general executive board in a meeting in Hollywood, Fla.

The affiliation of Gonzales with the Teamsters is expected to create a new battleground here in the fight between the Teamsters and the AFL-CIO's agricultural union to represent California's thousands of mostly unorganized field hands.

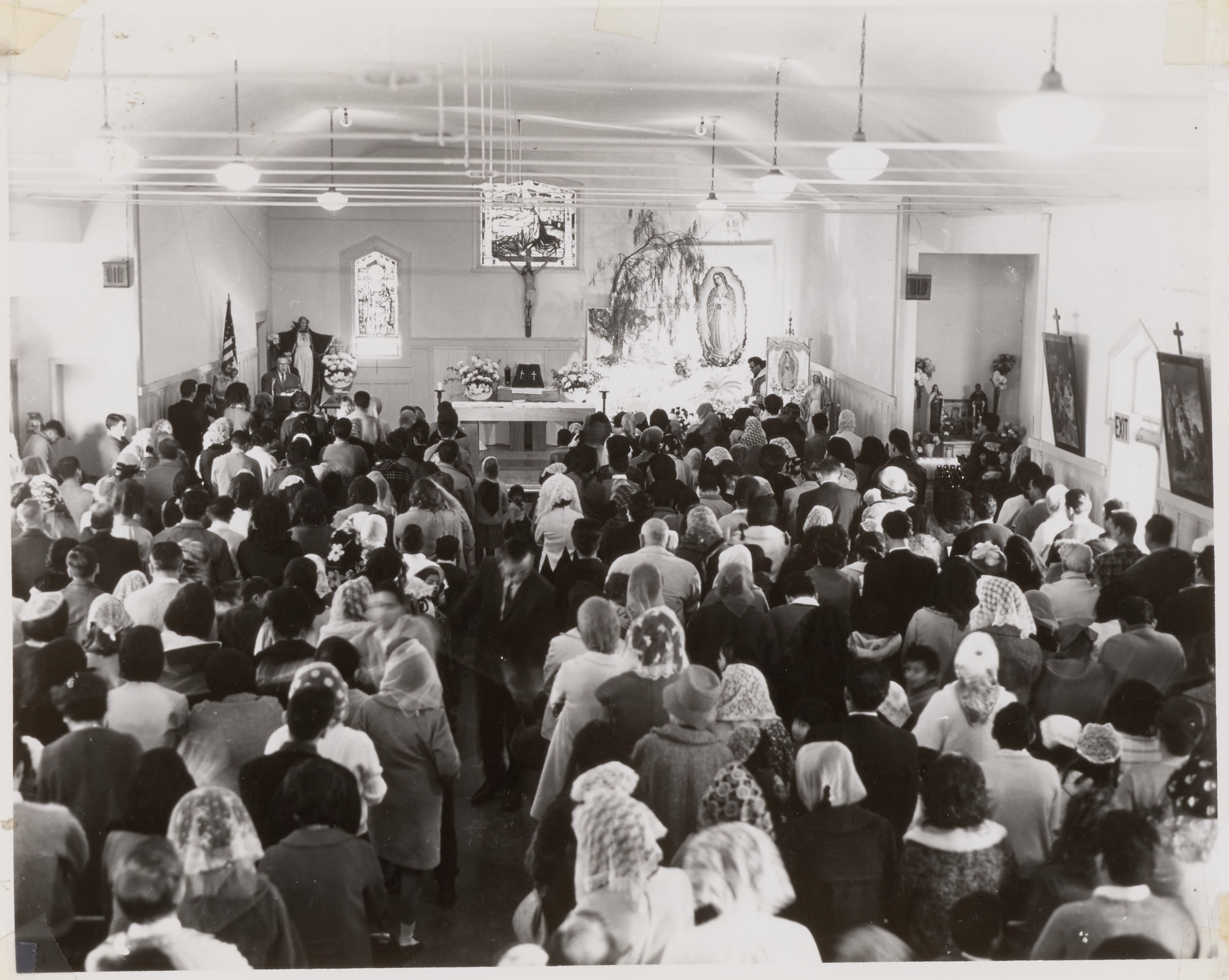
The United Farm Workers Organizing Committee (UFWOC) of the AFL-CIO defeated the Teamsters last summer in a battle to represent grape pickers in Delano.

In recent weeks the two unions have been throwing charges back and forth at each other.

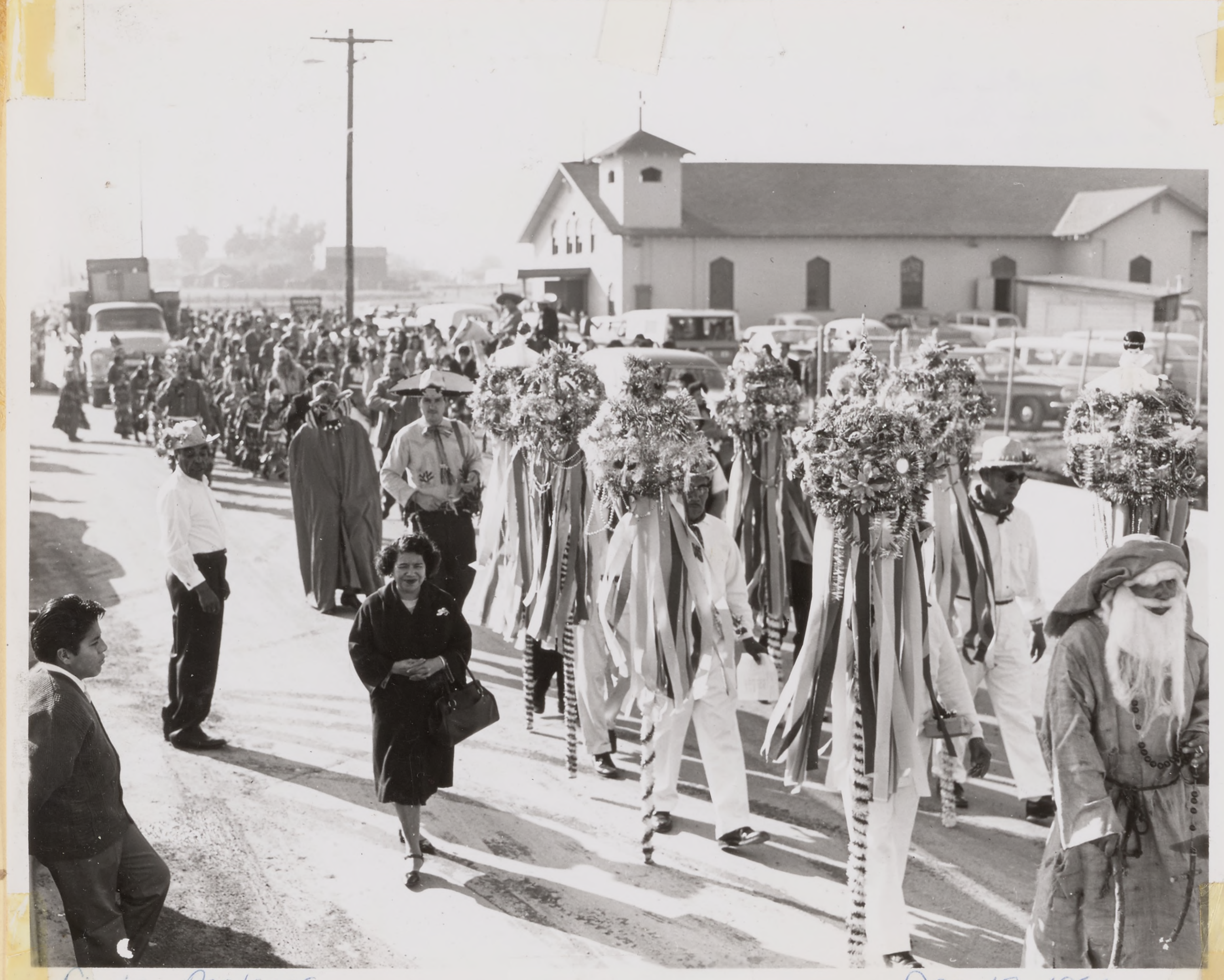
The Teamsters have called UFWOC's organizing efforts "the greatest fraud ever perpetrated on the American public."

The AFL-CIO union, in turn, has accused the Teamsters of agreeing to "sweetheart" contracts. A sweetheart contract is a labor term for a pact that benefits union leaders and management at the expense of the rank and file union members.

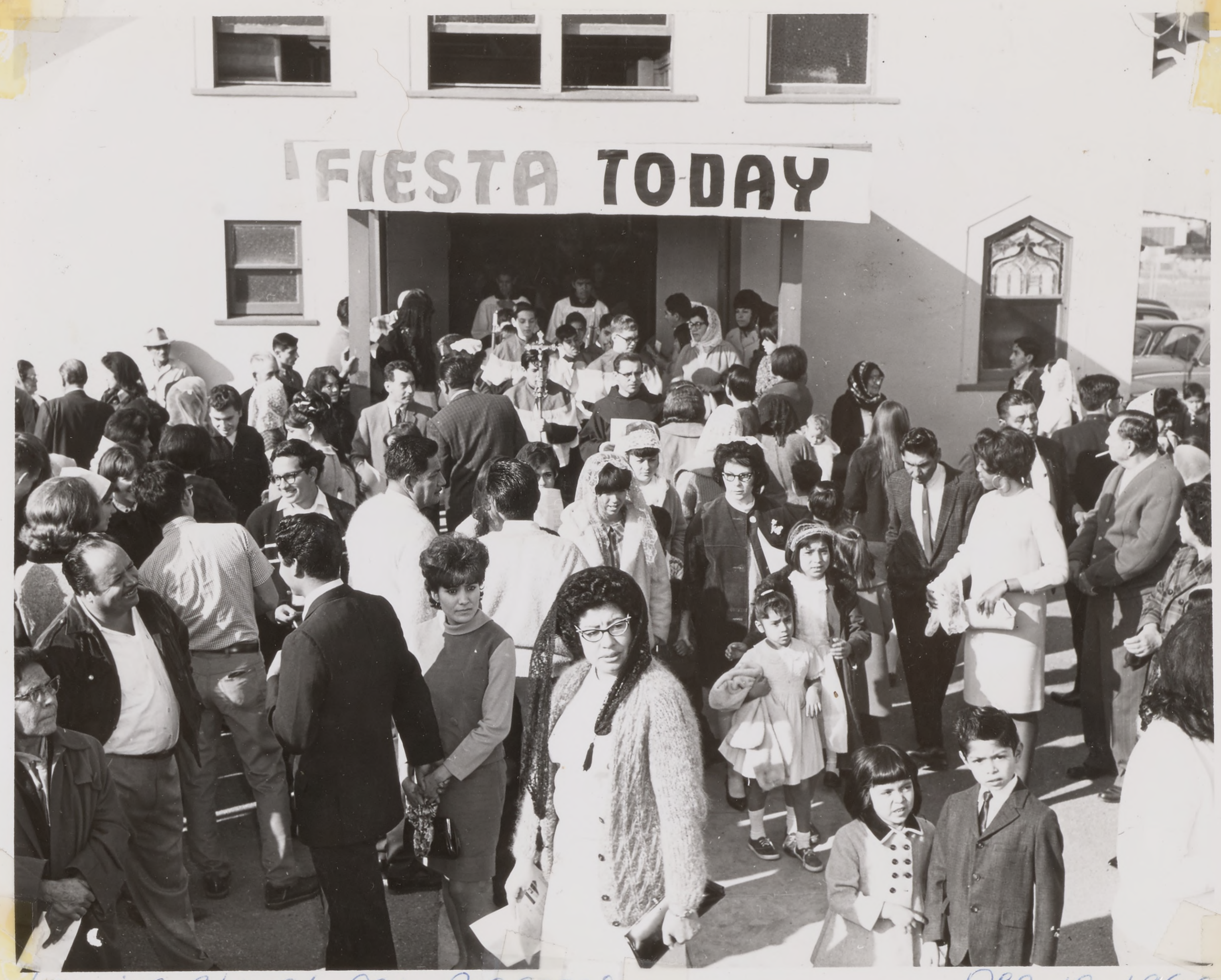
Monitor 11-3-66



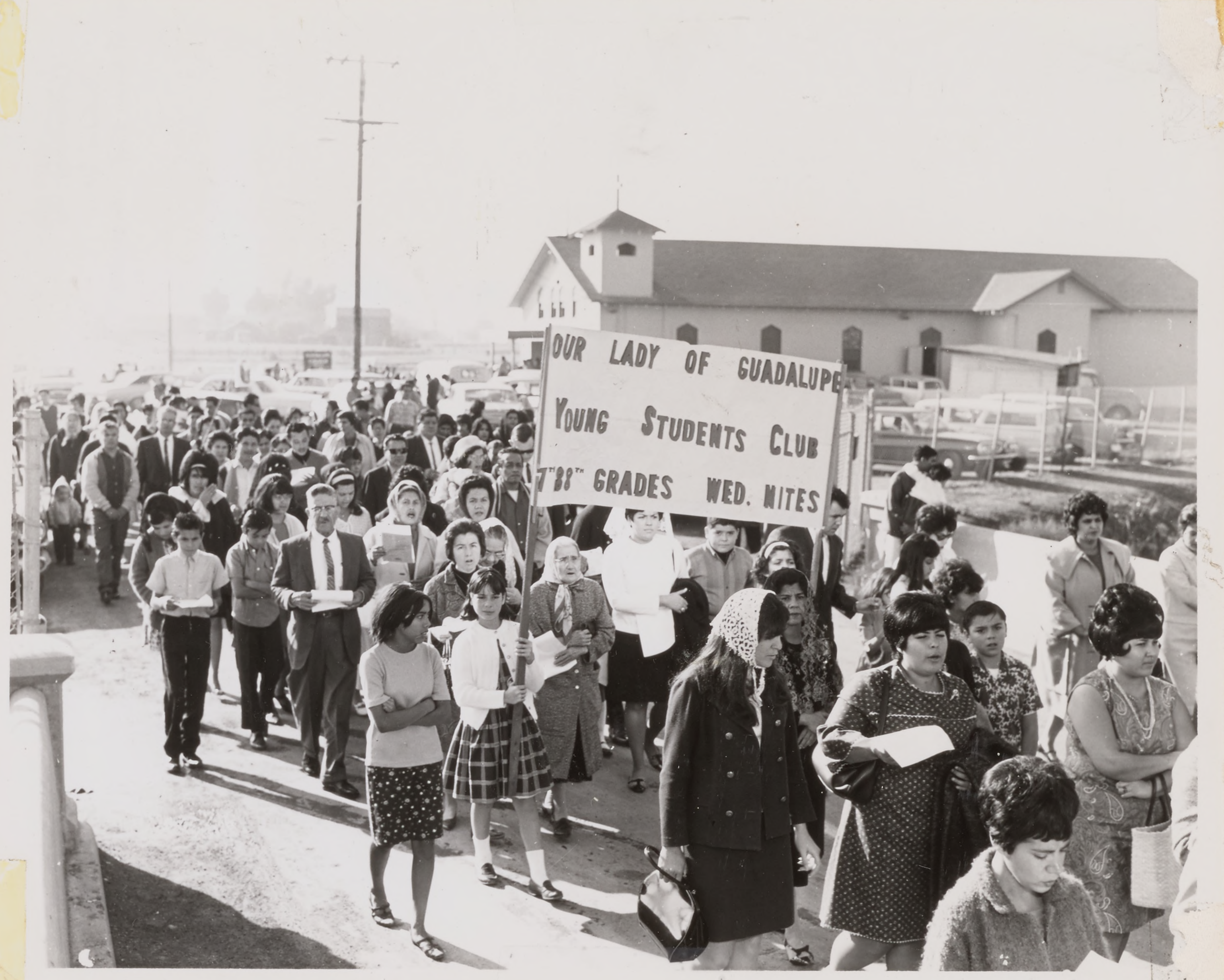
Fiesta
December 12, 1966
Mass in the church

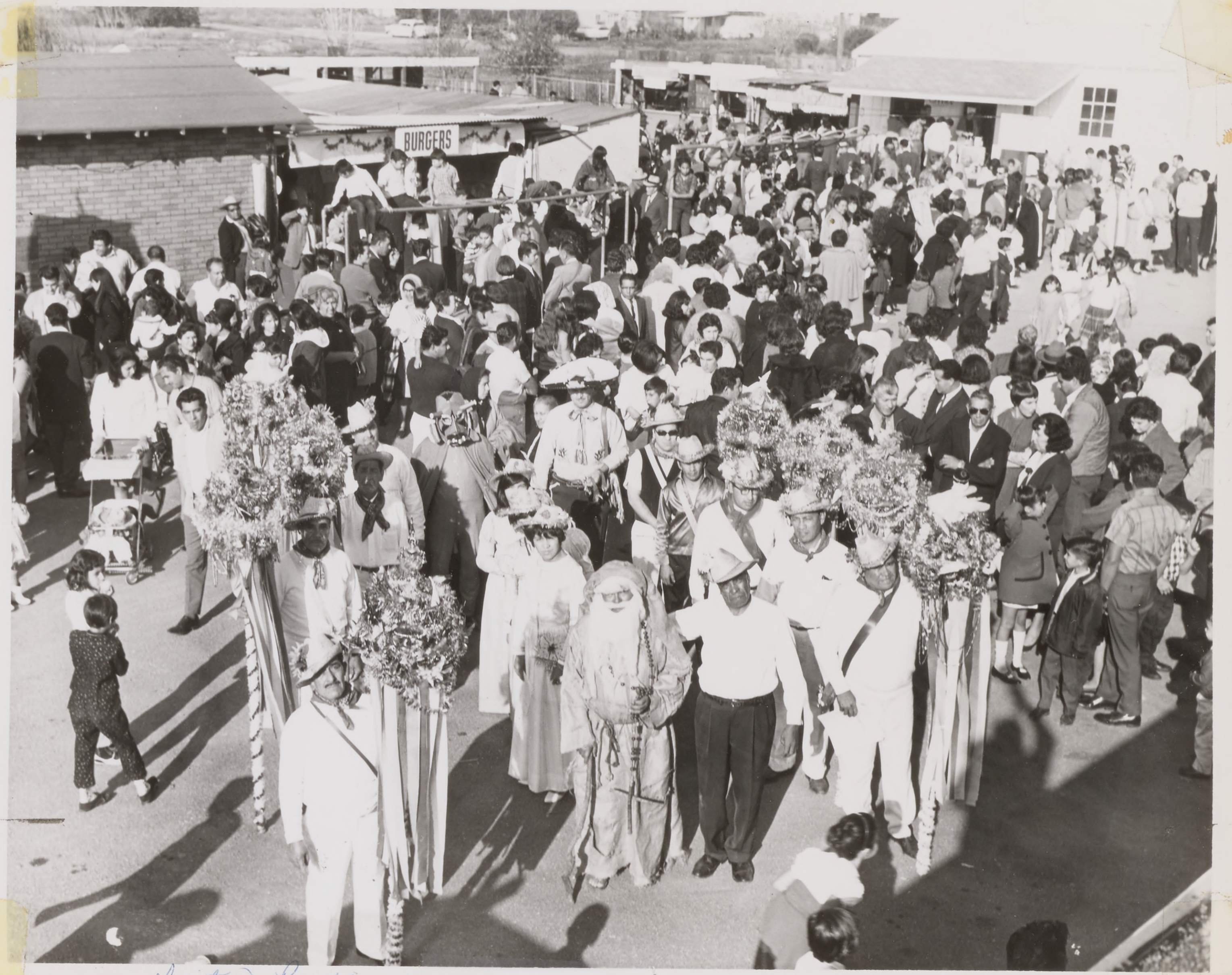


Fiesta Pastores Dec. 12, 1966


FIESTA TODAY

Leaving Church for Procession Dec. 12, 1966


OUR LADY OF GUADALUPE
YOUNG STUDENTS CLUB
7TH & 8TH GRADES WED. NITES



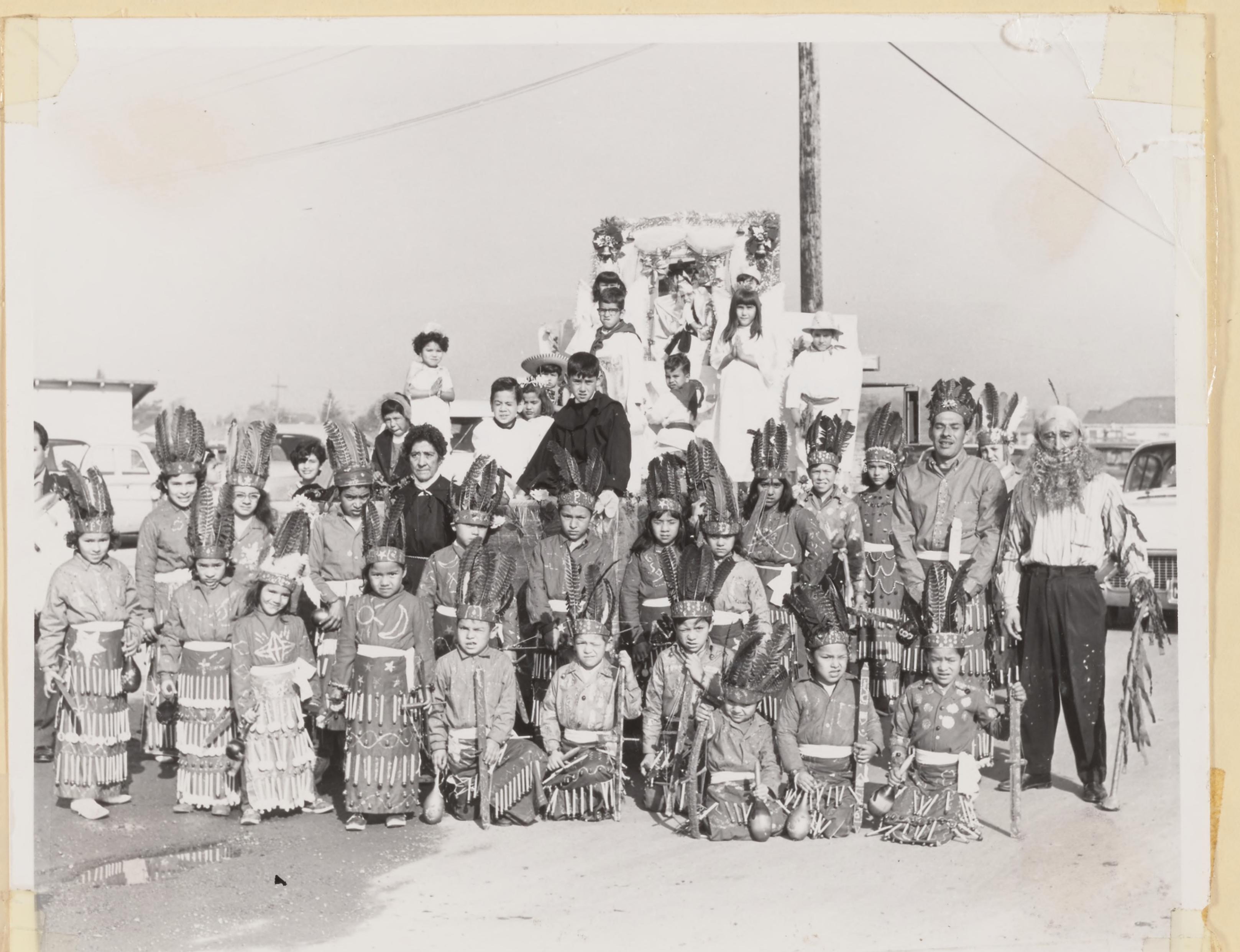
Fiesta Pastores Dec. 12, 1966

Fiesta
December 12, 1966

20

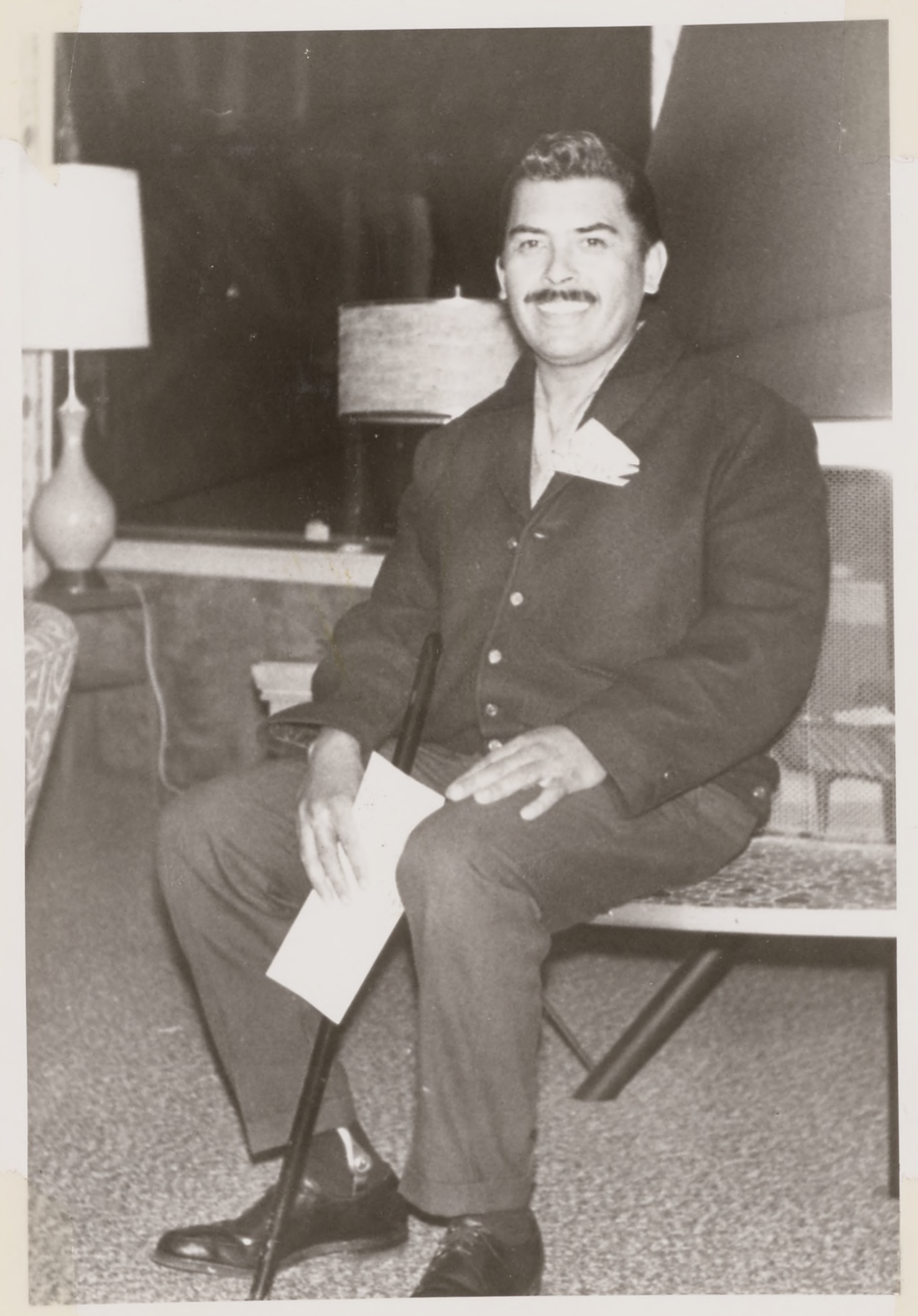
N.R. ESPARZA
CEMENT CONTRACTOR
HILLCREST
Tico's Tacos
CHECKER BOARD GARAGE

Fiesta Watching program at the Parish. Dec. 12, 1966



Fiesta Indians Dec. 12, 1966

Santa Cruz Parish weekend, April 7-9, 1967



Santa Cruz
weekend

2

Letter of March 22nd continued:

scholastics; seminarians & catechists, and all the generous people who by their prayers, labors & sacrifices have made this church posible." Again, 'Felicitaciones.' Best regards to all. Praying for you and asking a share in your prayers too.

Thank you for everything.

Yours in Christ & Our Lady,

(Signed) Don

Letter From Fr. McDonnell

Caixa Postal 150
Suzano, Sao Paulo
Brasil

March 22, 1966

Dear Fr. Anthony,

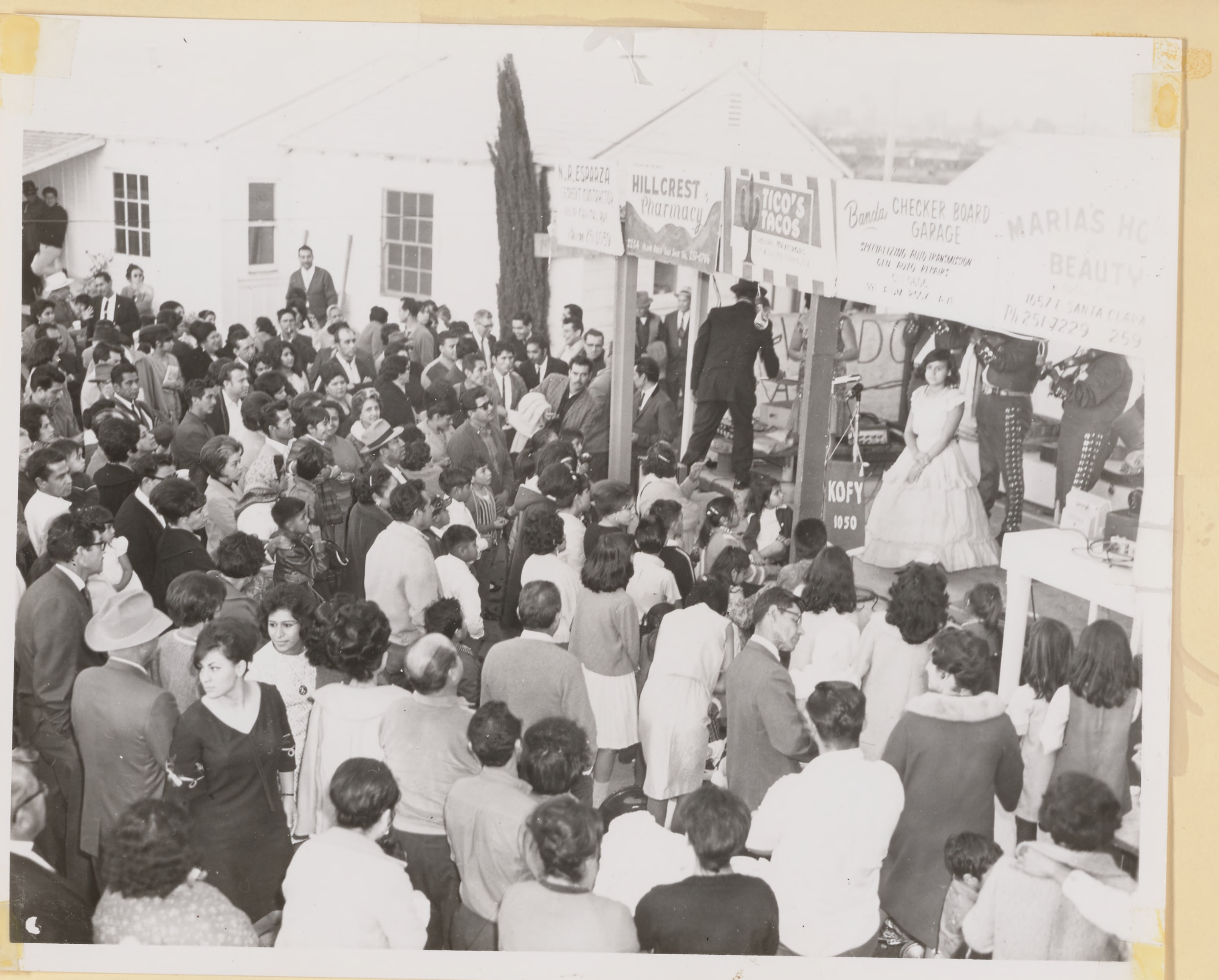
Thank you very much for the folder on the new church of Our Lady of Guadalupe. Congratulations in advance on its dedication. It is a great happiness to know of the vigorous life that is going on there for the glory of God and the love of our Blessed Mother.

As I read the folder I could not help but thinking back over the past and remembering the long line of faces of all those who helped in the work at East San Jose both before and after it was my privilege to be there too - Msgr. Edward Maher who with his seminarians (including the present Bishop Leo Maher of Santa Rosa) visited and taught catechism there, Fr. Iglesias who made his pastoral visits there and described the need of the area for a new church Fr. Louis Kern S.J. who in 1950 said the first Christmas Mass in Tremont Hall with the rain leaking through the roof on to the roof of the little stable at the side of the altar and the scores of Jesuits - priests and scholastics - who through Fr. Kern taught catechism and said Mass there -, the many seminarians from St. Pat's & Maryknoll who did summer work there, the sisters of the Holy Family and the sisters of Charity and Sister Maria Jose Bravo of the Social Service Sisters, the catechists & Grail & all the people who helped to form and serve the community in so many ways, Msgr. Bowe & Fr. Johnny Coleman & Fr. Reynaldo, and by the blessing of God, yourselves, Fr. Anthony & Gabriel & Carlos (& anybody else of Franciscan Fathers now there whom I haven't met) amplifying and consolidating and establishing the new parish.

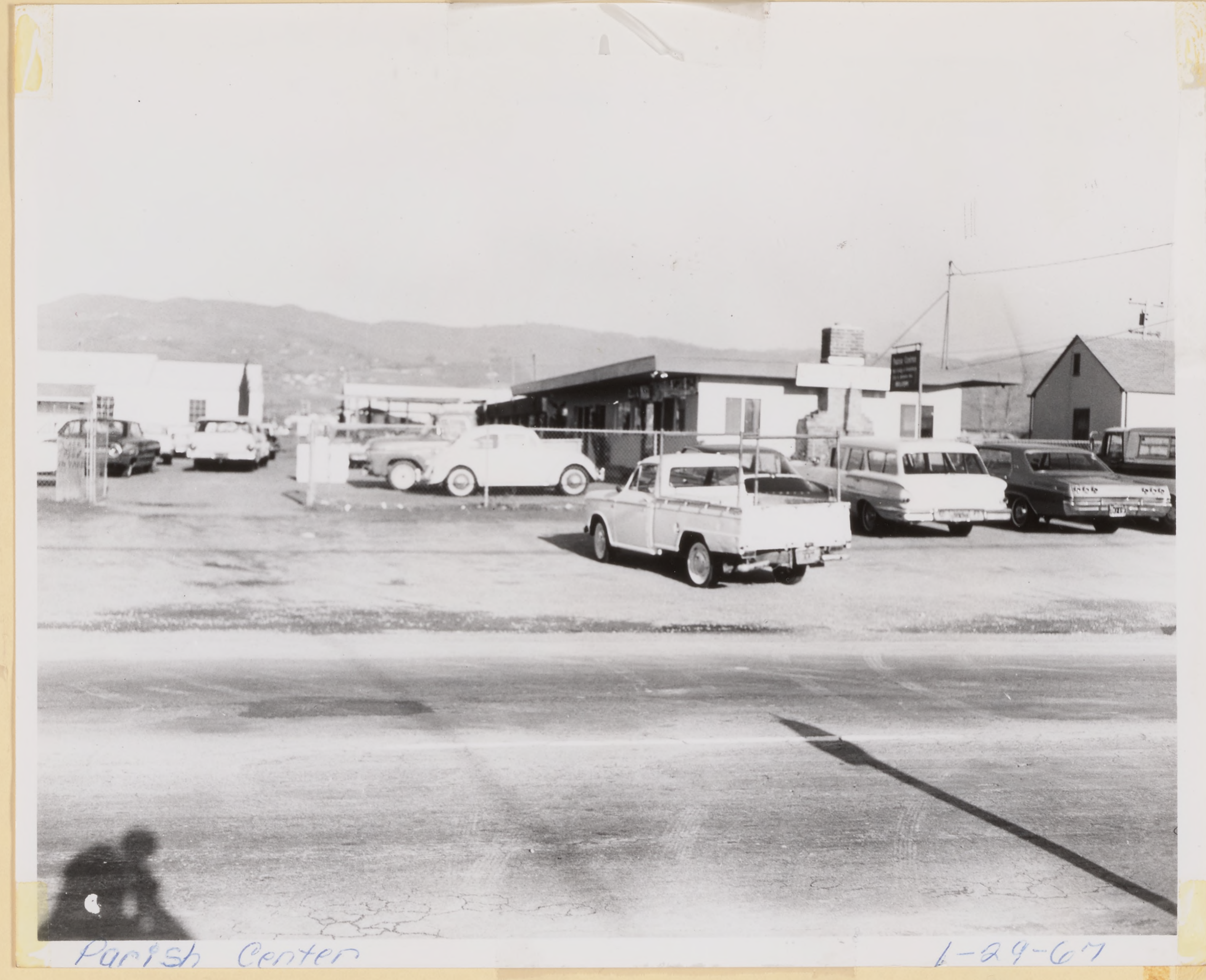
Thinking of all who helped in the past & of yourselves who are doing the work & now carrying the burdens, I do not feel that it would be right to put my name on the shrine of Our Lady. Clearly & strongly I ask you not to put my name there but something like this "In gratitude to Almighty God to our Lord Jesus Christ and His Blessed Mother Mary, and in memory of all the priests & sisters,

Santa Cruz Weekend

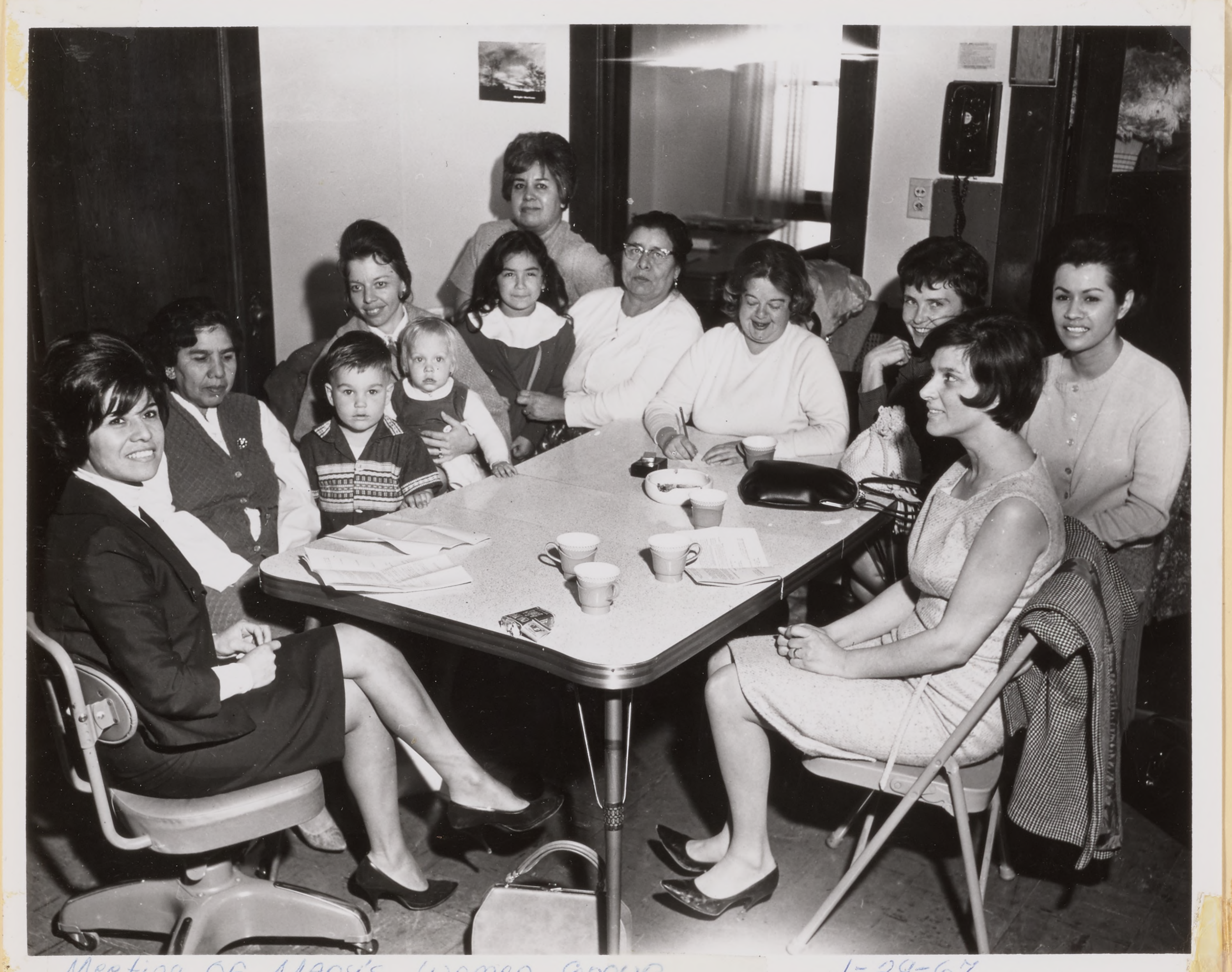
25



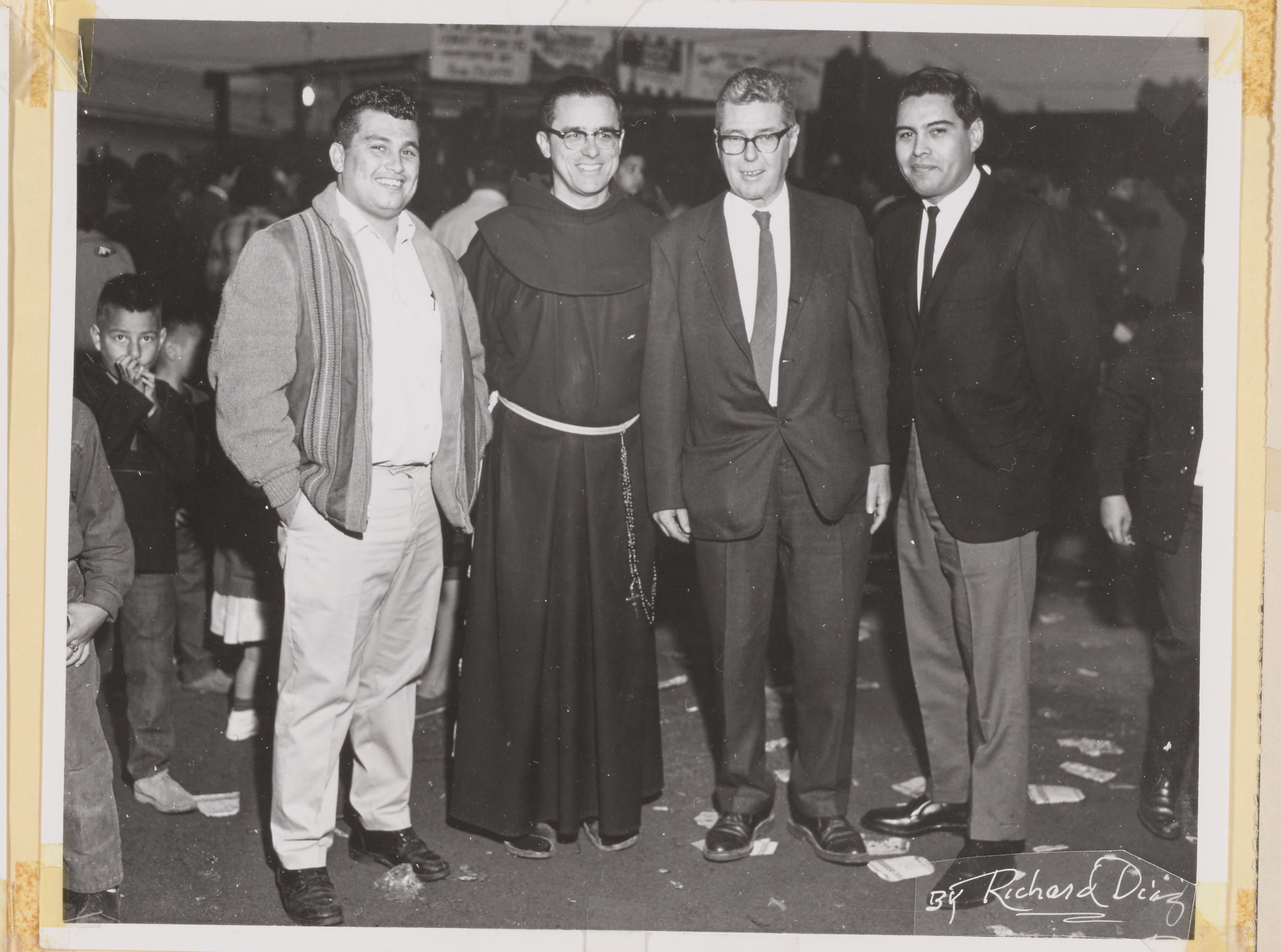
Fiesta, Dec. 12, 1966



Parish Center 1-29-67



Meeting Of Mary's Women Group 1-29-67



By Richard Diaz

Fiesta Dec 12, 1966. Fr. Anthony, & George Carlson & Men From Pink Elephant

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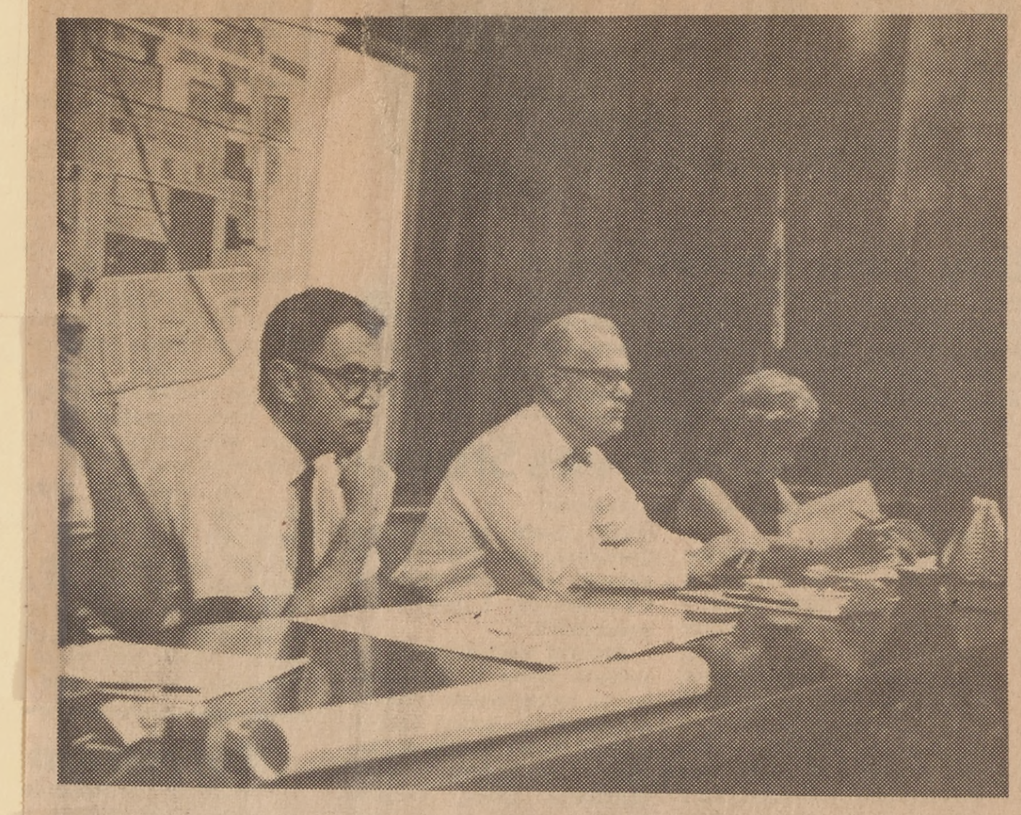
East San Jose Sun 1967

Area May Annex To City To Get Renewal Program



Seeking Solutions

Listening to residents' questions about a General Neighborhood Renewal Program for a portion of the Eastside are County Executive Howard Campen, EVEOC director Dr. E. E. Cumings, and Mrs. Eva Goulard, chairman of the Mayfair Council. The open meeting was held at the Mayfair School last Wednesday.

A strong feeling for annexation to the City of San Jose as a way to bring renewal to portions of the Eastside was expressed by local residents last Wednesday night.

At a meeting with city, county and community representatives on a General Neighborhood Renewal Program, a majority of those present indicated by show of hands that they felt that annexation to San Jose would bring the fastest action.

Speaking on the proposed joint City-County GNRP, County Executive Howard Campen pointed out that "Renewal is a complete new program to the county," and that it was a long range program of 3 to 5 years.

"I don't think we want a program such as in downtown San Jose where the land lies fallow for many years," he said, indicating that a local improvement program would be best. A county housing authority has been recommended by the staff to the Board of Supervisors, he continued, but the board has asked for more information as to how it would be formed.

Father Anthony Soto of Our Lady of Guadalupe church, challenged the actions of the Board saying, "How long are we going to have to wait on the board to make a decision since they keep asking for more information?" The people want some action now, not in the future, he continued, and "will the city have to wait for the county to act before the city will go to a GNRP."

Olney Smith, head of the city's Renewal Program replied that the City already has a GNPR, but could not act in much of the area as it is county land. In any case, he continued, after federal approval of this type of program it would take at least a year of planning before actual work could begin.

There are two alternatives, said Smith, a joint city-county plan, or annexation to San Jose where there is already an authority. The supervisors and the city could make a joint application for GNRP funds immediately, but they still would have to wait for federal certification. Annexation to the city would take 8 to 9 months, he continued, and if the joint application were approved, the city would assume responsibility for the entire program with the county being reimbursed for any expenditure it had made.

"I've never been a proponent for annexation until now," said Al Pinon from the floor. "You don't get something for nothing. You're going to have to go the annexation route."

A vote by hand of the more than 100 persons in the audience brought a majority in favor of annexation as the fastest way to GNRP.

Jerry Seredin, of the planning department, cautioned the group to leave all channels toward establishing a General Neighborhood Renewal Program open. "Annexation to San Jose might be turned down," he said. "It would be wise to continue on the premise of a joint city-county program. The fact that the county does not have a plan does not mean that they cannot apply for one now."

Pinon replied that the group could go both routes at the same time, seeking a joint city-county GNPR and annexation. "If the city fails to give assurances that they will do the job, we can always vote down annexation, and we'll still have the joint program."

Annexation as the means to improve the Eastside was strongly recommended several months ago by Frank Fiscalini, superintendent of the East Side Union High School District, who said that only by having one ju-

(Continued on page two)

Study For Annexation

A group of local residents met at the EVEOC office Tuesday morning to study the steps necessary for annexation to the City of San Jose.

Meeting were Father Anthony Soto of Our Lady of Guadalupe Church, Luis Juarez, Community Development director of San Jose, Eldon Erickson of the research department of the City Managers office, Dr. E.E. Cumings of the EVEOC and several Eastside residents.

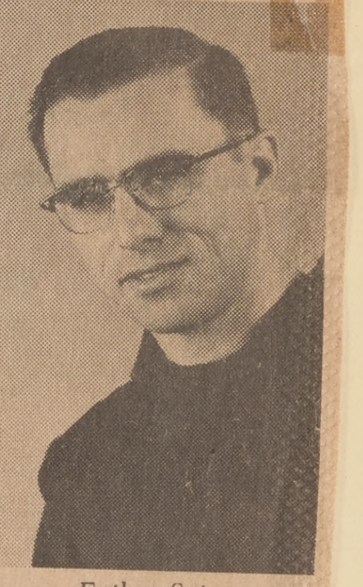
A spokesman said that another meeting would be called soon with residents to implement annexation proceedings if that were the wish of a large number of persons, as was indicated last Wednesday.

Watch For Smog Warnings

A "Bay Area Smog Warning" procedure, which will ask citizens to stay home and quit burning trash, will be instituted by the Air Pollution Control District.

On days which produce readings of 0.40, which are infrequently reached, the District will warn that that air pollution level, while not dangerous, can result in eye irritation and discomfort.

"Therefore the District urges all citizens to postpone non-essential auto travel and to delay backyard and agricultural burning until the smog warning is terminated," a release stated.



Father Soto ...How long?

No Decision On Welfare Building

No word as to the temporary location of the Health and Welfare department has been received from state officials, County Executive Howard Campen told a group of Eastside residents last Wednesday night.

The board of supervisors had been unable to reach a decision over location in the present Mercury-News building or the Home of Benevolence and had passed the question to the [illegible]

Campen said that the staff recommendation is still for a permanent build[illegible] on the Eastside, and tha[illegible] June the staff had sugested that a portion of the [illegible]unty corporation yard [illegible] Jackson Ave. as the sit[illegible]

Santa Clara Valley Plan
County Planning Jan-Feb '67

PROGRESS FOR MAYFAIR

Local government is trying to cope with the problems of the Mayfair area. The physical problems are being attacked as follows:

To prevent undesirable land use changes, new construction has been limited to business along Alum Rock Avenue and to single family residences, until a final zoning plan is adopted. New zoning will be based on an interim land use plan that has been prepared jointly by the city and county.

More extensive long-range planning and public improvements could be carried out by using the General Neighborhood Renewal Program procedure. The GNRP, which would make federal funds available, depends upon the County adopting a workable program or the city annexing the area, perhaps by late summer.

Other programs underway include: Neighborhood Youth Corps work study program, Nelson Amendment beautification projects, Vista's community development efforts, East Valley Opportunity Center's Community Services, a police community relations program, and Eastside High School District's program to study the educational park concept as a means to cope with de facto segregation and provide needed recreational, cultural, and educational services related to community development. While they may not add up to a coordinated war on poverty, they are engagements with the problems.

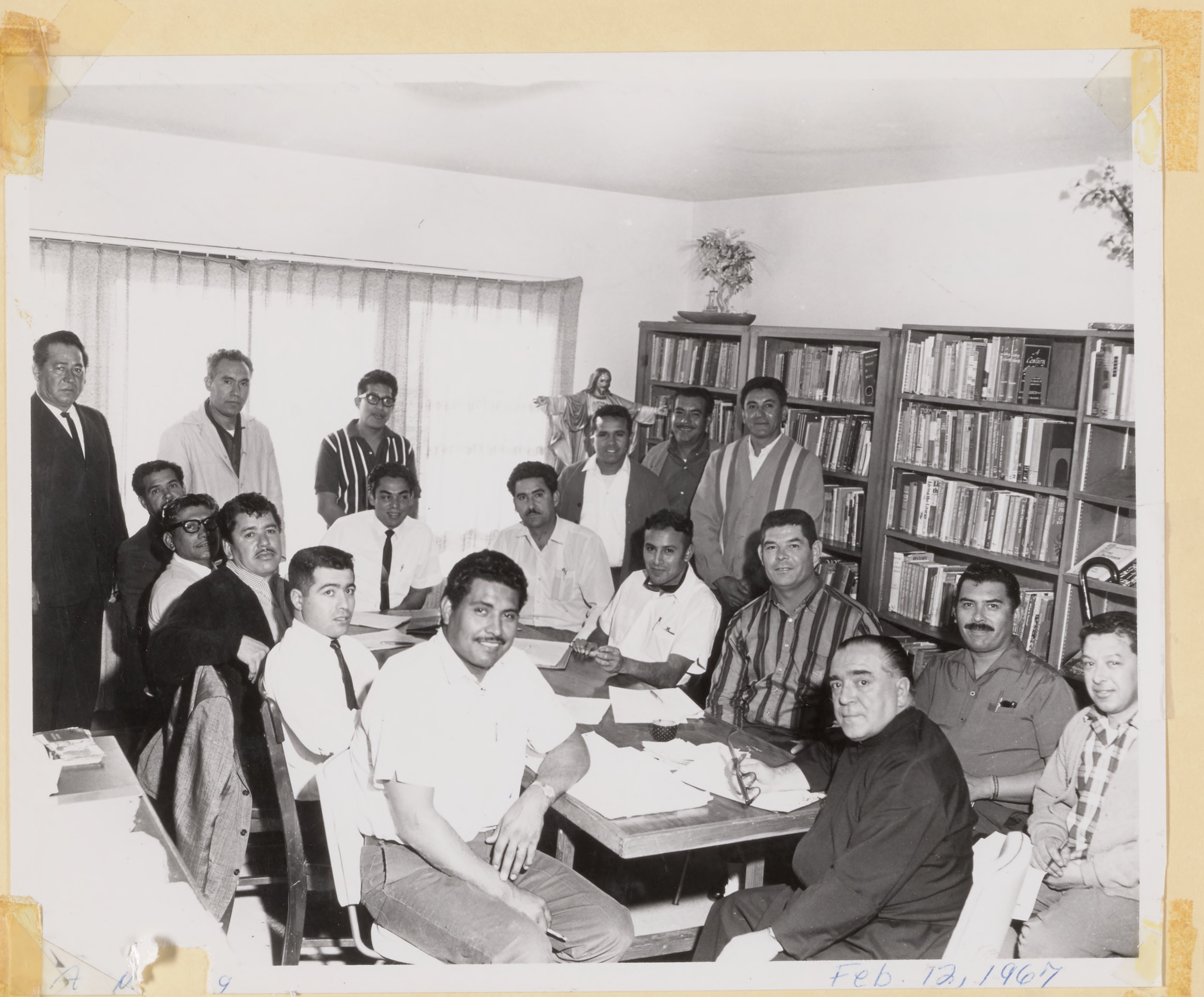
A city-county community service and teenage recreation center is being built, furnished, landscaped and equipped entirely through local initiative and funds. The City of San Jose has appropriated $61,000 for the Center. Our Lady of Guadalupe Church is considering leasing property to the center for $1 per year, and groups such as the County Sheriff's Office and San Jose Police are independently raising $15,000.

Physical plans, rezoning, and GNRPS may help establish a good living environment for Mayfair, but deep-rooted problems remain. Many other programs, and a new sense of community involvement, are needed to provide for education, jobs, job training, and discrimination.

Community Leaders Honored

Thurs., Dec. 15, 1966 San Jose Mercury

RELATIONS AWARD—The Anti-Defamation League's 1966 service award is presented to the Rev. Anthony Soto, left, first pastor of Our Lady of Guadalupe Parish, by Ben Avrech, center. Rabbi Joseph Gitin of Temple Emanu-El looks on. Plaque was awarded Sunday at the annual service award dinner of San Jose are B'nai B'rith.



Feb. 12, 1967

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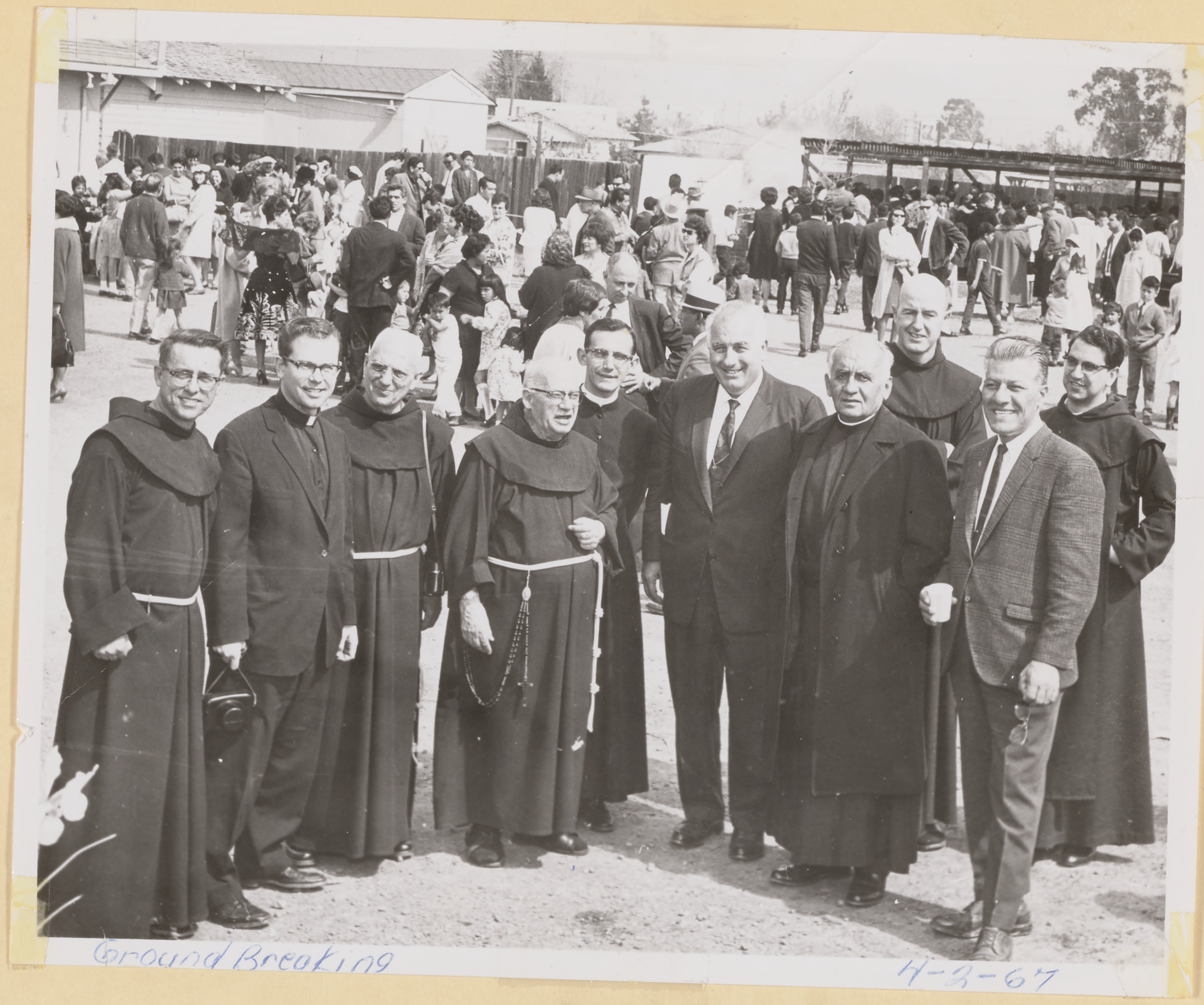

Ground Breaking 4-2-67

Monitor May 11, 1967

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The weekend itself was truly an experience in community. Although most of the lay people knew each other before they went there, new avenues of communication were opened up not only between them, but between them and the priests of the parish, all of whom took part in the discussions.

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Groundbreaking after Easter for Our Lady of Guadalupe church

Groundbreaking ceremonies for Our Lady of Guadalupe Catholic Church's new house of worship have tentatively been set for [illegible]mediately after Easter.

The $260,00[illegible] [illegible]plex, which will inclu[illegible] [illegible]tory, parish hall a[illegible] [illegible]rary, will be built in a one - acre site at 2020 E. San Antonio st.

Father Anthony Soto, pastor, estimated the new, hexagon - designed church will be completed in six months. When it's finished, the chapel will accommodate 850 persons.

Eas[illegible] Jose Sun 3-10-67

Rev. Anthony Soto, pastor of Our Lady of Guadalupe Church, is awarded an honorary life membership in the Mathson school PTA for h[illegible]rk on the Eastside. Mrs. Eva Goul[illegible]te made th[illegible]sentation.

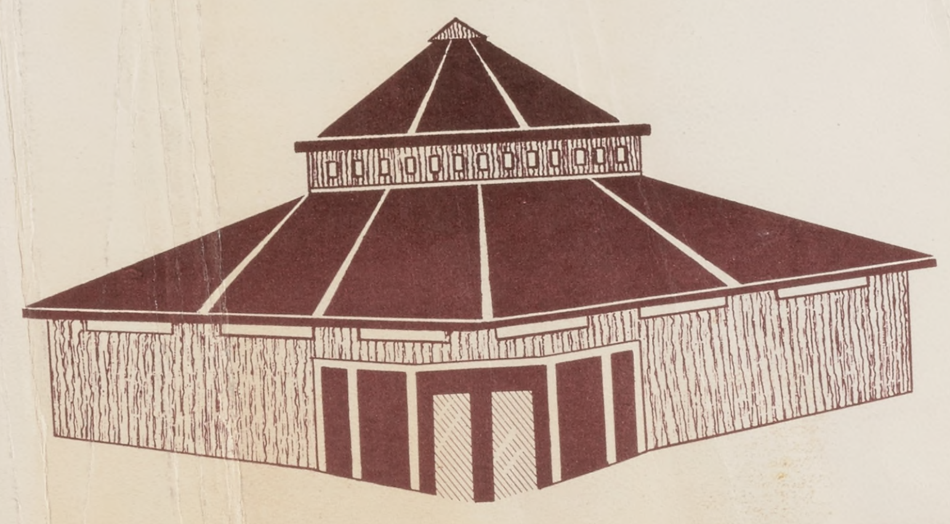
3-[illegible]-67

December 11, 1966

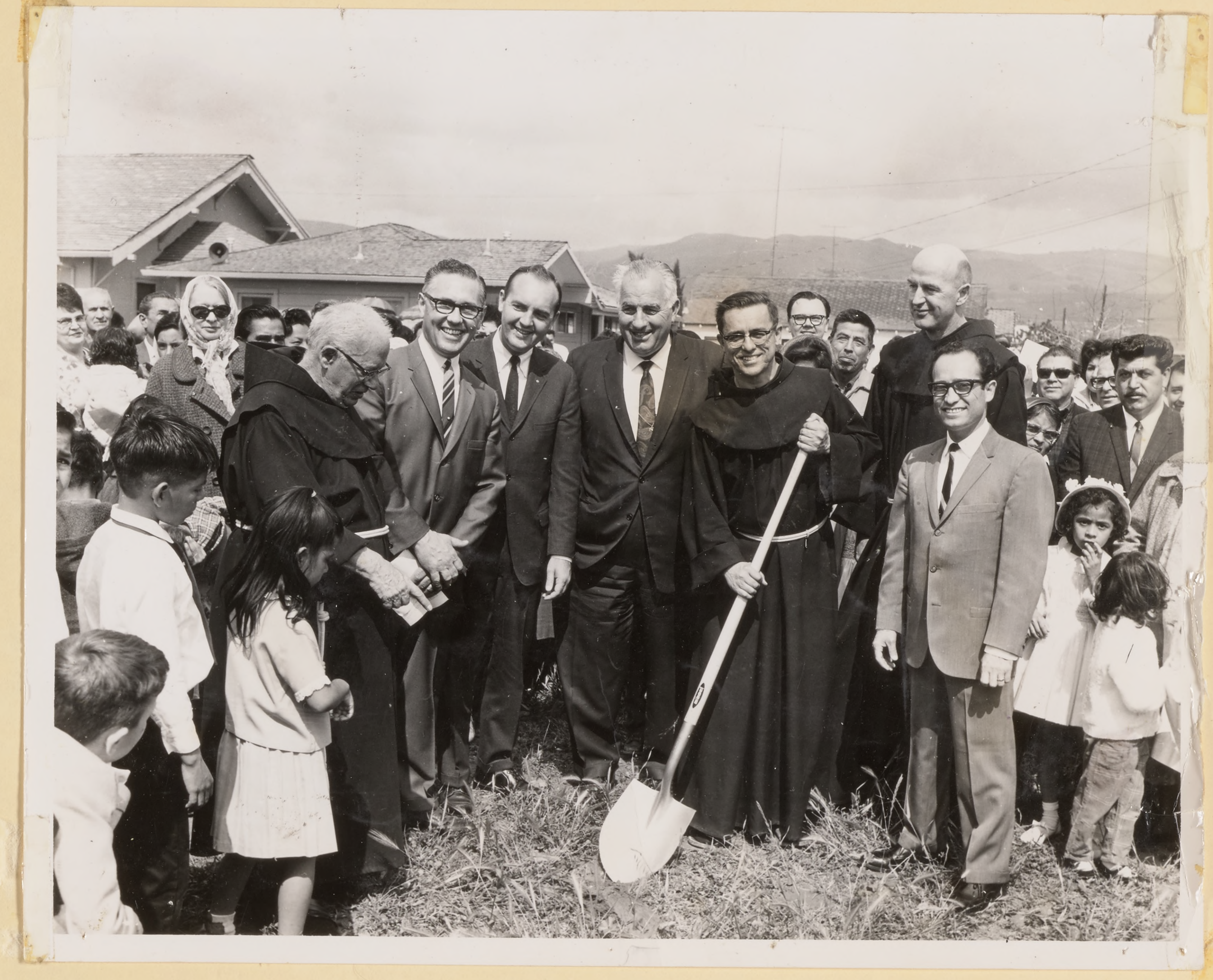
PROGRAM

GROUNDBREAKING CEREMONY
NEW CHURCH AND RECTORY

OUR LADY OF GUADALUPE
2020 EAST SAN ANTONIO
SAN JOSE, CALIFORNIA
APRIL 2, 1967



LET US RISE UP AND BUILD TO THE GLORY OF GOD



oundbreaking, April 2, 1967

3

Eastside center program

'Libertad' opens new doors for Spanish-speaking senior citizens

6-25-71

625-71

By STEVE PAPINCHAK
Staff Writer

BEING A senior citizen and not speaking the language of a country can make life pitifully lonely.

Life is suddenly brighter and more sociable for 257 solely Spanish-speaking senior citizens as participants in the Eastside center senior citizens Libertad (Liberty) program.

Romona Sarinana, director of the Libertad program, reports that before joining the center "most of these people were lonely persons with very little ambition. Many were facing four walls, day after day."

Mrs. Sarinana stated, "Last year we took a survey of Libertad members and found over 50 per cent of our senior citizens have lived in San Jose over 30 years, yet have never been to San Francisco or Monterey.

One center worker reported senior citizens, accustomed to seldom leaving their homes, at times cannot furnish Eastside center drivers with directions to their own San Jose homes.

Mrs. Sarinana and other eastside center workers now take these previously isolated senior citizens on field trips throughout the Bay Area.

The most popular senior's program at the center is the Tuesday and Thursday social meetings. From 10 a.m. until 5 p.m. senior adults socialize, play native Mexican games, listen to native music, cook Mexican food, and sew.

"As club members they continue their own Mexican customs and ways of living, stressed Mrs. Sarinana.

But also, at the center, located at 2070Alum Rock ave., "We treach them to get along with other groups—Anglos, Chinese, blacks, etc," the director reported.

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The eastside center also counsels seniors in nutritional and health education.

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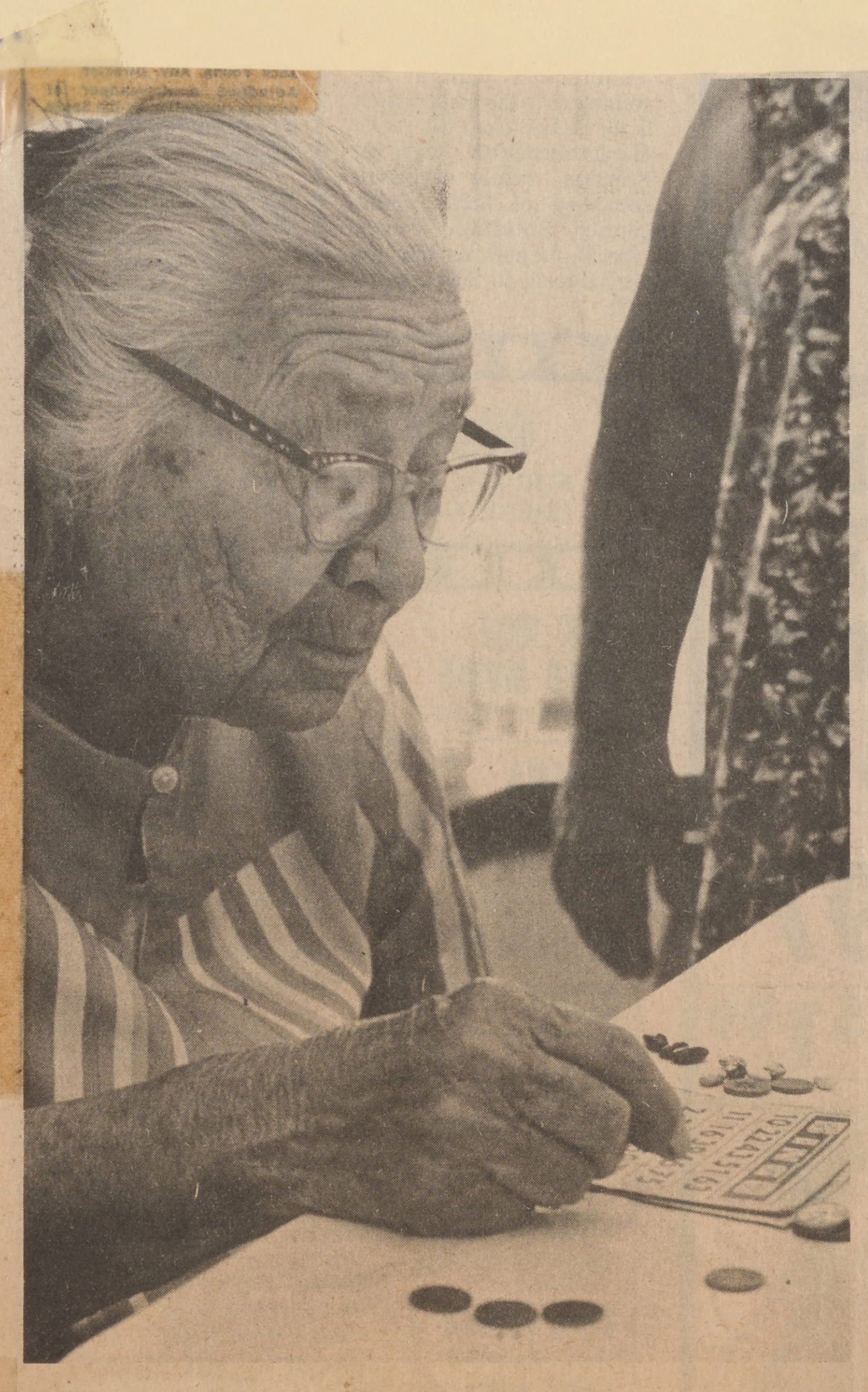
Many younger Mexican-Americans, because of experiences in the "Anglo world," are less conscious of their Mexican identity, Mrs. Sarinana said.

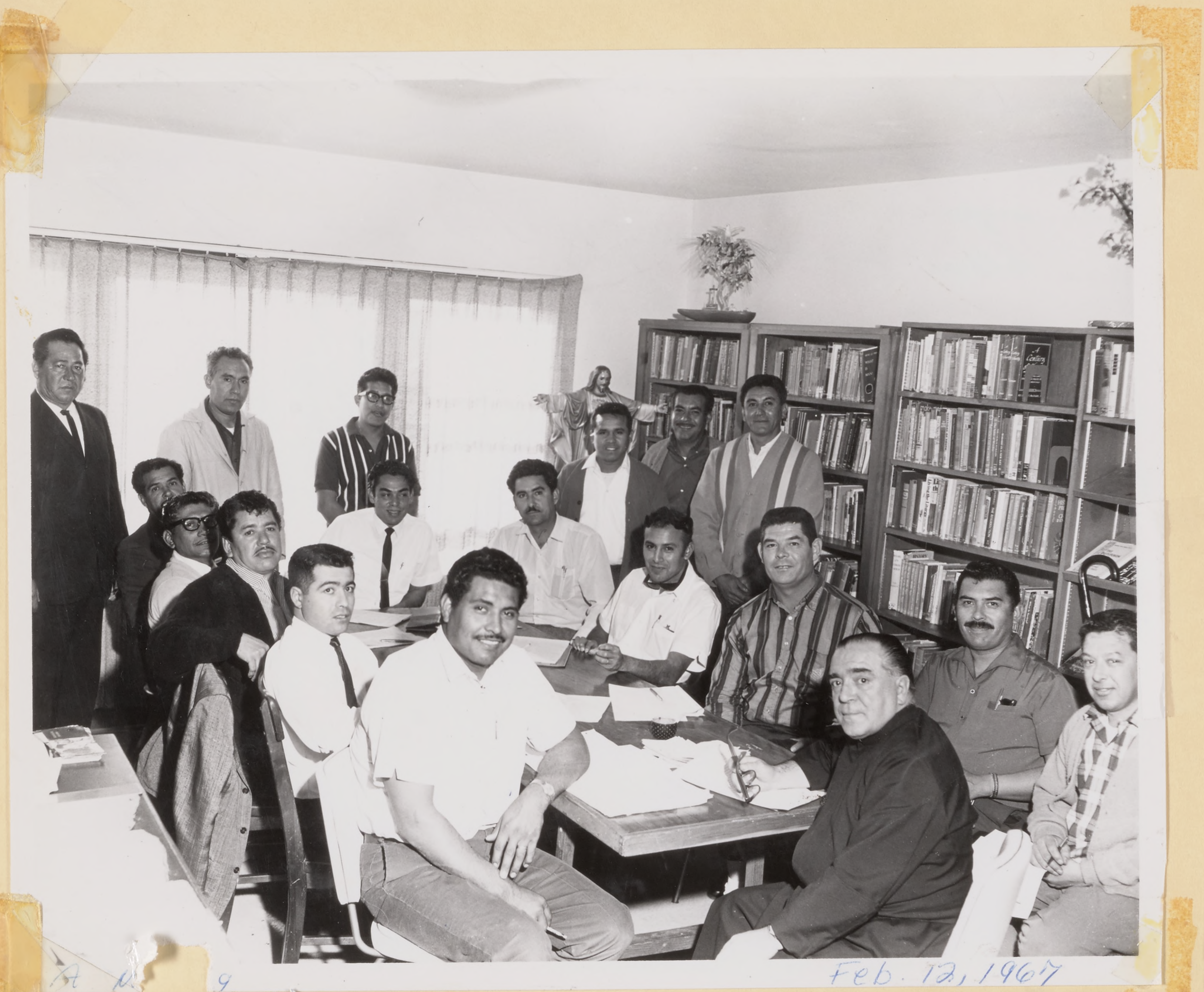
She explained, "It is difficult for them (strictly Spanish-speaking seniors) to accept this change."

By steadfastly preserving their Mexican culture, many Spanish-speaking seniors find themselves alienated from the younger generation Mexican - Americans, Mrs. Sarinana said.

Ironically, Mrs. Sarinana noted, one of the reasons for the past severe isolation of Mexican seniors is "the custom in Spanish families for the mother to educate and raise her children before they spare time for themselves."



ATTENTIVELY searching her card for a winner. Carmen Fuentes plays bingo at the Eastside center during social meetings every Tuesday and Thursday. (Photography by Phil Nelson)



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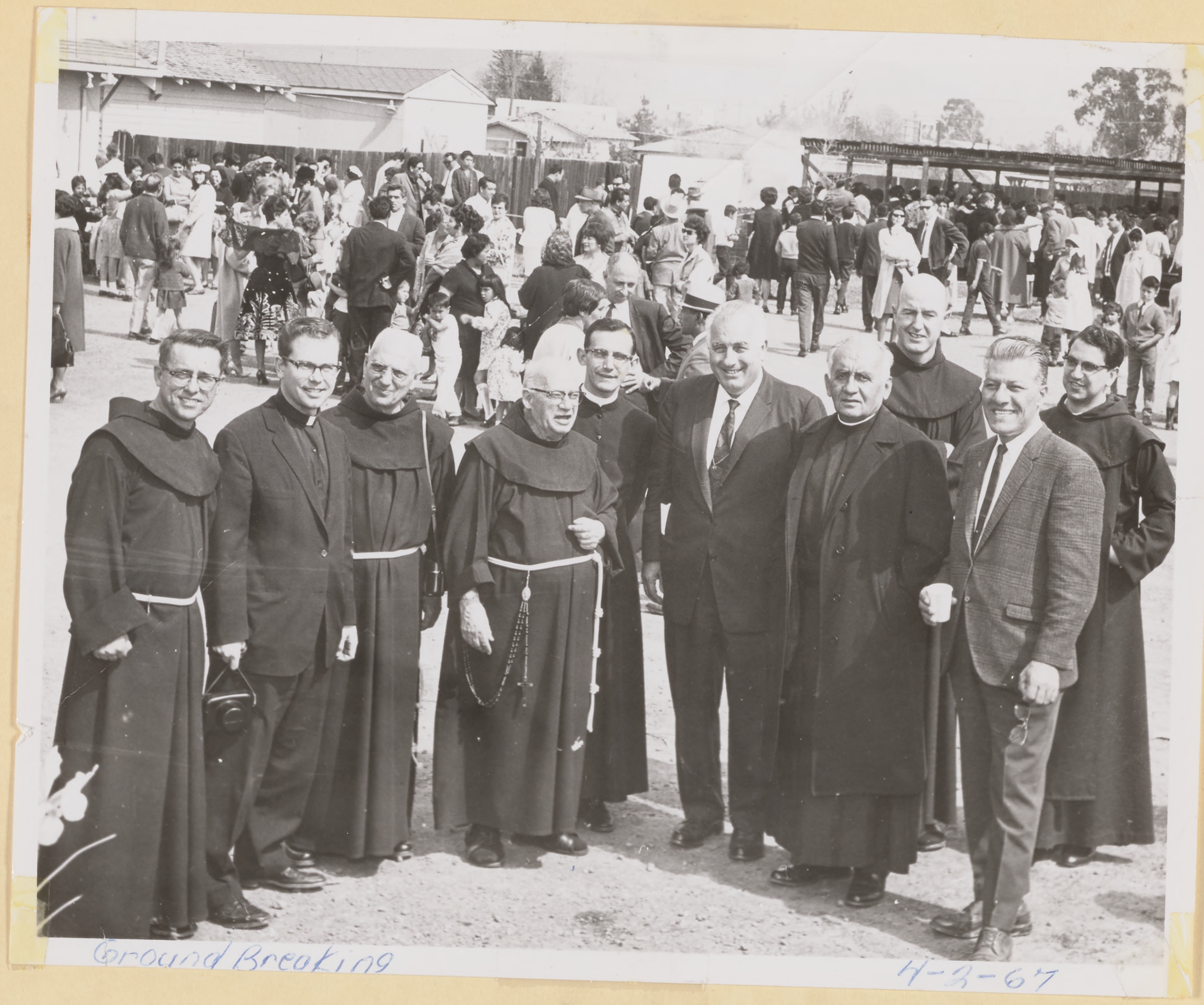

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December 11, 1966

THE CEREMONY

12:15 P.M.

Outdoor Mass on the site of the new church and rectory.

Planting of the cross - at the Offertory of the Mass.

1:30 P.M.

Introduction – Gus Pozzi and Ben Gonzales
Welcome – Fr. Anthony Soto O.F.M.
Guests – Mayor Ron James
Supervisor Sam DellaMaggiore
Groundbreaking – Rt. Rev. Msgr. John J. Healy representing Archbishop Joseph T. McGucken

2:00 P.M.

Barbecue dinner at the Grail
(adults: 1.50; children: .50)

A special thanks to the parish Fiesta Committee under the direction of Art Sanchez for the Groundbreaking ceremonies and arrangements.

THE NEW CHURCH

The new construction will include a church seating some 850 people, a hall, and a rectory. The building is shaped to bring people around the altar in their worship and into the formation of community in their social life.

Architects were Leslie Irwin and Frank Gonsalves. Jeanne Heiberg of the Grail was the artist consultant who designed all the liturgical furnishings. Men of the parish who have made the articles were principally Frank Ortiz, Nick Santos, Joe Sabala, Lupe Mancias, Henry Urban, Tony Aranda, and Mike Collins. John Perry of Hayward is doing the woodcarvings.

PLANTING OF THE CROSS

The cross planted today is one of the original crosses made by the men of the parish under the direction of Fr. Don McDonnell. It was his custom to go with his people on pilgrimage and plant a cross in strategic locations.

In early California the first ceremony held by the Franciscan missionaries in establishing a new center was also the planting of the cross.

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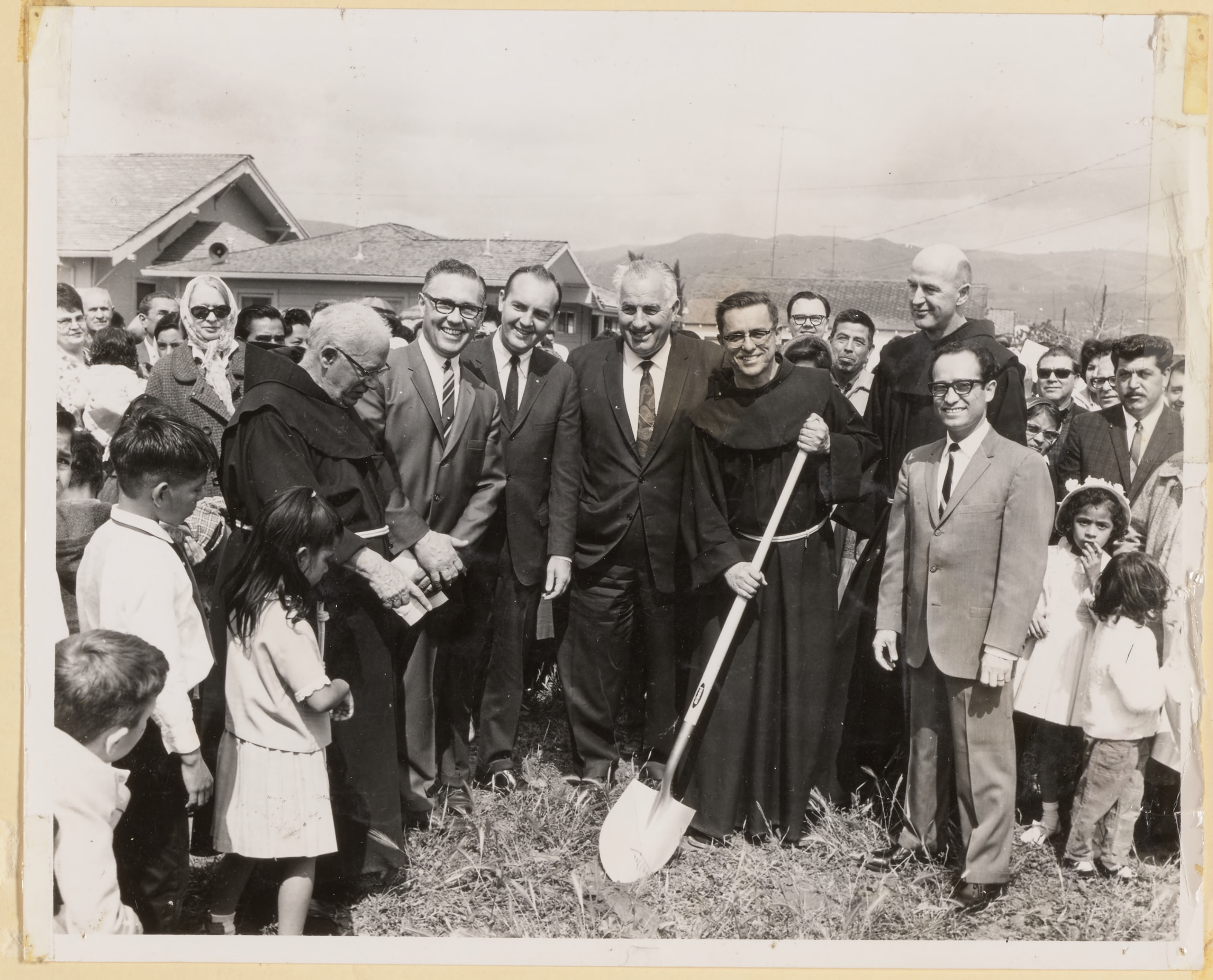

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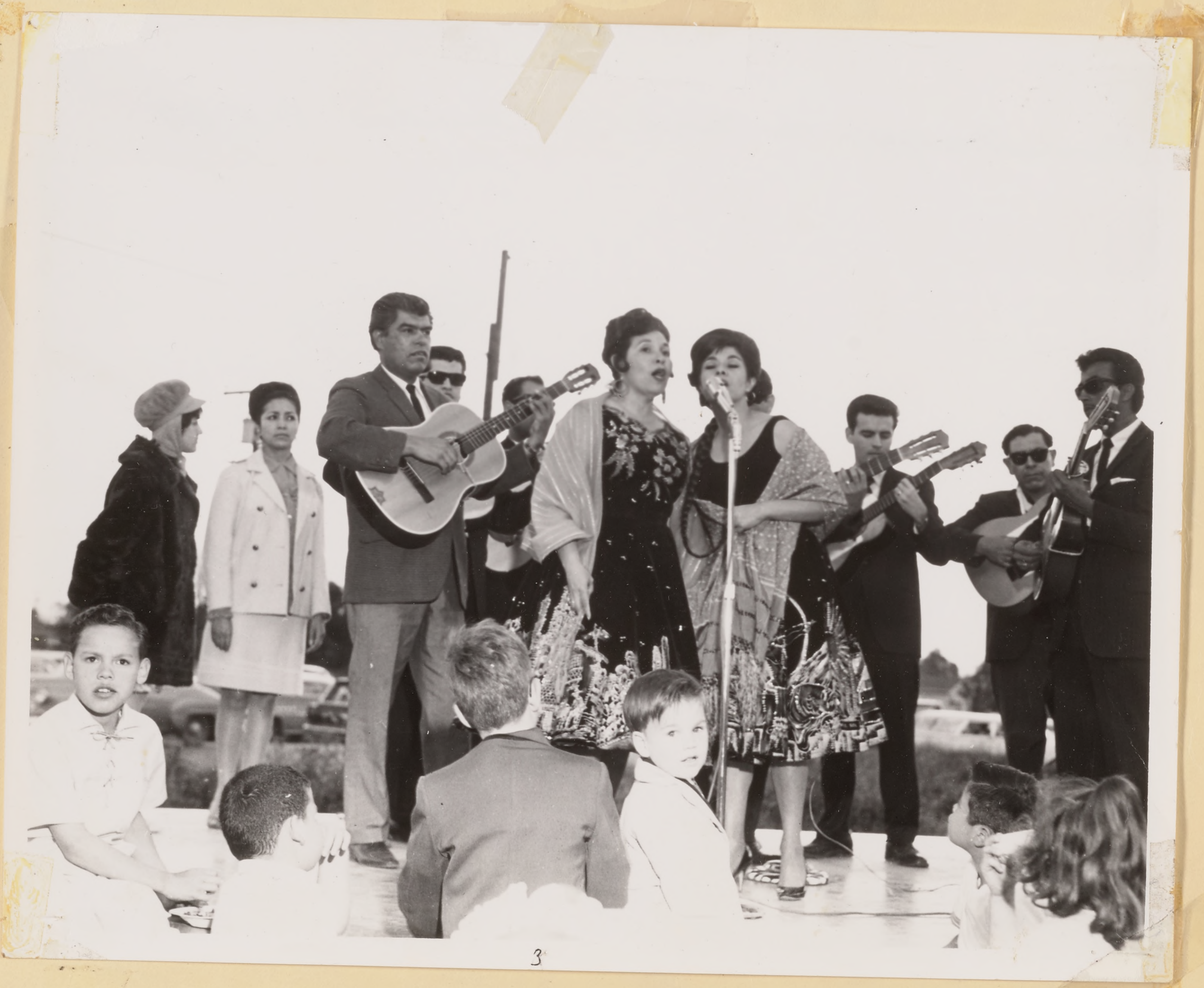

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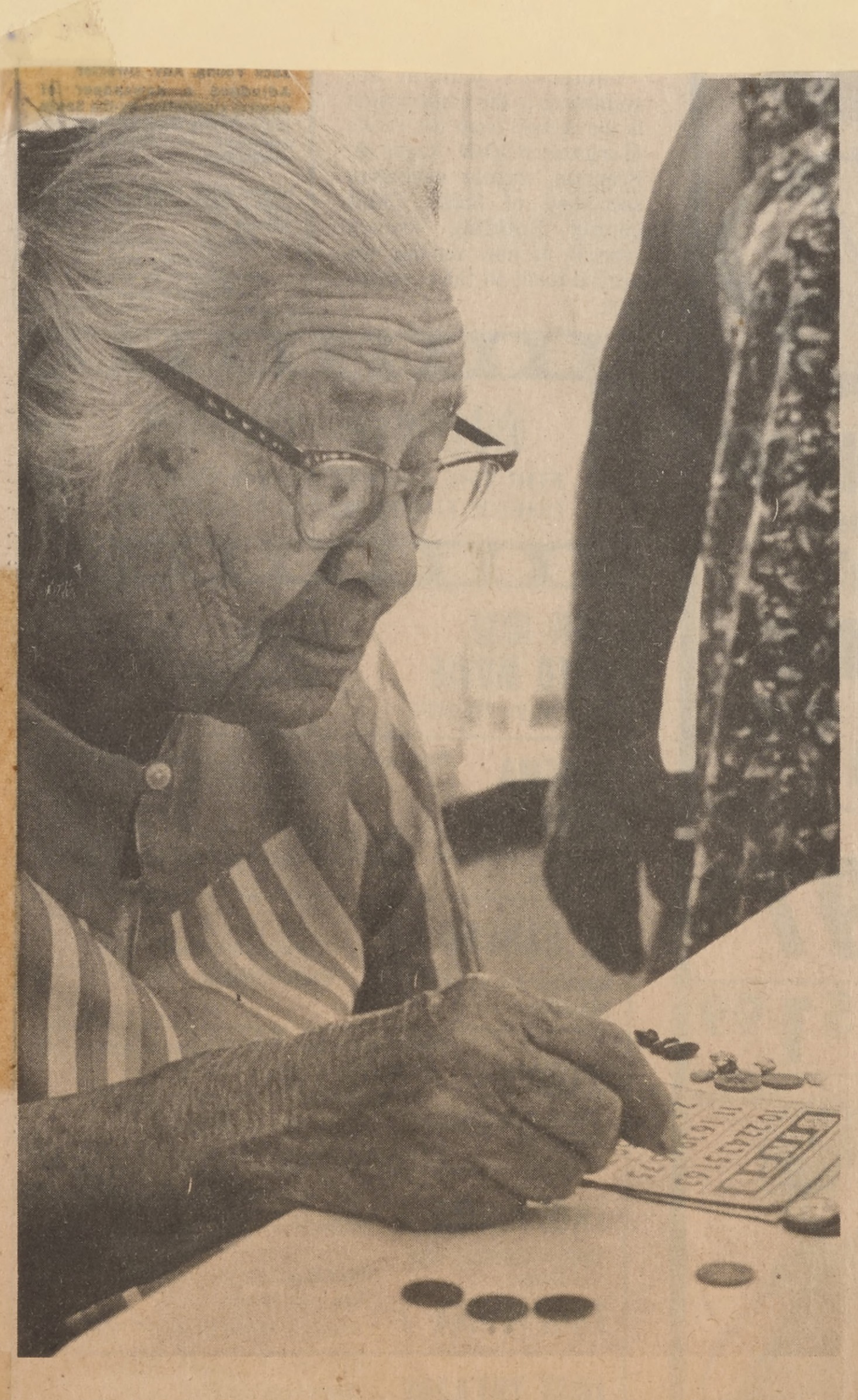

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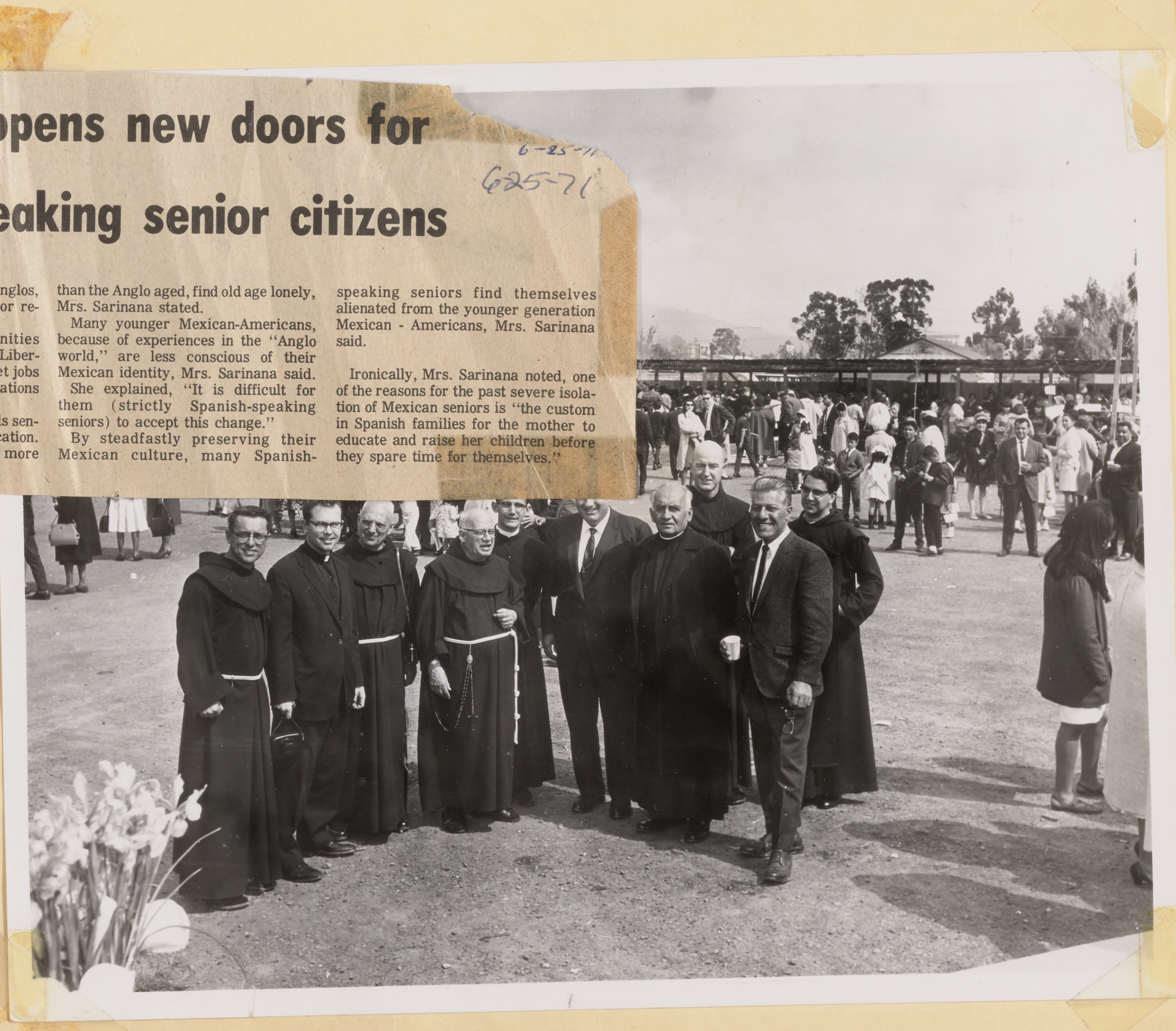

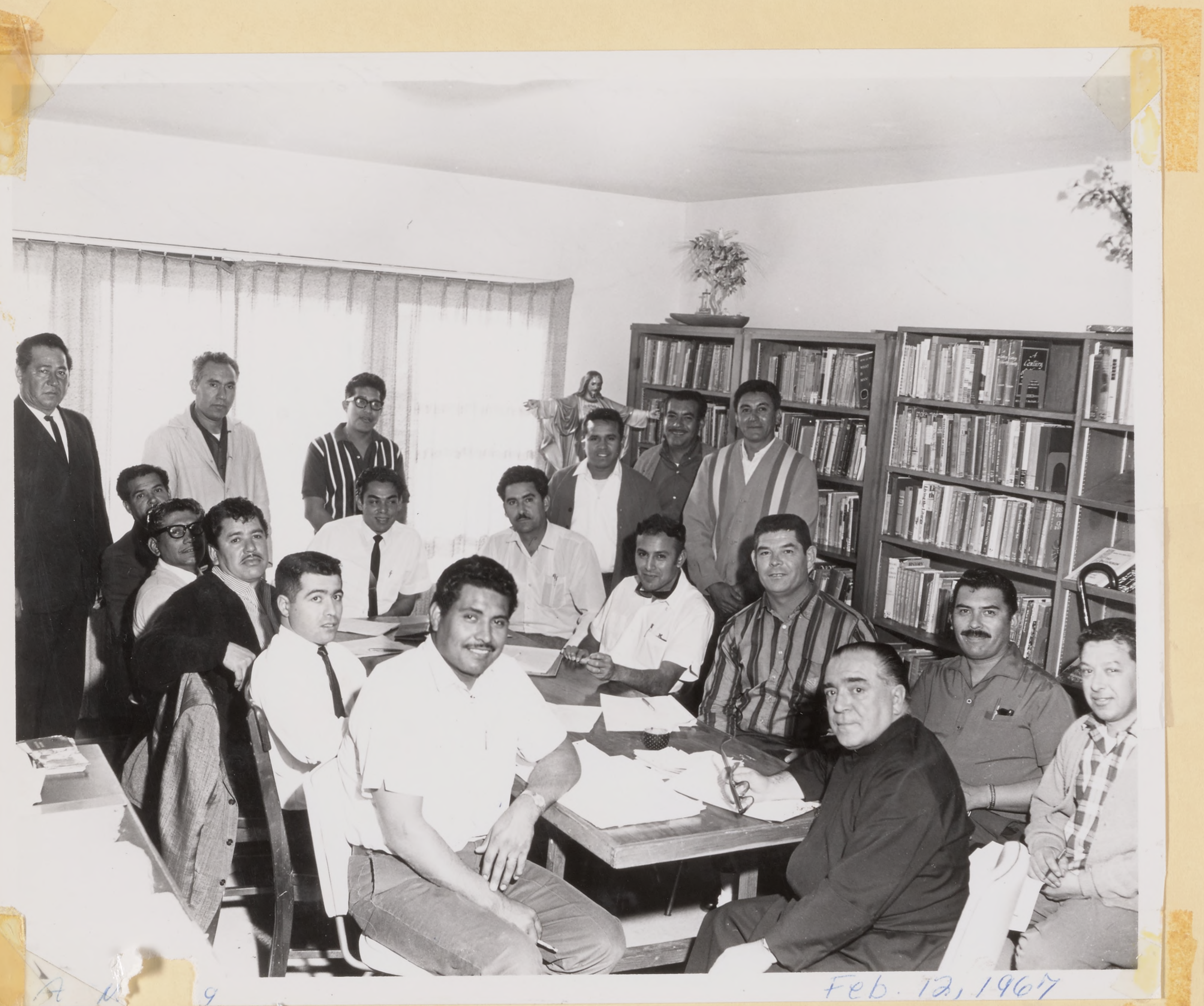

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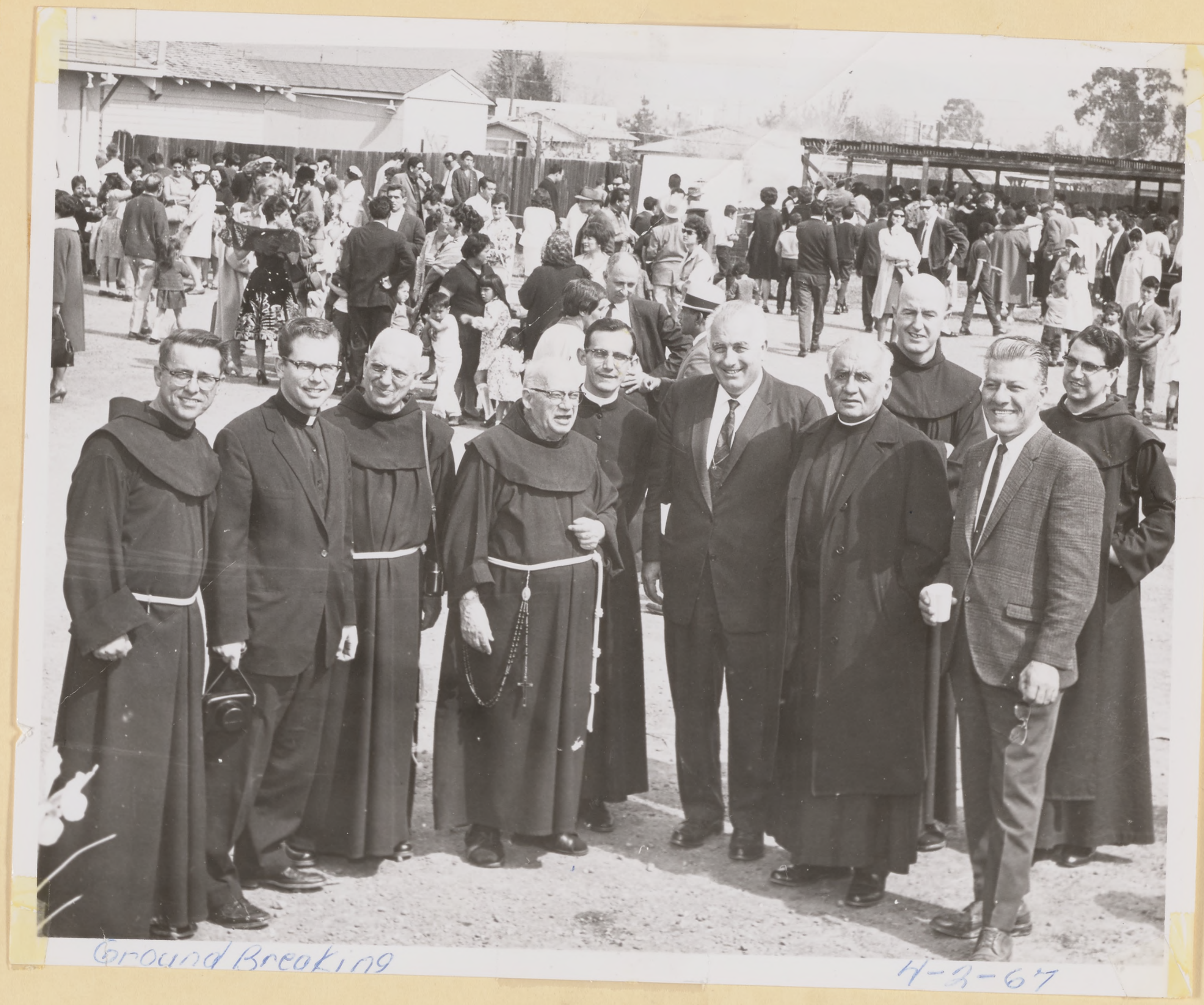

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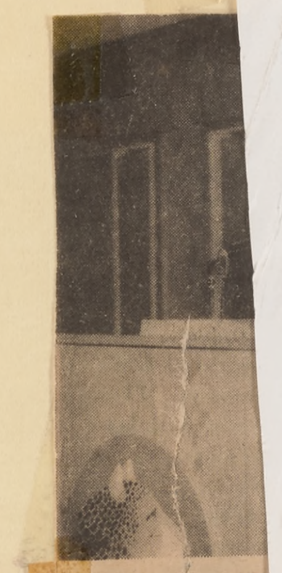

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Welcome – Fr. Anthony Soto O.F.M.

Guests – Mayor Ron James
Supervisor Sam DellaMaggiore

Groundbreaking – Rt. Rev. Msgr. John J. Healy representing Archbishop Joseph T. McGucken

2:00 P.M.

Barbecue dinner at the Grail
(adults: 1.50; children: .50)

A special thanks to the parish Fiesta Committee under the direction of Art Sanchez for the Groundbreaking ceremonies and arrangements.

✠

THE NEW CHURCH

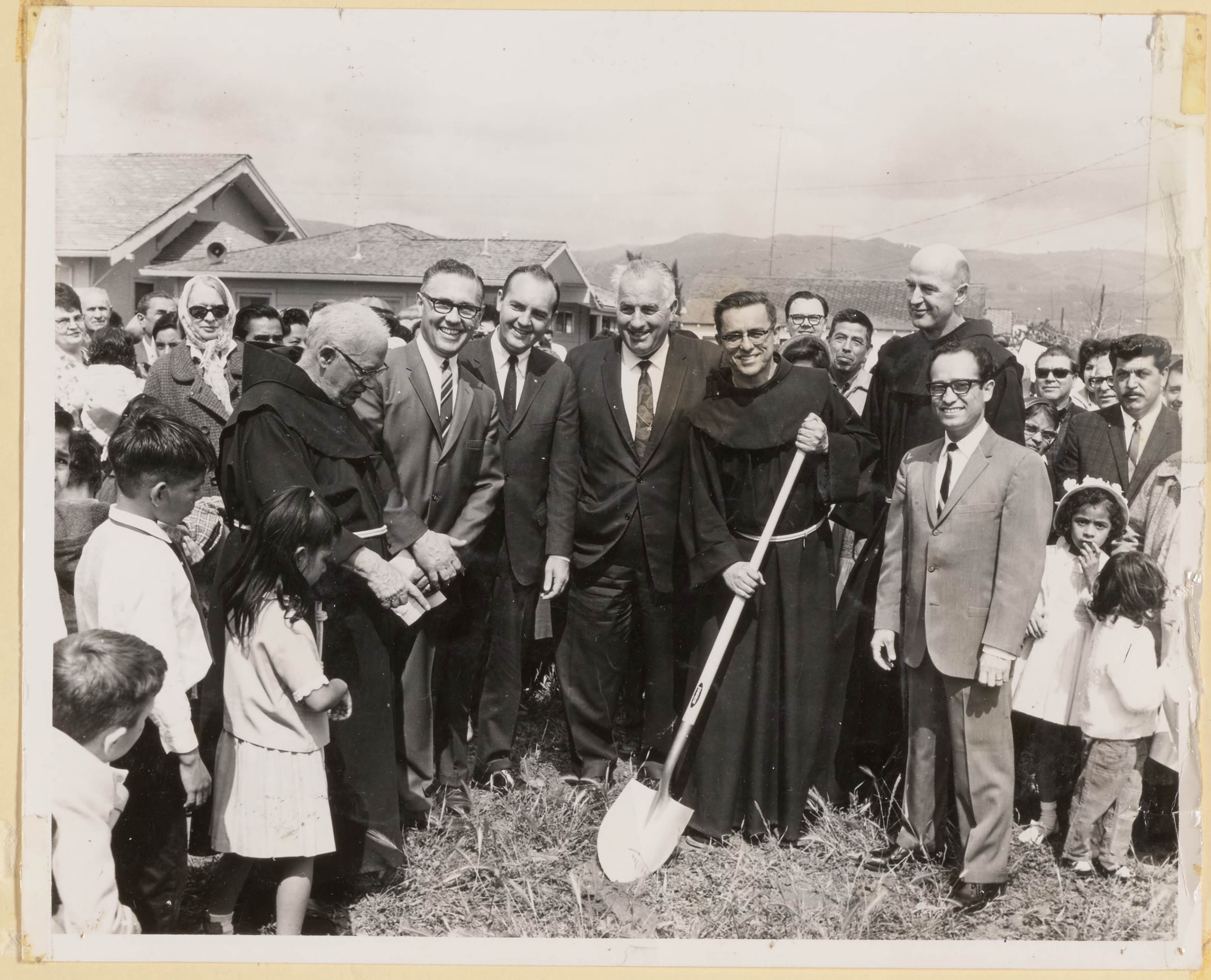
The new construction will include a church seating some 850 people, a hall, and a rectory. The building is shaped to bring people around the altar in their worship and into the formation of community in their social life.

Architects were Leslie Irwin and Frank Gonsalves. Jeanne Heiberg of the Grail was the artist consultant who designed all the liturgical furnishings. Men of the parish who have made the articles were principally Frank Ortiz, Nick Santos, Joe Sabala, Lupe Mancias, Henry Urban, Tony Aranda, and Mike Collins. John Perry of Hayward is doing the woodcarvings.

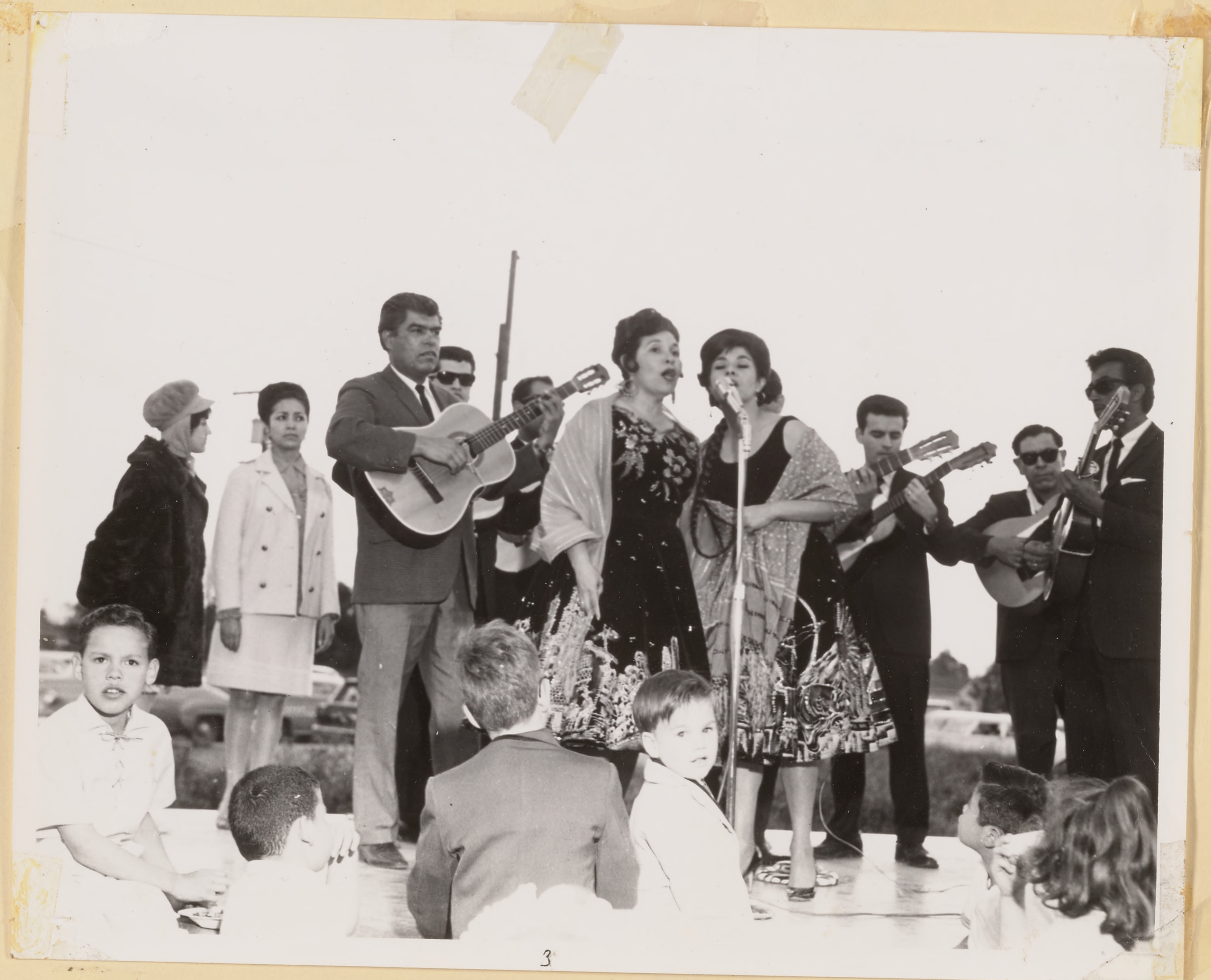
PLANTING OF THE CROSS

The cross planted today is one of the original crosses made by the men of the parish under the direction of Fr. Don McDonnell. It was his custom to go with his people on pilgrimage and plant a cross in strategic locations.

In early California the first ceremony held by the Franciscan missionaries in establishing a new center was also the planting of the cross.



oundbreaking, April 2, 1967



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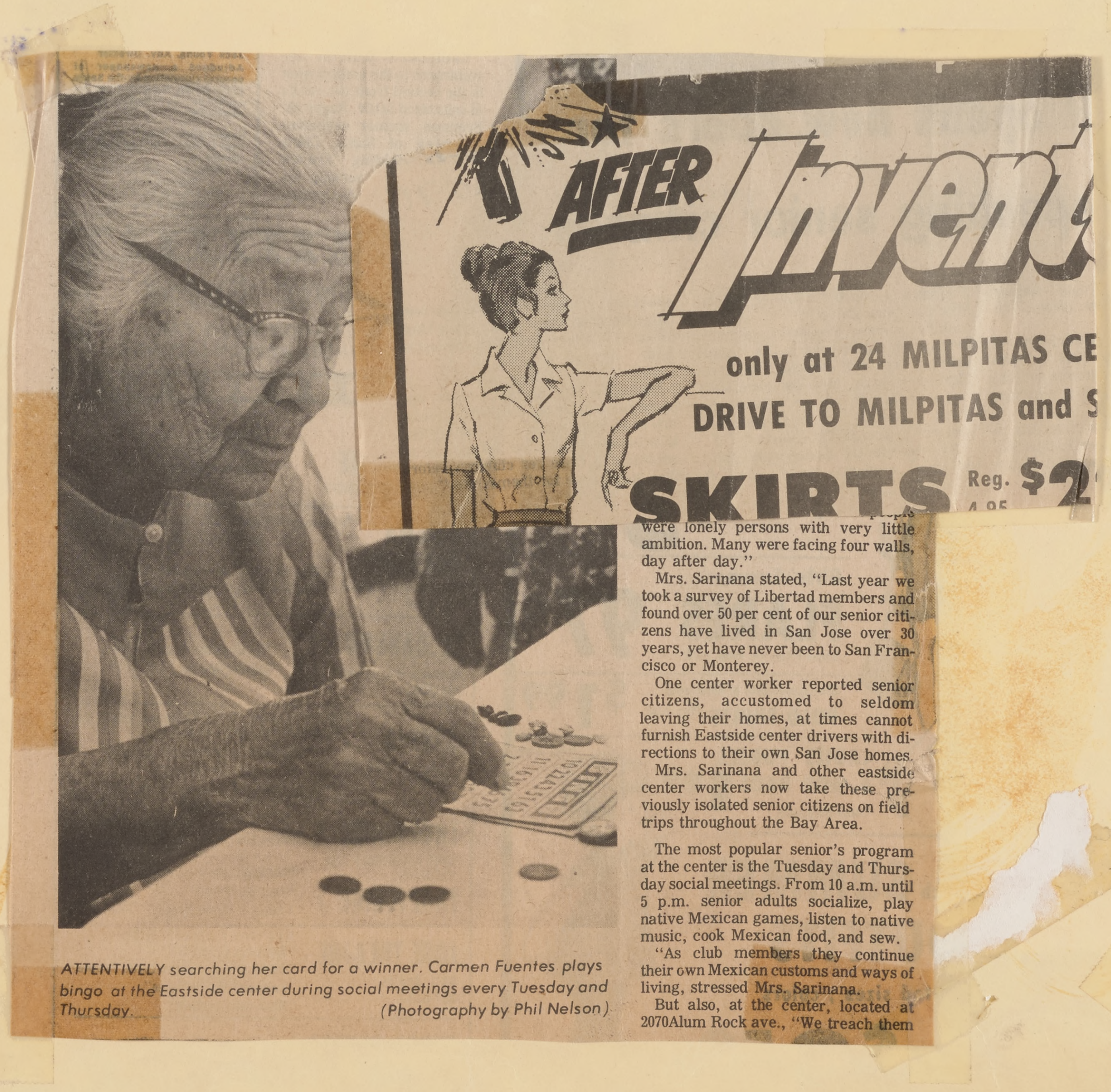

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ATTENTIVELY searching her card for a winner. Carmen Fuentes plays bingo at the Eastside center during social meetings every Tuesday and Thursday. (Photography by Phil Nelson)

were lonely persons with very little ambition. Many were facing four walls, day after day."

Mrs. Sarinana stated, "Last year we took a survey of Libertad members and found over 50 per cent of our senior citizens have lived in San Jose over 30 years, yet have never been to San Francisco or Monterey.

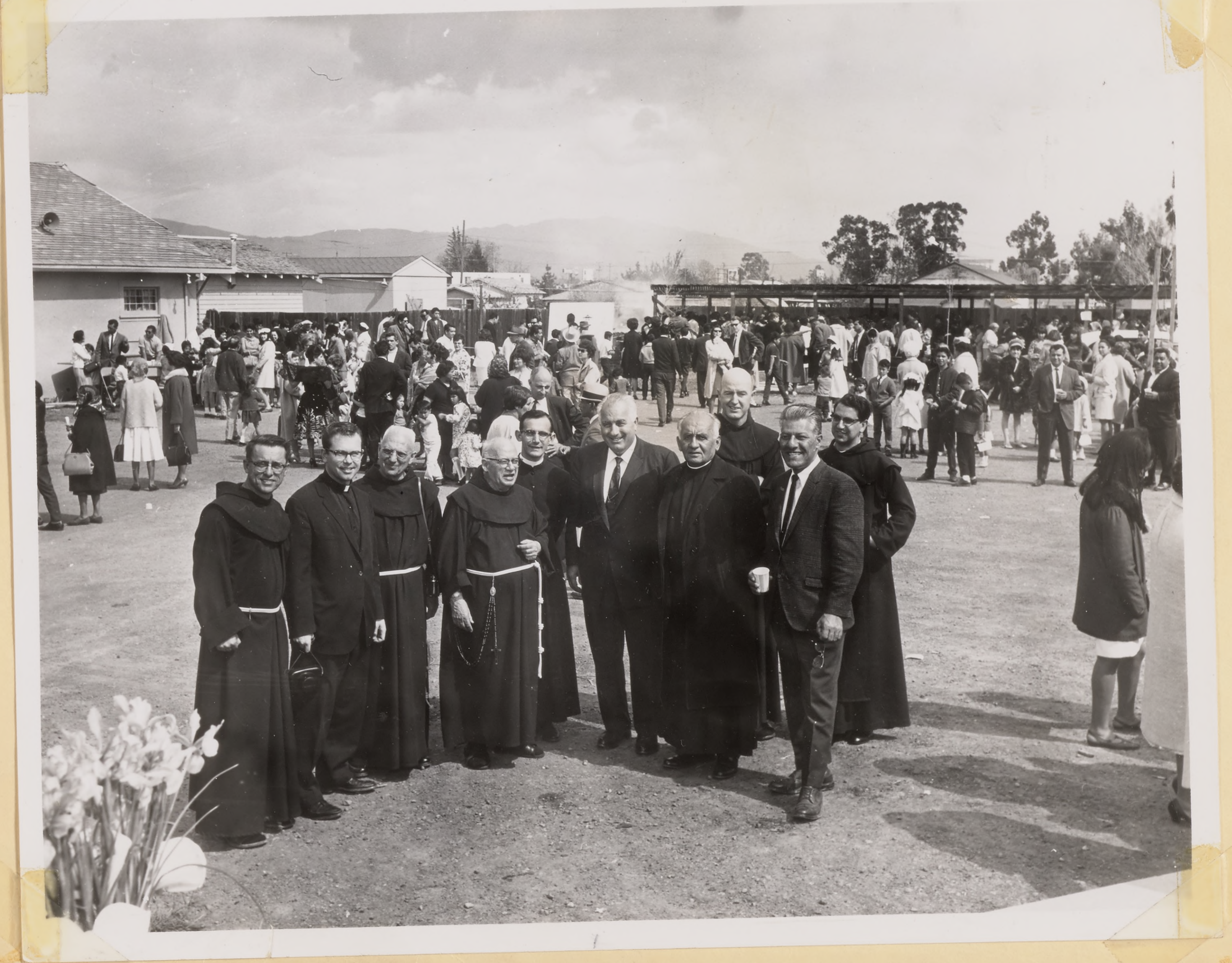
One center worker reported senior citizens, accustomed to seldom leaving their homes, at times cannot furnish Eastside center drivers with directions to their own San Jose homes.

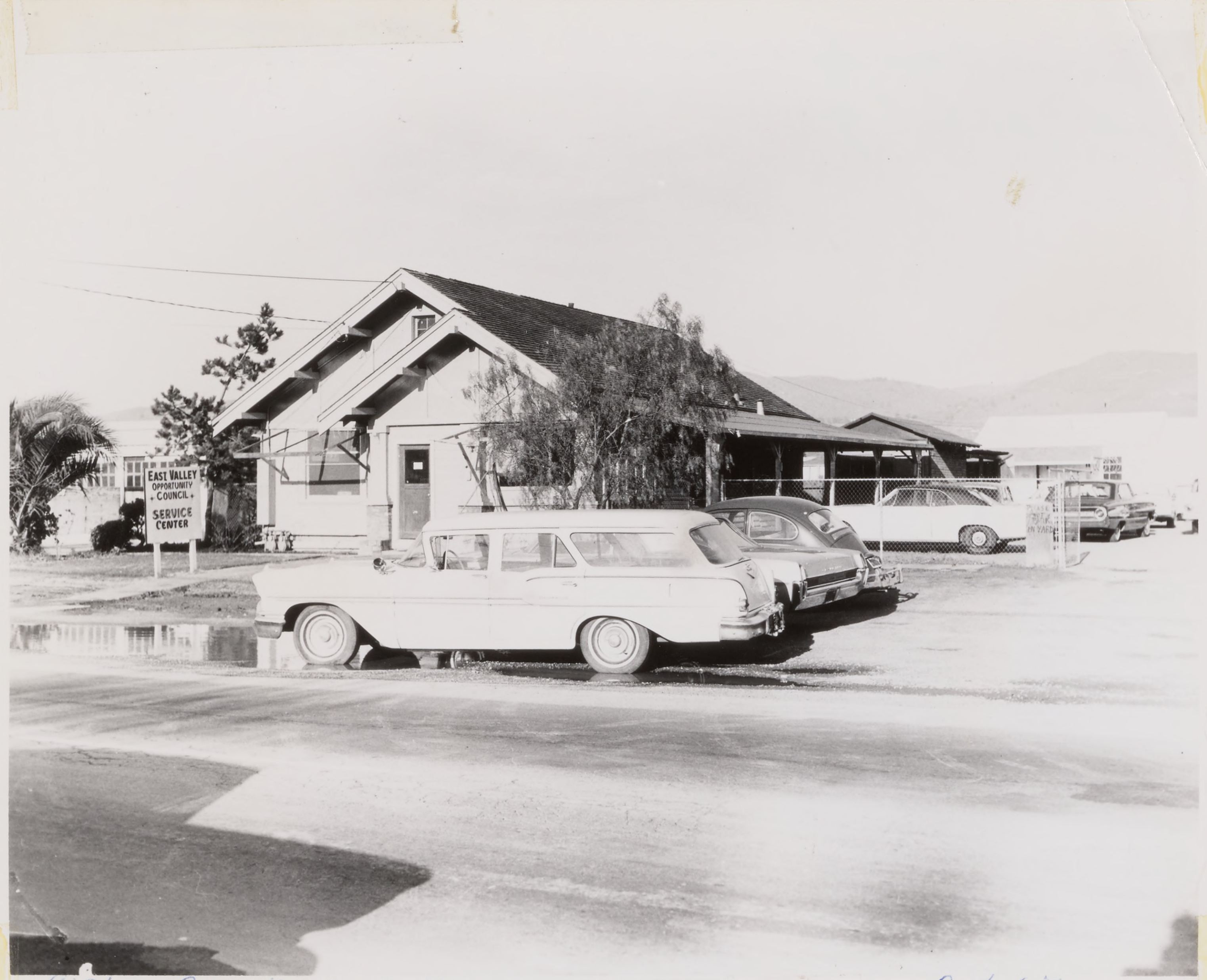
Mrs. Sarinana and other eastside center workers now take these previously isolated senior citizens on field trips throughout the Bay Area.

The most popular senior's program at the center is the Tuesday and Thursday social meetings. From 10 a.m. until 5 p.m. senior adults socialize, play native Mexican games, listen to native music, cook Mexican food, and sew.

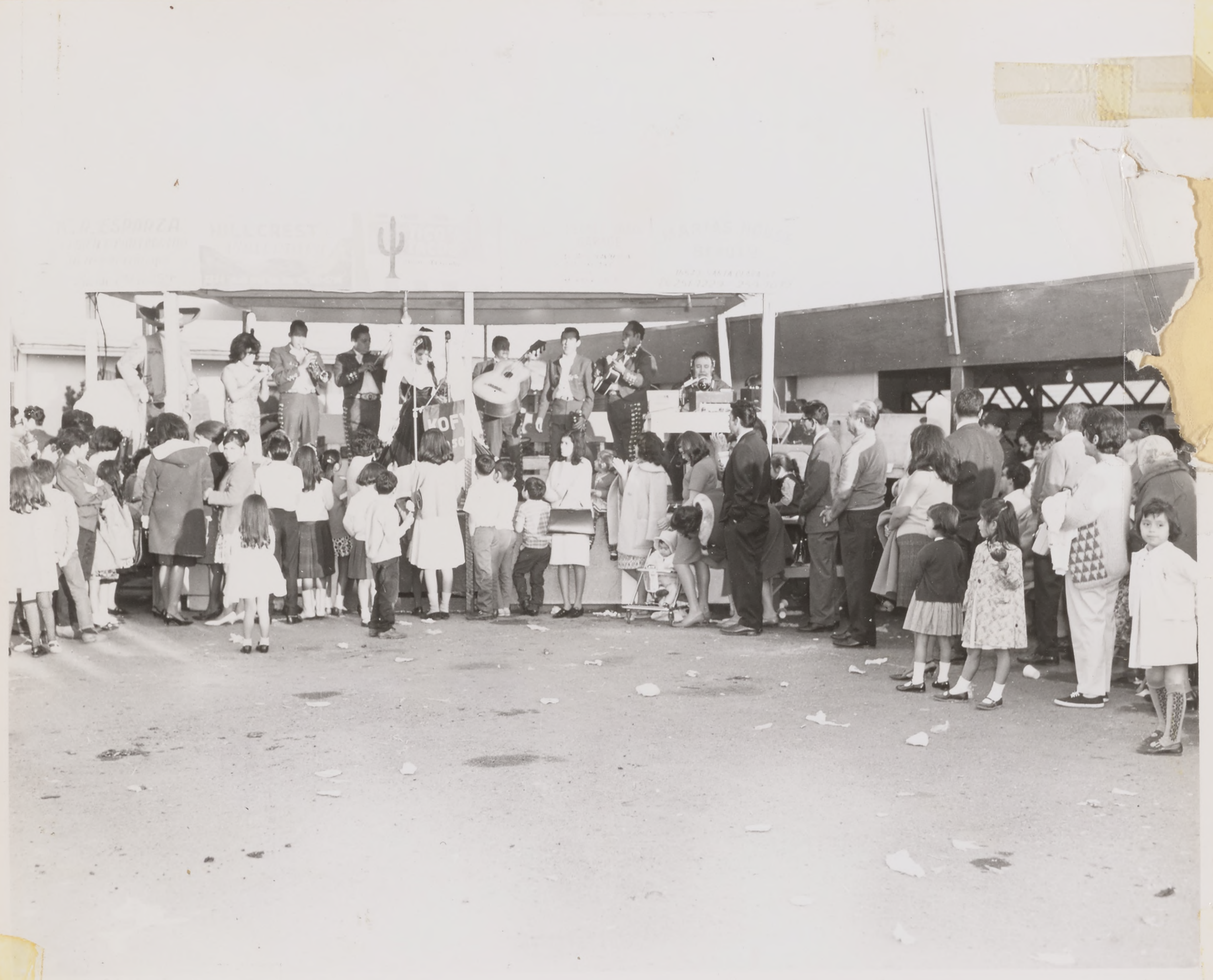
"As club members they continue their own Mexican customs and ways of living, stressed Mrs. Sarinana.

But also, at the center, located at 2070Alum Rock ave., "We treach them





Sister Bravo's Old House 2-1-67



Fiesta of Parish, June, 1967

Return to OUR LADY OF GUADALUPE
234 S. JACKSON AVENUE
SAN JOSE 27, CALIFORNIA

San Jose Mercury 39 Thur., Apr. 27, 1967

Farm Labor Picture Brighter, But Struggle Grows

By HARRY BERNSTEIN
The Los Angeles Times

LOS ANGELES — The 1967 farm labor picture is brighter for growers than at any time since 1964, when they had an almost unlimited supply of foreign workers.

And from the U.S. workers' viewpoint, the picture is better than ever before, although their current $1.54 hourly average in California still leaves most seasonal farm workers at or below the poverty level because they don't work a full year.

Despite these improvements, a struggle is intensifying between organized labor and growers, and between unions themselves as they press their campaign to organize farm workers.

A nationwide campaign to unionize farm workers started in California decades ago, but failed. It was started again about 1960, reaching a peak of activity today, with the AFL-CIO now claiming to have 17,000 farm workers as members.

This is only fraction of the estimated 175,000 seasonal domestic workers in agriculture in the state, but is more than have ever belonged to a farm workers' union.

The campaign can be understood best by looking at it from the following viewpoints:

—California's farm economy generally.

—The growers, who, for the most part, are still determined to resist unionization.

—The AFL-CIO United Farm Workers Organizing Committee and the Teamsters, the two unions which are currently denouncing each other more than they are the growers.

—The workers, who are excluded from almost all federal and state labor laws and who are still in the lowest economic brackets in the country.

—The consumers and the retail food markets which are getting caught in the fight because retail stores also get picketed and there are no state or federal laws to resolve farm labor disputes.

First, California's farm economy is generally good, although there still is a long range trend toward fewer farms with more acres on each farm.

When the foreign farm labor program was killed by Congress in December, 1964, growers and many political leaders warned that economic disaster would result without large numbers of "braceros" coming in at relatively low wages.

So far the predictions have proven unfounded.

The combined gross income of all farms in California is at an all-time high, and the net income per farm after production costs and taxes are paid was higher in 1966 than the 1960-64 five-year average.

While the net income per farm was up last year, the total net income for all growers combined was down slightly (about 1 per cent) from the five-year average. The individual farms still retained a higher average because there were fewer of them to share the total.

Rising labor costs did affect the potential income of the growers since they had to pay more wages to attract workers and partly to keep off unions.

But the higher wages stayed in the United States since they were paid mostly to Americans, and were not diverted to Mexico.

Also, the growers' immediate net income after production costs were paid was affected by some high investment costs of mechanization.

In 1964, less than 3 per cent of the state's tomato crop was harvested by a dozen or so machines. This year, an estimated 1,000 machines which cost some 25,000 dollars each will be used to harvest nearly 70 per cent of the crop.

As of now there is still a surplus of farm workers. And no serious problems are expected on a statewide basis, barring some freak weather, the experts say.

Second, the growers viewpoint:

While the farm workers' organizing drive has to be seen from the perspective of the state's overall farm economy, growers say their own needs have been brushed aside, especially by Labor Secretary Willard Wirtz, whom they blame more than any other person for the drastic cut in foreign labor and the higher farm-labor wage scales today.

Yet those very actions by Wirtz may yet make him the most famous labor secretary in history because he was largely responsible for the revolution in farm labor practices.

On unions also, the viewpoint of the growers is almost unanimous: Keep the unions out.

Many growers agree, though usually in private, that they generally neglected their work force for many years, relying heavily on a docile bracero who would be shipped back to Mexico as soon as his work was done.

But, with only a few exceptions, the growers say unionization by "outside agitators" can only hurt farm workers and disrupt the agricultural economy.

Unlike industrial workers, farm workers have no law which allows them to vote by secret ballot on whether they want a union, and no law which requires fair labor practices by management or labor.

Indicative of the success the growers have had so far in resisting unionization is the fact that only three major firms now have union contracts after a strike which has been going on since September, 1965, when the AFL-CIO called walkouts at 34 grape farms in the Delano area.

Third, the union viewpoint:

The current drive to unionize seasonal farm workers first gained worldwide attention after Cesar Chavez formed the National Farm Workers Assn. in 1962.

While the growers emphasize the small number of union contracts signed for farm workers since then, the unions see that number as a major breakthrough.

Chaez's NFWA went into the AFL-CIO last year, becoming the United Farm Workers Organizing Committee.

AFL-CIO president George Meany cheered a recent aritration award which provided healthy pay hikes for workers at the Di Giorgio Corp., one of the firms now under union contract.

Chavez, who is also organizing in Texas and Florida, said as long as the strike continues he and other officers of the union have a salary of only $5 a week. Their meals and rent are paid by the union.

He said in an interview recently that the farm workers organizing group now has some 17,000 members.

It has a service center, where farm workers go to get help on everything from legal troubles to social and medical problems.

The union has a hiring hall, and as new farms come under union contract, the UFWOC hiring halls will have more and more job openings available for farm workers on unionized farms.

The Di Giorgio contract provides for a union shop, and a minimum wage of $1.65 an hour. All workers got a 25-cent hourly hike April 3, and they will get another 5 cents next year, along with a $1.70 minimum.

Thus, the gains made by the union were substantial.

But William Kircher, the national AFL-CIO director of organization, Chavez and other UFWOC leaders have been having a bitter fight with the Teamsters.

Their complex argument centers around the AFL-CIO charge that the Teamsters first moved in to disrupt organizing efforts of Di Giorgio.

Then, the AFL-CIO charged, after a strike had been called at the Perelli-Minetti Ranch at Delano, the Teamsters Union moved in to help break that strike by bringing in "scabs" (non-union workers) to the ranch, and finally signed a "sweetheart agreement" with the company while the AFL-CIO strike was still on.

All field workers at Perelli-Minetti were in the AFL-CIO union at the time, Chavez contends. He has started a nationwide boycott of Perelli-Minetti products to break the Teamsters' contract with the firm.

The Teamsters have started a major counterattack, warning all AFL-CIO unions in the San Francisco Bay Area that any one which helps the AFL-CIO attack on the Teamsters will get no Teamster help in their own labor disputes.

At the same time, the Teamsters are calling on retail and wholesale dealers around the state urging them not to "capitulate" to AFL-CIO pressure.

Fourth, farm workers viewpoint:

Farm workers, despite the Perelli-Minetti battle, and partly because of the unionization drive, are making significant economic gains. Minimum wages, which were around $1 an hour in 1960, are now up some 40 per cent and more, and the fixed rates of $1.65 an hour minimums are in the union contracts which have been negotiated.

The number of seasonal American workers on California farms averaged 104,000 in 1964 when, at the peak, there were also 63,900 foreign workers in the state's farms.

By 1966, the annual average number of seasonal domestic workers had jumped by over 16,000 and the increased number of American workers were working for longer periods of time in addition to earning base wages.

The 1966 peak domestic employment was 172,500, while the peak of foreign workers was only 7,800.

Fifth, consumers and markets:

Overall, food prices have been staying relatively even with the general cost of living so consumers haven't been hit seriously by the changing farm labor picture.

Caught in the middle are the retail food stores which are being picketed by the AFL-CIO, urging store customers not to buy Perelli-Minetti products.

Some firms already have taken the products off their shelves, but at least one firm, Mayfair Markets, is still the target of a concentrated attack by the AFL-CIO to get the Perelli-Minetti products out of those stores.

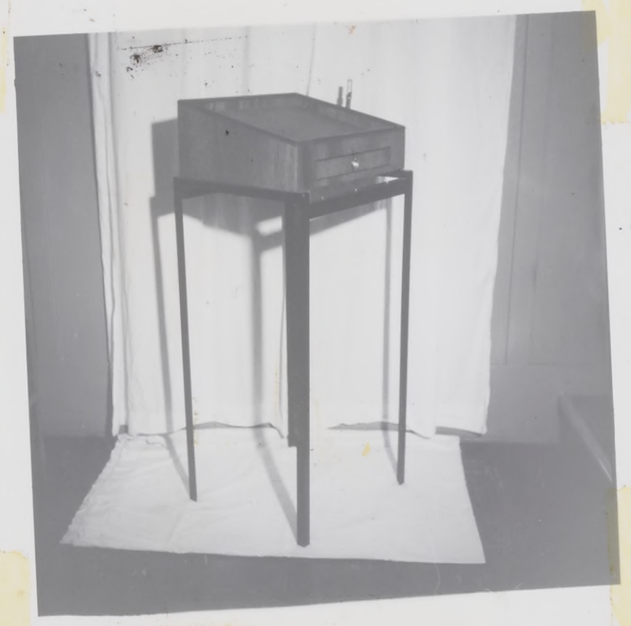
There is no doubt that the markets, especially in Mexican-American neighborhoods, have been hurt by the picketing. And if the Teamsters start counter picketing, the target companies could be hurt even more.

The markets are trying to get government help, but so far the absence of any laws covering farm labor has either blocked or delayed such help.

With all parties involved pledging a fight until victory, the final results are far from clear. But a revolution has already taken place in agricultural labor and it will never be the same again.

CHILDREN
WANTED
4-5½ Years old to
enroll in revolutionary
YAMAHA
MUSIC
COURSE
CALL
MR. HENNEMAN
at Steven's Music
295-7013

The Church
June, 1967



First Cement Work on New Church
June 27, 1967

San Jose News
Thurs., June 29, '67 21Z

A Church Is Born

The first cement for the new Our Lady of Guadalupe Church, 2210 E. San Antonio St., was poured Tuesday and the Rev. Carlos Gonsalvez, in black clothing, pitched in with a shovel. Contractor Manuel Villarreal is in checked shirt at left. Donating their time are men of the Masons Union, Local 25.

Guadalupe Parish Trying Out New Pastoral Plan

Monitor 5-11-67

Eighty people from the parish of Our Lady of Guadalupe, San Jose, spent three months in discussing the questions "What Is a Parish," and "What Is the Church" and climaxed it by going off to Santa Cruz for an entire weekend to work on the outlines of a new technique, now receiving increasing attention, called the Pastoral Plan Idea.

Chairmen for the weekend were Ben Gonzales and Lowell Barnett with parish priests Fathers Anthony Soto, OFM, Carlos Gonsalves, OFM and Gabriel McCarthy, OFM.

The experiment has thus far been termed a success, in terms not only of the plan that emerged which was truly a plan generated by the people themselves, but in the enthusiasm that has carried over into the follow-up.

The weekend itself was truly an experience in community. Although most of the lay people knew each other before they went there, new avenues of communication were opened up not only between them, but between them and the priests of the parish, all of whom took part in the discussions.

FOLLOW-UP

The follow-up in Our Lady of Guadalupe parish has consisted in the continued meetings of the interest groups formed there such as those on liturgy, adult education and youth. Projects planned by these groups have begun to be put into practice.

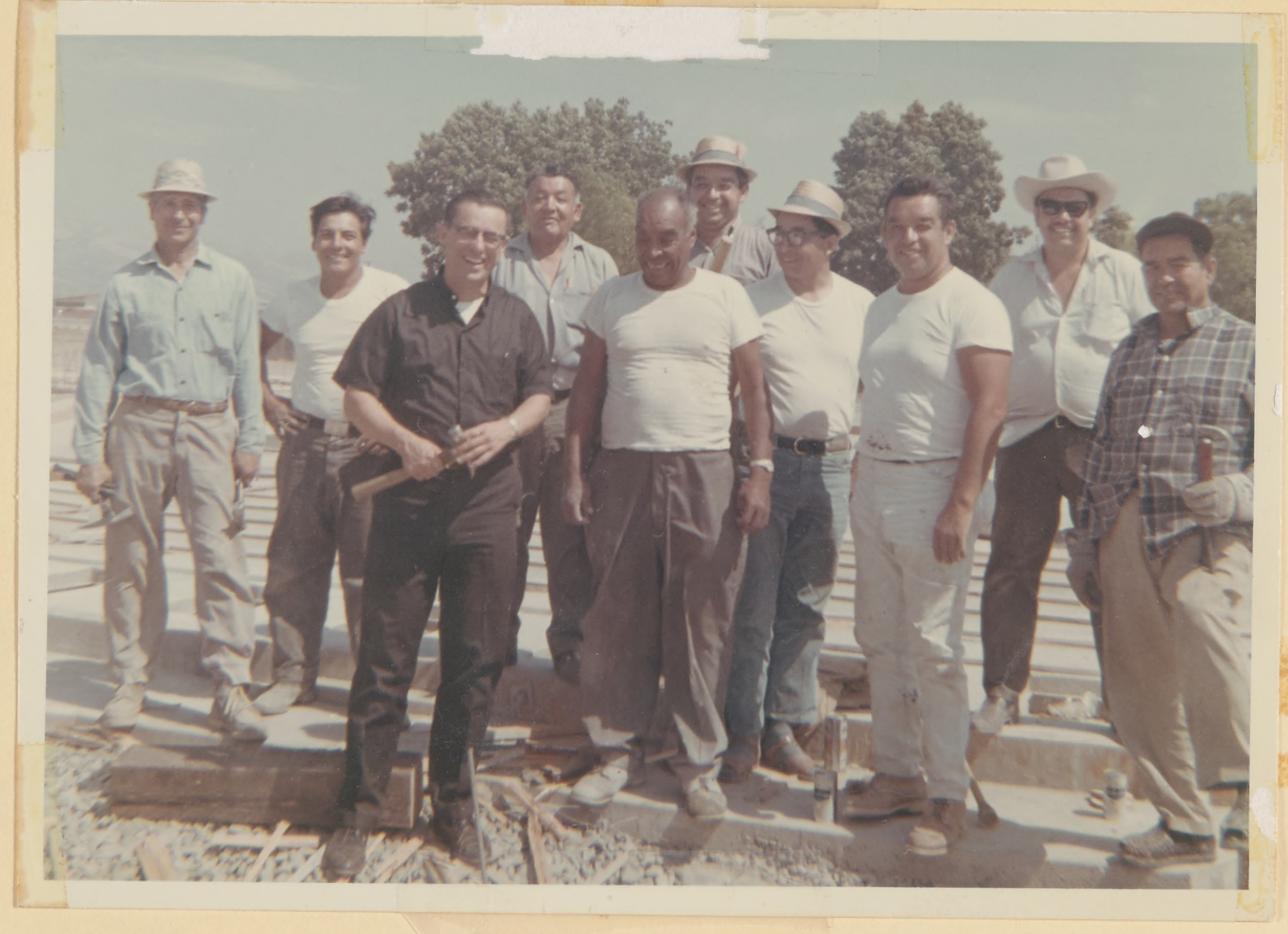
Part of the follow-up has been to train discussion leaders from among those who participated and who in turn are to gather other people in the parish who did not get to go to Santa Cruz.

In addition to the 80 that went to Santa Cruz, there are now an additional 70 beginning discussions. After four weeks the discussion groups will be expanded to include yet more.

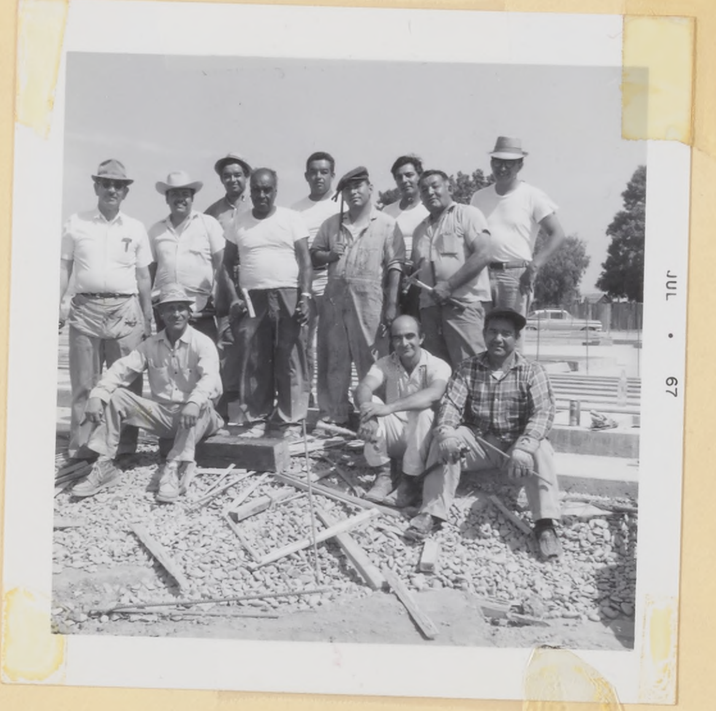
At the end of each series, there is to be a "parish night" at Our Lady of Gaudalupt for all concerned which will include a potluck supper, Mass, discussions, and a general community get-together.

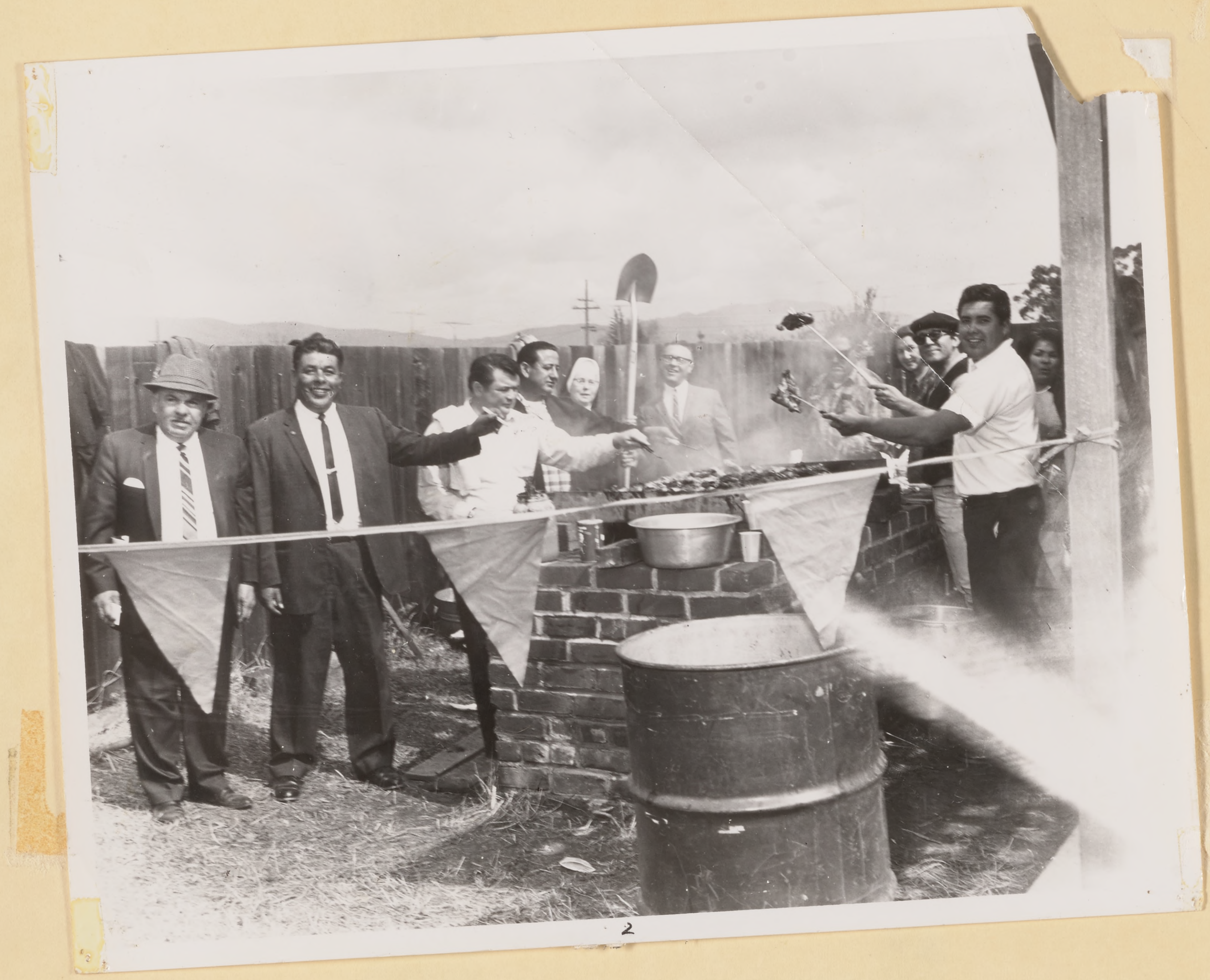
The aim is not only to deepen the community spirit of those participating but to expand it in ever increasing circles and at the same time to utilize it as a form of adult education.

First Cement Work
June 27, 1967



Cement work
June - July.
1967





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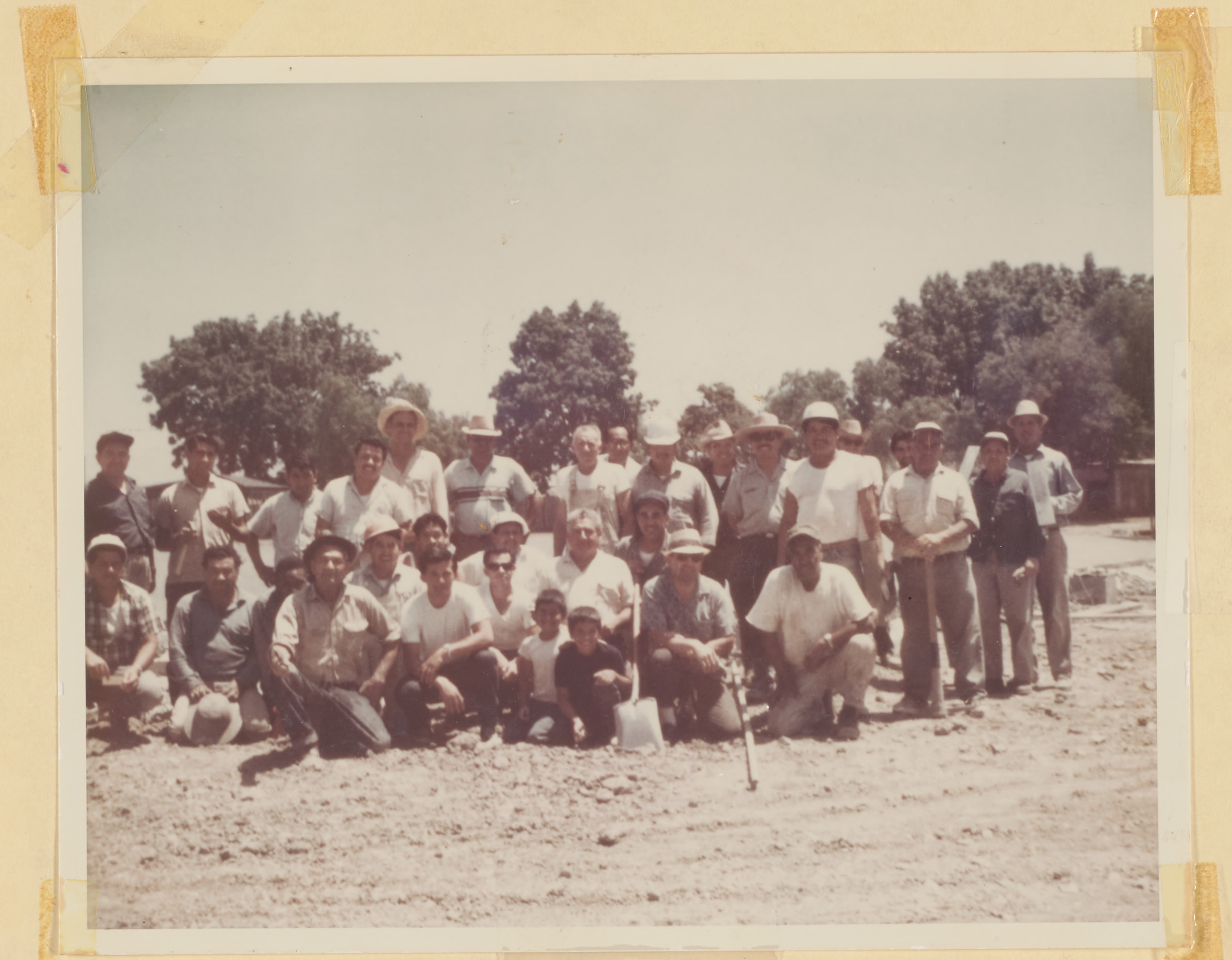


Volunteer Crew who poured cement floor
Photo taken July 10, 1967

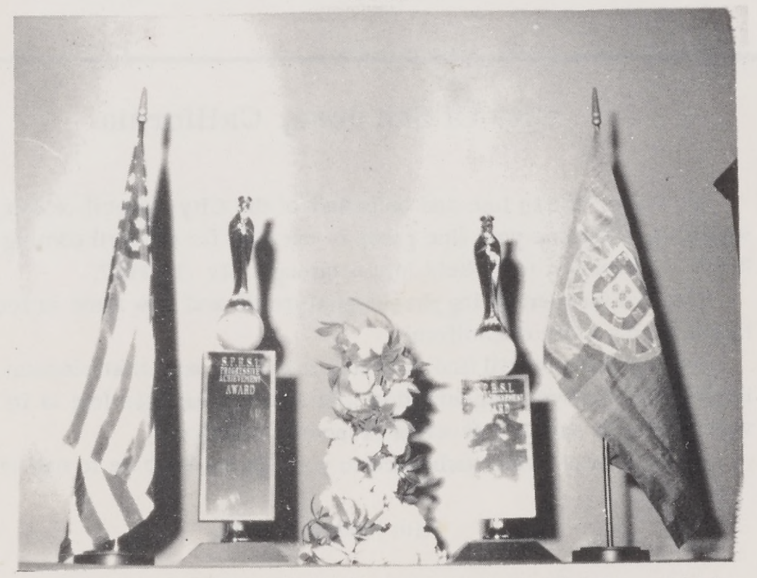
Sixty Seventh
ANNUAL CONVENTION
of the

SOCIEDADE PORTUGUESA RAINHA SANTA ISABEL

JULY 8, 9, 10, 11, 1967
HEADQUARTERS - SAINTE CLAIRE HOTEL
Corner of Market and San Carlos Streets
San Jose, California

The S.P.R.S.I. will be remembered perpetually in the new church of Our Lady of Guadalupe through its contributions to a special memorial. The people of the parish wish to publicly thank the S.P.R.S.I. for its generosity.

Father Anthony Soto, O.F.M.
Pastor

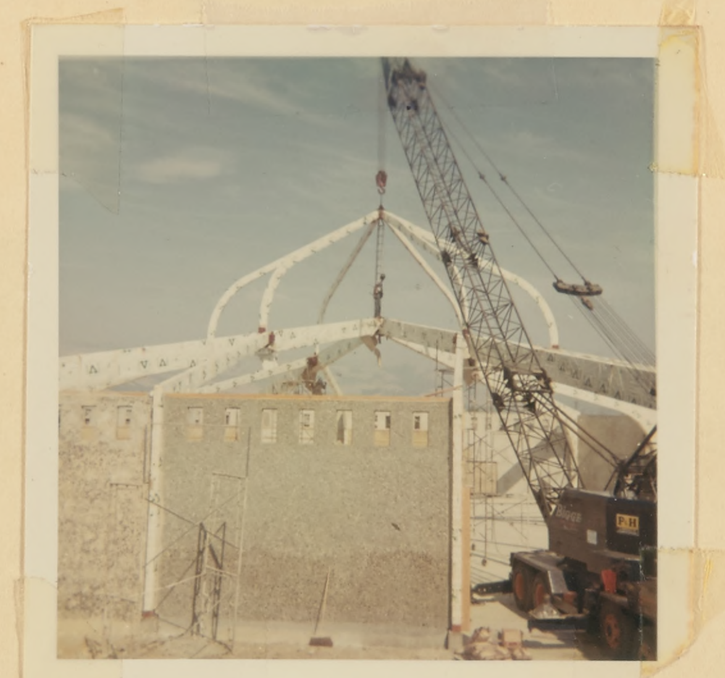


Trophies donated by Council #18, Virgem de Guadalupe, and Marie M. Perry, Supreme Vice President, are to be awarded at the 67th Annual Convention in San Jose to the Council and Unit proposing the largest number of candidates during the term.

San Jose News July 20, 1967

Helping New Ventu

Jack M. Pope (right), president of FMC Corp., prese check
to the Rev. Anthony Soto, chairman of the board of d portu-
nities Industrialization Center, Santa Clara County (left),
is Russell Tershy, director of the new center. FMC als everal
thousand dollars to the new enterprise to train and p of mi-
nority groups.



July 20, 1967

FMC Supporting Program Of Aid To Minorities

By BEN HAWKINS
News Business Writer

FMC, one of the nation's leading corporations, is among the leaders here in supporting a new venture to help members of minority groups.

FMC has donated $5,000 in cash and is donating several thousand dollars in equipment to Opportunities Industrialization Center, Santa Clara.

The OIC, now in the formation stages, will work in cooperation with business, industry and the community to train and place workers.

It is moving this week into its home at 2111 Alum Rock Ave.

The new center is among 45 such enterprises over the country, each of them autonomous.

Lack Of Skilled

The first center was organized in Philadelphia several years ago by the Rev. Leon Sullivan, who found that after opening jobs for minorities he could not find enough skilled persons to fill the positions.

The Rev. Mr. Sullivan organized a center to train not only in skills, but also to motivate and prepare the students to apply for and hold jobs.

In each center, a board of businessmen advise on skills needed, jobs are available and the curriculum. Businesses help provide equipment for the training classes and often make available skilled persons for instructors.

Russell Tershy, director of the new Santa Clara County Center, said classes will begin in October in both the "feeder" courses and in mechanical skills training.

The feeder courses emphasize personal motivation and preparation while the technical courses concentrate on specific skills.

Tershy said the new center hopes to train 600 students in its first 12 months of training operations. However, this will depend on the financial support the center receives from the community.

First classes will start in October with 50 to 75 students and other classes will be added as resources become available.

A campaign is continuing to solicit added support from business and individuals.

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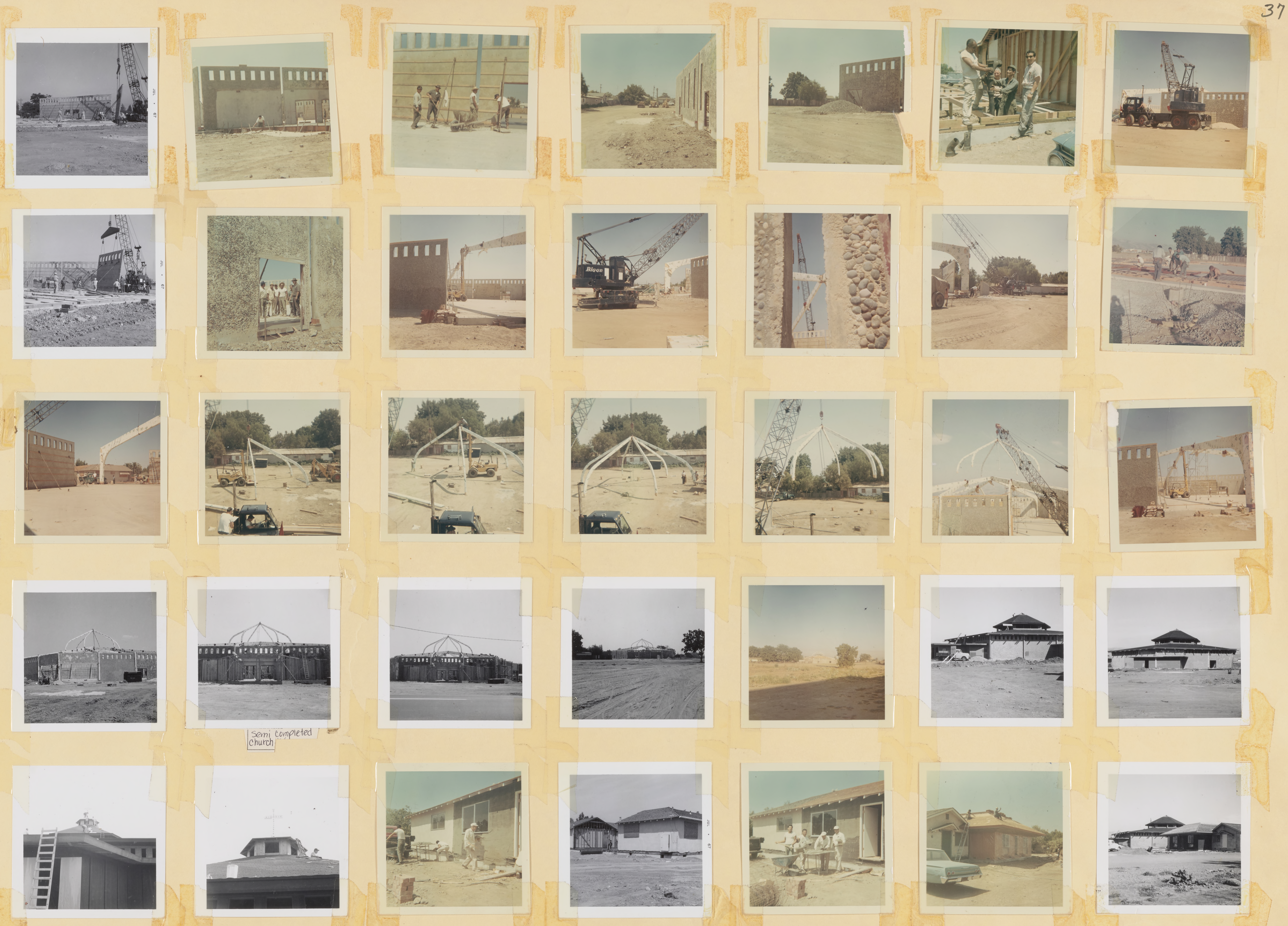
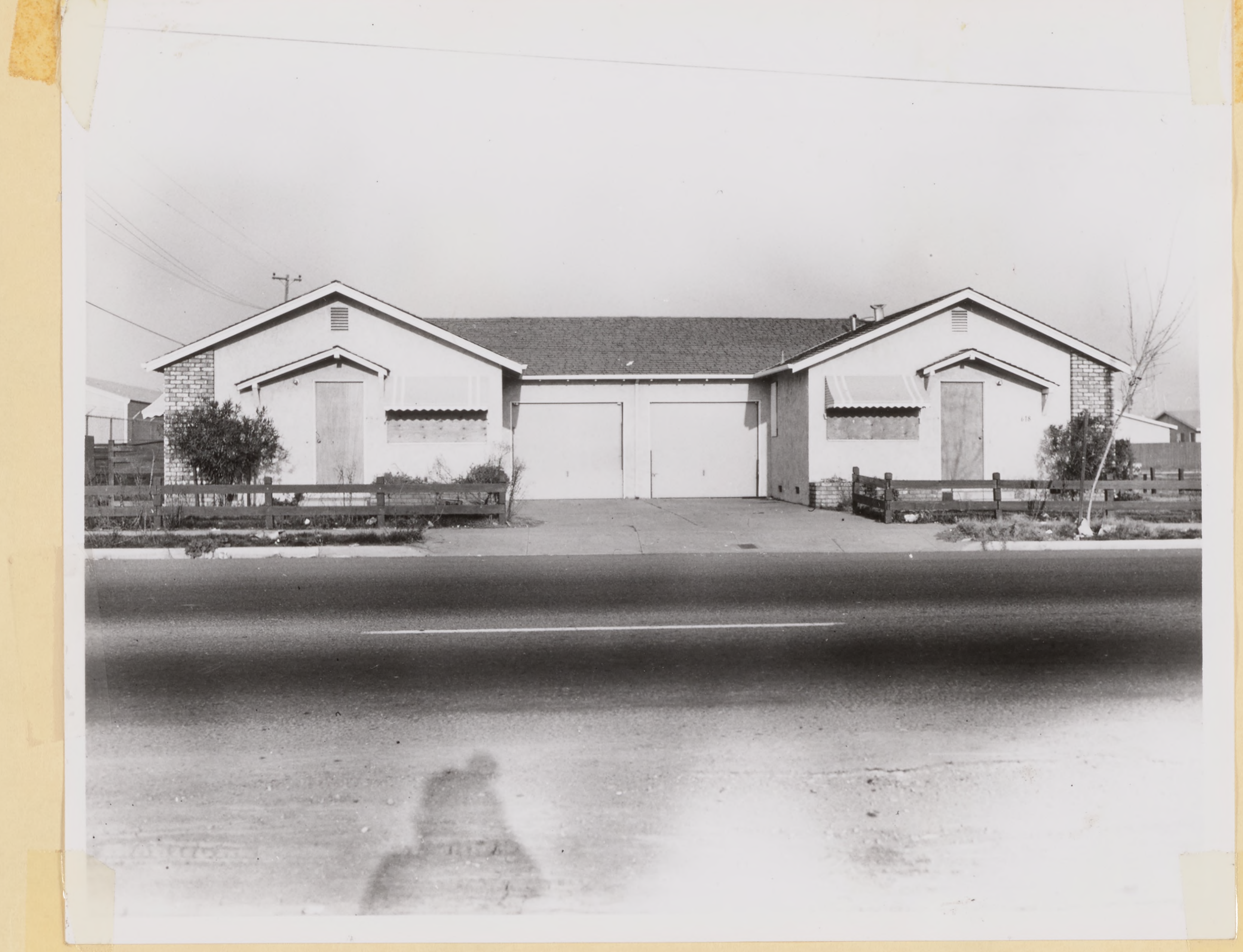
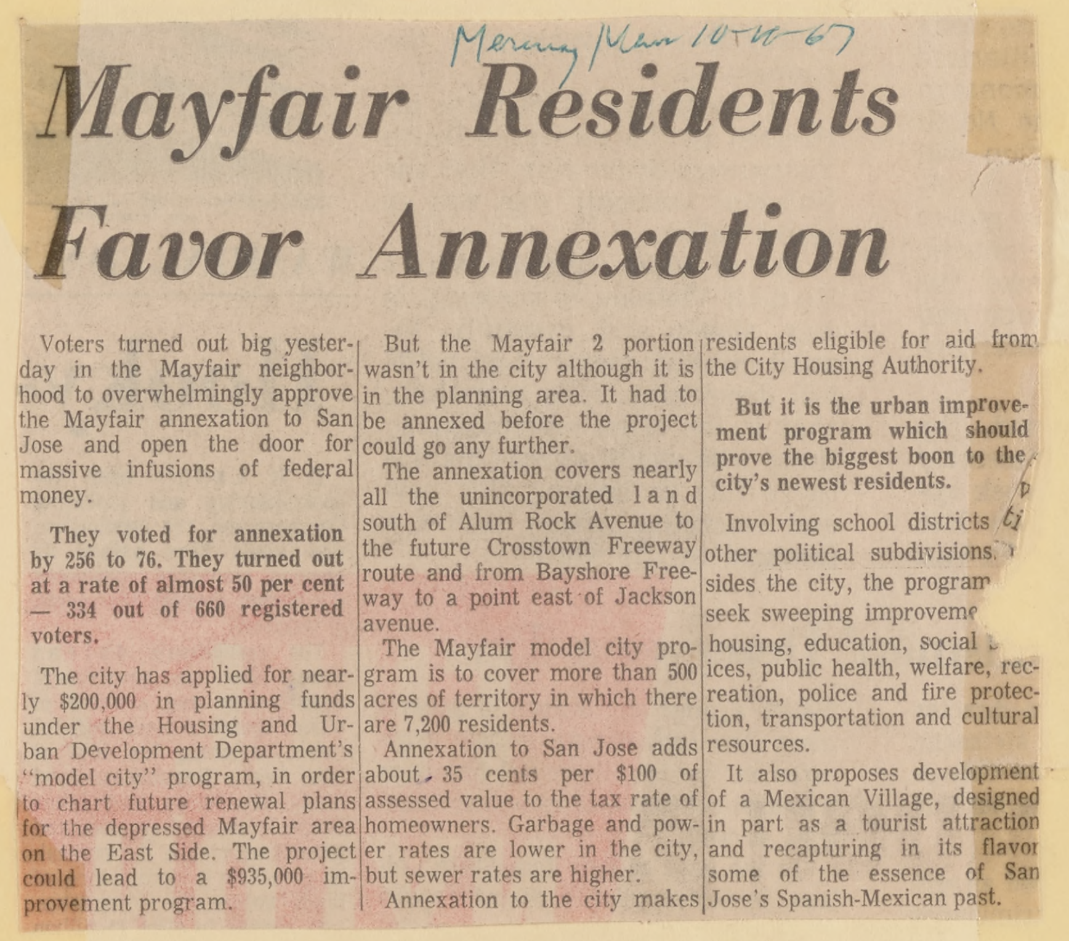


Semi completed Church

Further Construction, Church and Rectory, July and August, 1967



Duplex corner of Jackson and Dobern bought and moved over as new rectory, August 15, 1967



Mercury News 10-18-67

Mayfair Residents Favor Annexation

Voters turned out big yesterday in the Mayfair neighborhood to overwhelmingly approve the Mayfair annexation to San Jose and open the door for massive infusions of federal money.

They voted for annexation by 256 to 76. They turned out at a rate of almost 50 per cent — 334 out of 660 registered voters.

The city has applied for nearly $200,000 in planning funds under the Housing and Urban Development Department's "model city" program, in order to chart future renewal plans for the depressed Mayfair area on the East Side. The project could lead to a $935,000 improvement program.

But the Mayfair 2 portion wasn't in the city although it is in the planning area. It had to be annexed before the project could go any further.

The annexation covers nearly all the unincorporated land south of Alum Rock Avenue to the future Crosstown Freeway route and from Bayshore Freeway to a point east of Jackson avenue.

The Mayfair model city program is to cover more than 500 acres of territory in which there are 7,200 residents.

Annexation to San Jose adds about 35 cents per $100 of assessed value to the tax rate of homeowners. Garbage and power rates are lower in the city, but sewer rates are higher.

Annexation to the city makes residents eligible for aid from the City Housing Authority.

But it is the urban improvement program which should prove the biggest boon to the city's newest residents.

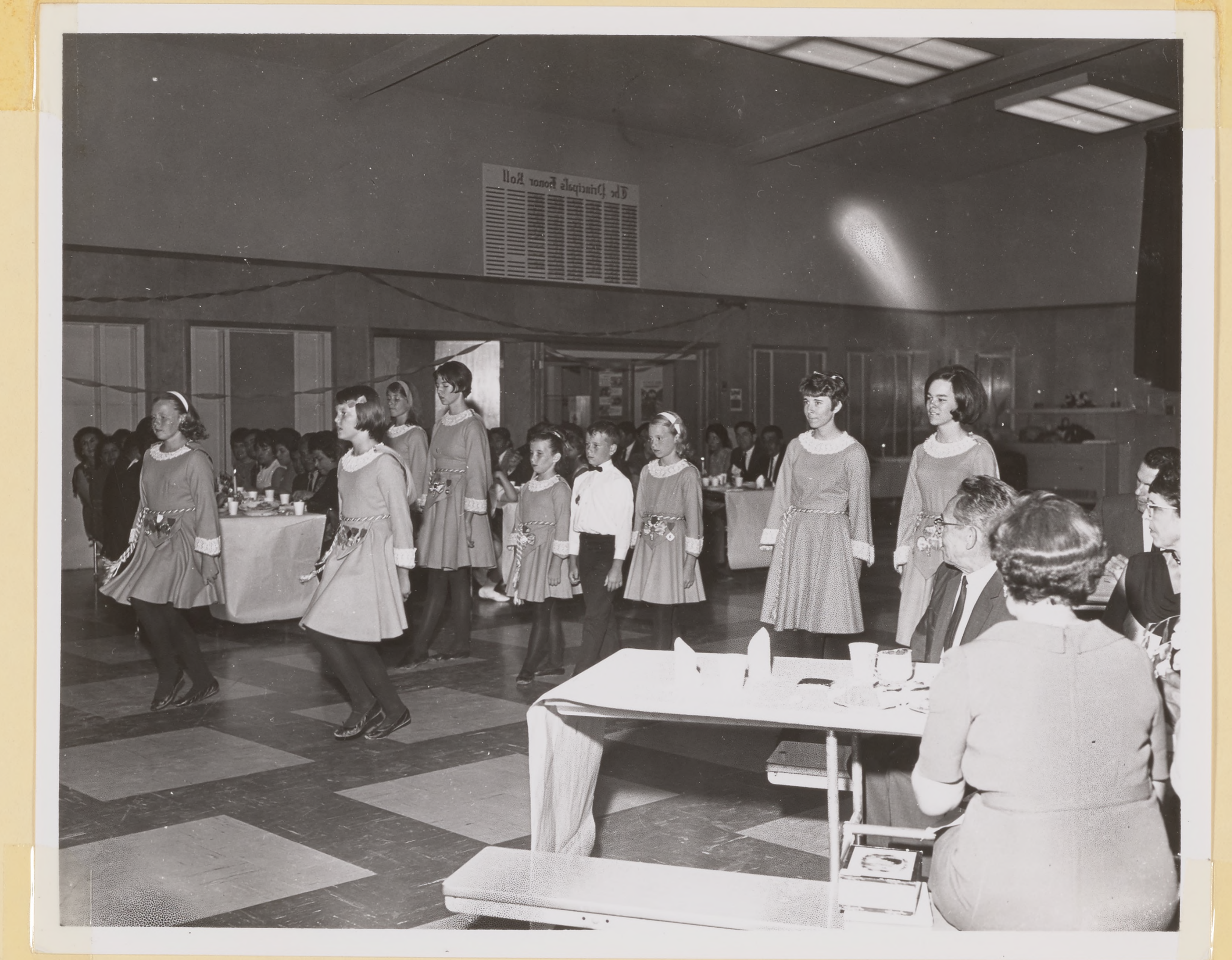
Involving school districts other political subdivisions sides the city, the program seek sweeping improveme housing, education, social ices, public health, welfare, recreation, police and fire protection, transportation and cultural resources.

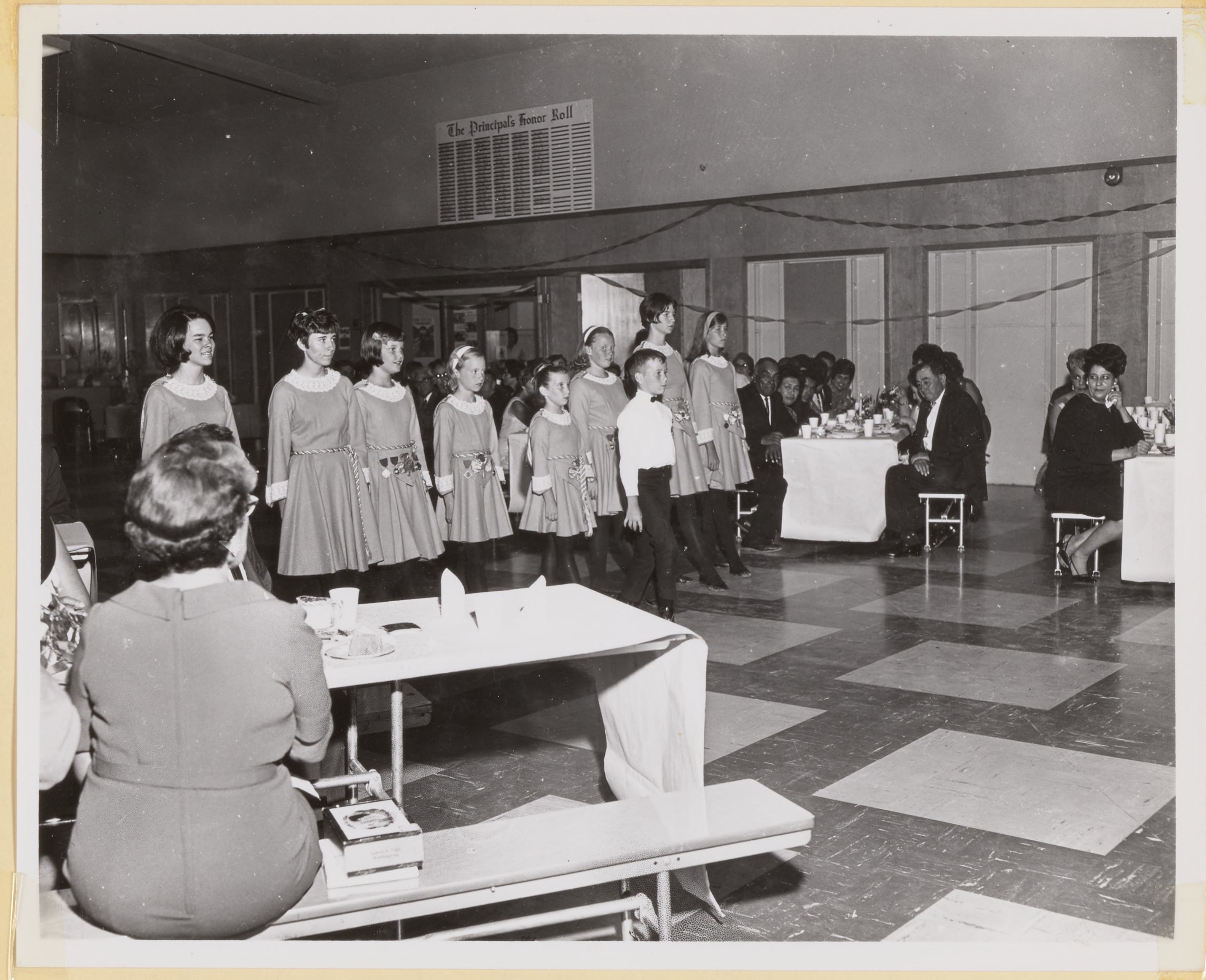
It also proposes development of a Mexican Village, designed in part as a tourist attraction and recapturing in its flavor some of the essence of San Jose's Spanish-Mexican past.

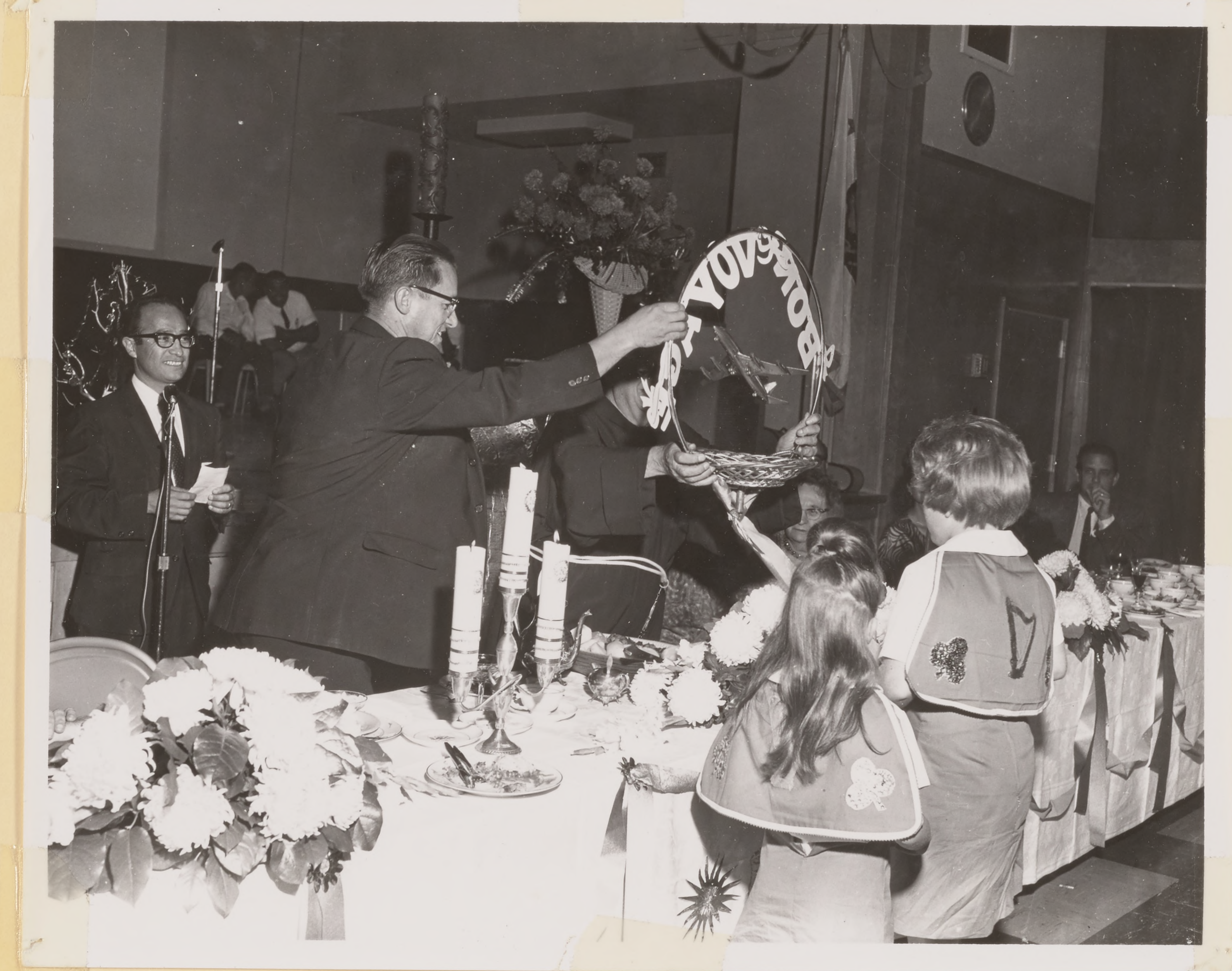
Golden Jubilee of Father Gabriel McCarthy, O.F.M.
Sept. 9, 1967

40

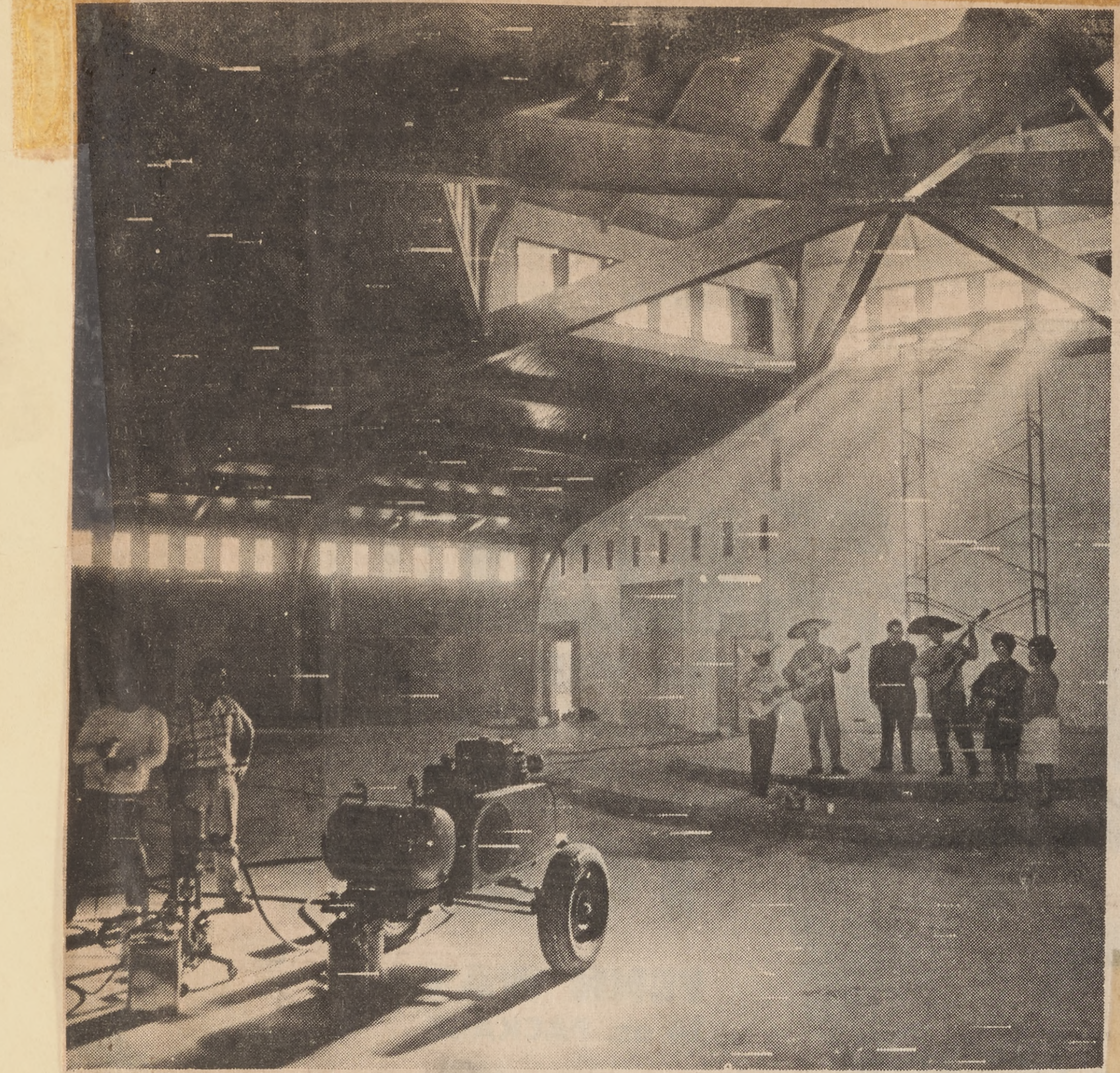
Father Gabriel's Golden Jubilee


The Principal's Honor Roll


The Principal's Honor Roll



Father Gabriel's Golden Jubilee



The church is 'ready'

The new church of Our Lady of Guadalupe isn't finished-- but that isn't going to keep it from being the scene Sunday of the colorful Pan American Mass, part of the traditional celebration surrounding the church's namesake. Testing the acoustics are (from left) guitarists Guadalupe Palacios and Frank Ortiz, Father Carlos, guitarists Ramon Garcia and Sara Segovia, and Margarita Chavez. And in the foreground, workmen continue their labors.

Photo by Phil Nelson

East San Jose SUN/ December 6, 1967/ page 3

Brand new church

'Our Lady' open Sunday

The miracle on Our Lady of Guadalupe will be retold in song and sermon Sunday in a new San Jose setting.

The story, one of the most cherished of Catholic church traditions in Mexico, will unfold this year in the new Our Lady of Guadalupe church, still uncompleted at 2020 E. San Antonio st.

Coupled with it will be the Mananitas serenade, the Pan-American mass, the float-filled procession, and the fun-filled fiesta in the evening.

And on Tuesday, actual anniversary of the miracle, more ceremonies will be observed.

Busy getting ready for the annual celebration is The Rev. Anthony Soto, who has just celebrated his 20th anniversary as a Franciscan priest and his 25 year of association with the order.

From 7 to 8 a.m. Sunday morning will be heard the Mananitas serenade, a tradition in Mexico. It will be broadcast on a lo-

Then, at 8 a.m., Fr. Soto will celebrate the first of several Pan American Masses in Spanish, featuring 15 guitarists.

At 9:30 a.m., a mass in English will be sung, and at 11 a.m. a Spanish and English-language Mass will be celebrated.

Father Soto will conduct benediction of the new church altar at 12 noon, followed at 12:15 by another Pan -American Mass.

At 1 p.m. the procession begins, featuring three floats which tell the story of Our Lady of Guadalupe. It will proceed from the new church to the parish center at 222 S. Jackson st.

There, the fiesta will begin, replete with mariachi bands, food, games and entertainment, and continue until 7 p.m.

The general public is invited to attend any or all of the day's activities.

On Tuesday, Masses will be celebrated at 6:30 and 8 a.m. In the evening, the traditional serenade to Our Lady of Guadalupe-- titled "Nochecitas"--will be heard at 7:30 p.m.

At 7:30 p.m. the Pan-American Mass will again be celebrated, followed by the Benediction of the Roses. The social church will be held in the new hall in back of the new church.

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26 Saturday, Dec. 9, 1967 • San J[illegible]ury

'SUNG MASS' — Parish of Our Lady of Guadalupe is preparing for two big events, tomorrow and Tuesday. Tomorrow they will celebrate the first Mass in the new church at 2020 E. San Antonio St. with a day-long series of events. Tuesday will be the annual Feast Day of the Virgin Mary, Catholic patroness of the Americas. Singers and guitar players are shown with parish priest, the Rev. Anthony Soto (right), practicing for the "Misa Panamericana," or sung mass. A fiesta will begin at 1 p.m.

* * *

COLORFUL CEREMONY AT GUADALUPE

New Church Ready for First Mass

A sung Mass with guitars, a procession with floats and Indian dancing.

All, spiced with the flavor of old Mexico, will be included in tomorrow's celebration of the first Mass in the new church of Our Lady of Guadalupe and Tuesday's feast day honoring the Virgin Mary.

Tomorrow at 1 p.m. there will be a costumed procession from the new church at 2020 E. San Antonio St., to the Parish Center for the fiesta. Mariachi music, food booths and entertainment will continue until 7 p.m., announces the Rev. Anthony Soto, pastor.

The day will begin with a morning serenade to Our Lady at 7 a.m. and a "Misa Panamericana" (sung mass with guitars at 8 a.m. Masses in English will follow at 9:30 and 11 a.m.

At noon there will be a blessing of the new shrine to Our Lady of Guadalupe in the church. A sung Mass will follow.

Tuesday's events will consist of 6:30 and 8 a.m. Masses and the evening serenade (nochecitas to Our Lady) at 7 p.m.

At 7:30 p.m. there will be a sung Mass and blessing and distribution of roses after Mass. A social hour will follow.

The feast day originated in Mexico in 1531 when, legend says, the Virgin appeared on a flowered hillside to an Indian convert, Juan Diego.

MANKIND'S CURIOUS MIXTURE

Small, Christmas Miracle At Our Lady of Guadalupe

By GIL BAILEY
Mercury Staff Writer

It was the night before Christmas at Our Lady of Guadalupe Church.

The phone was ringing constantly and there were the comings and goings of many people.

For many of the callers this was a moment of desperation, for Christmas can be the cruelest, as well as the happiest of seasons.

The parish of Our Lady of Guadalupe Church is on San Jose's East Side and for many of the families living here winter is a time of privation.

The crops are in and there [illegible] no work in the fields.

The rains have com[illegible] there is no work in the trades.

It is a poor time of year.

The other side of the Christmas coin was well known at the church, and the parish, not a rich one in the monetary sense, had made its plans.

The people had been told that for those who needed help, there would be help.

But mankind is a mixture of good and the not-so-good and it was difficult.

For three weeks the men of the parish made their rounds asking for donations.

Students at Bellarmine College Preparatory had joined with the parish in making the collection.

But it was slow and the collections were small.

A bread company, for example, donated but 35 loaves of bread, old bread, although it had many thousands of loaves, and the church was already

(Concluded on Page 2, Col. 3)

2 Monday, Dec. 25, 1967 San Jose Mercury 4★

'Miracle' Of Giving At Church

[illegible]ontinued from Page 1)

[illegible]ed to the feeding of 150 [illegible]

weeks, [illegible] left.

"We had told [illegible] help," said Brother Timothy [illegible] Our Lady of Guadalupe Church, "and now we did not know what we could tell them."

Brother Timothy made public the church's need.

And th[illegible] is a mixture of good in mankind, too.

Withing 10 minutes Friday of the time the church's plea was made, the calls began.

"It was great," said Brother Timothy, "and I knew they would help."

One man donated 100 gallons of milk and 100 dozen eggs.

Other churches joined in helping and the gifts poured in.

What had taken weeks was done again in hours.

But there was yet the mixture.

A merchant had offered a check and the man who was sent to pick up the check was a member of St. Vincent de Paul. It is unimportant, but he was also a Negro.

And the merchant was angered and made his anger known.

But others, by the hundreds, were not so troubled.

On Christmas Eve there were the coming and goings of many people.

The men of St. Vincent de Paul were making their deliveries and as they delivered more volunteers came forward with their gifts of food, clothing and toys.

"I will be up late tonight," said Brother Timothy, "for we are still receiving gifts and we have just had calls from five more families which need help."

There is still the need for hams, chickens and turkeys for the families, but there is more than enough milk and bread and potatoes.

And at Our Lady of Guadalupe Church on Christmas Eve of 1967 a small and very human miracle was performed.

New Church of GUADALUPE

Excentrico joins father Soto in extending thanks to all the Painters, Plumbers, Carpenters, Electricians and other construction workers who donated their time to make this project possible.

The new Guadalupe Church is located on the corner of Sunset and San ~~Fernando~~ Antonio Sts.

Photo by Richard Diaz.

Excentrico Dec 67

Christmas - 1967

IN THE
NEW
Community Church Building
OF

Our Lady of Guadalupe Parish

2020 East San Antonio Street, San Jose, California
258-7057

Dear Friends: We have much to be thankful for this year: a beautiful new church building, a renewed spirit in the community with many of our people involved in its betterment — and above all, the realization that God still loves us in spite of our failings. On Christmas we come together to worship God and to share what we have and are with one another.

Amados Amigos: Tenemos mucho para que dar gracias a Dios: una nueva iglesia, un neuvo espiritu en la comunidad, y sobre todo el darnos cuenta que Dios todavia nos ama a pesar de nuestras faltas. Vengan a dar gracias a Dios y a compartir del espiritu de alegria que es de Navidad.

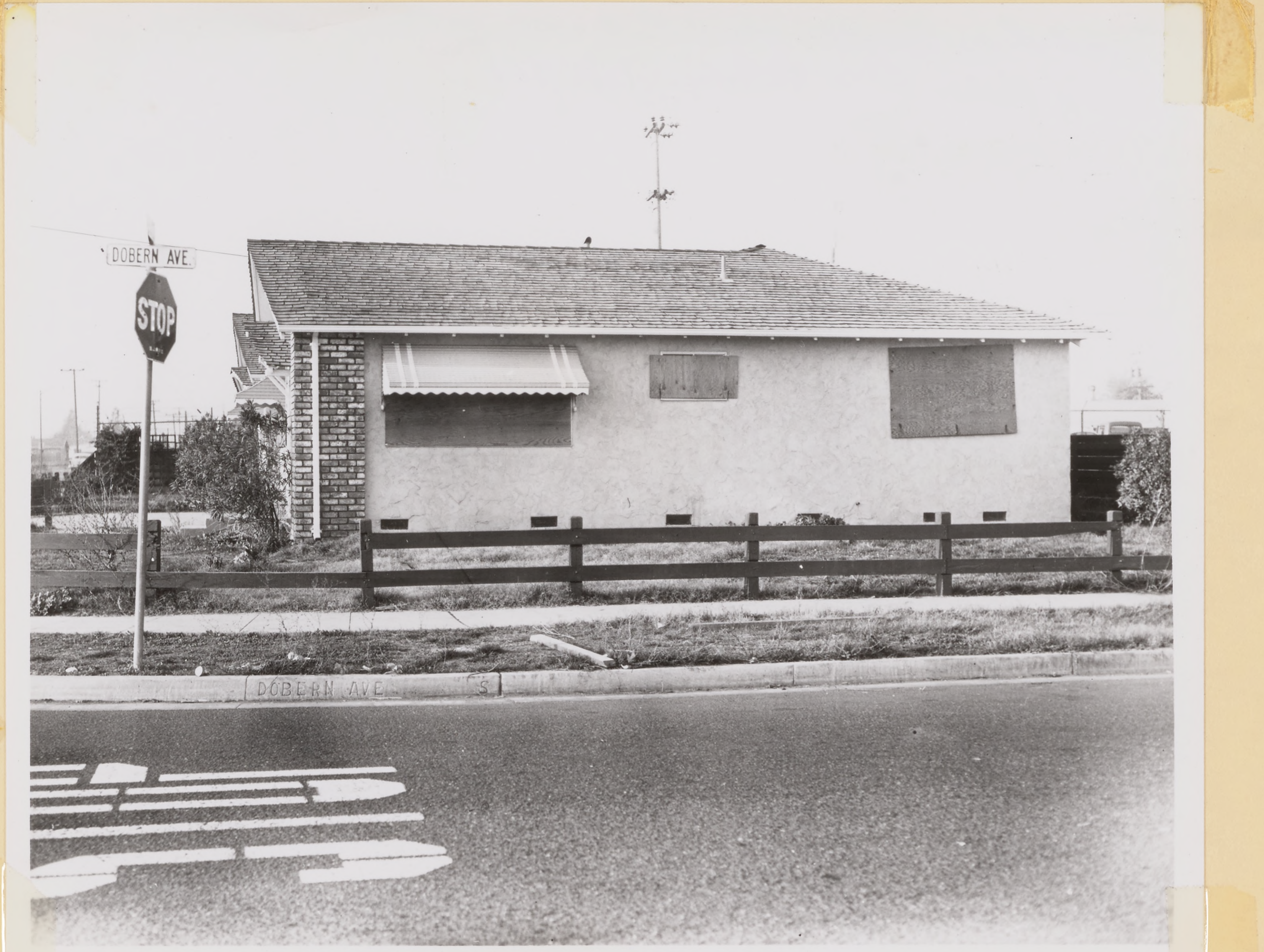
Fathers Anthony, Gabriel, and Carlos, O.F.M.

✝

PROGRAM

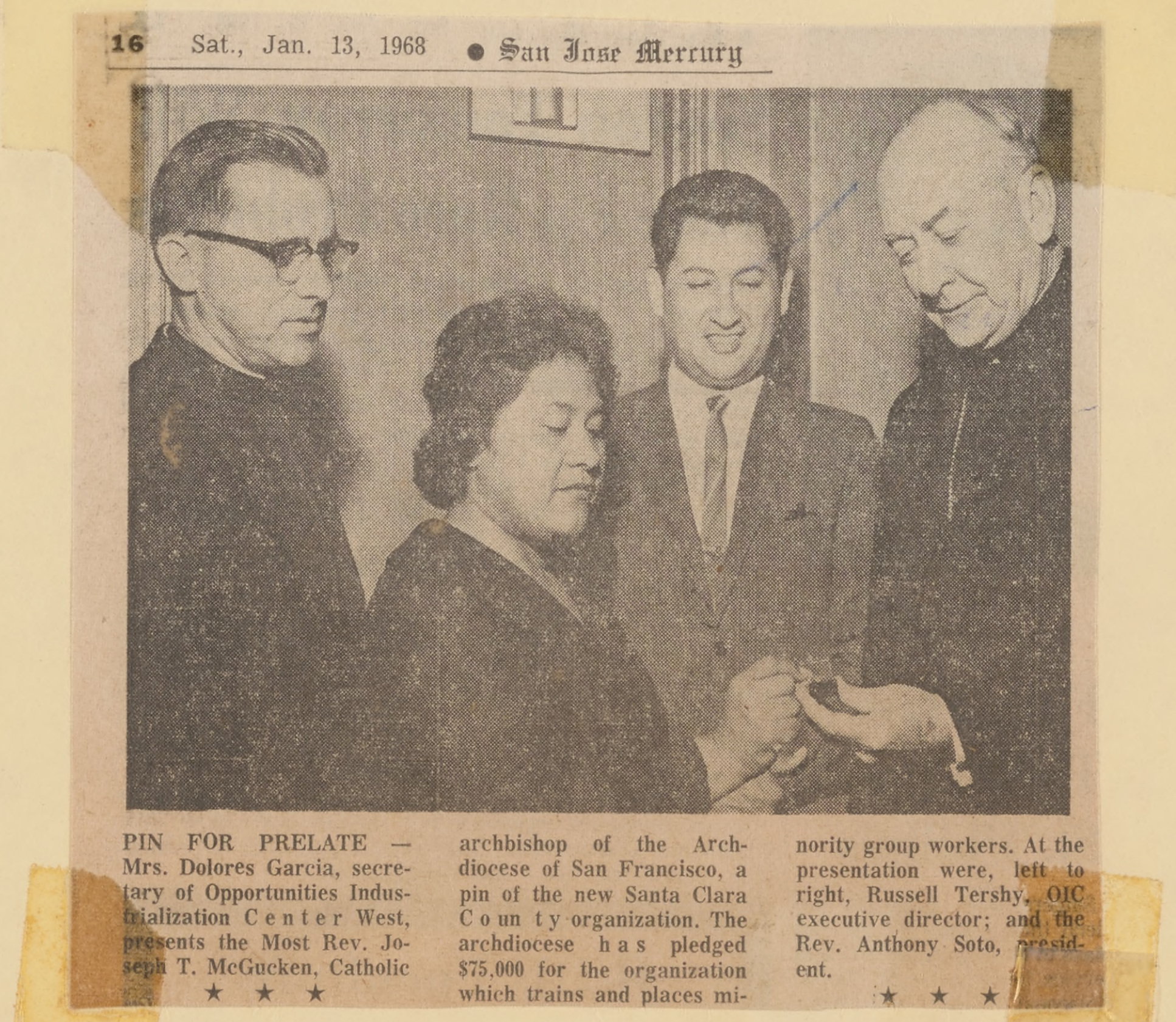
CONCELEBRATED MIDNIGHT COMMUNITY MASS: CHRISTMAS EVE

	Canned food for the needy: bring to Christmas Masses. Free coffee in hall after Masses. Posadas and blessing of crib: 11:45 P.M.
CHRISTMAS DAY:	8:00 A.M.: Mass in English; sermon in Spanish. 9:30 A.M.: English 11:00 A.M.: Misa Panamericana; todo en espanol. 12:15 P.M.: English No evening Mass
LA PASTORELA:	Folk drama in Spanish: 9:00 P.M. Christmas eve in the new church.
LAS POSADAS:	Joseph and Mary seeking shelter; visits to homes; begin at church nightly at 7:30 P.M. December 16 - 24.
CONFESSIONS:	Saturday, December 23: 3:30 - 5 and 7 - 9 P.M. Sunday, December 24: 3 - 10 P.M. Monday, December 25: 10 - 11 A.M.
NEW YEAR'S DAY	Masses at 8, 9:30, 11 A.M. and 7:30 P.M.



Temporary Rectory, tract house moved from Jackson and Dobern

Open House
Construction Completed on
New Rectory



16 Sat., Jan. 13, 1968 • San Jose Mercury

PIN FOR PRELATE — Mrs. Dolores Garcia, secretary of Opportunities Industrialization Center West, presents the Most Rev. Joseph T. McGucken, Catholic archbishop of the Archdiocese of San Francisco, a pin of the new Santa Clara County organization. The archdiocese has pledged $75,000 for the organization which trains and places minority group workers. At the presentation were, left to right, Russell Tershy, OIC executive director; and the Rev. Anthony Soto, president.

★ ★ ★

Brother
Timothy Arthur, O.F.M.

Ben Torres !

Fr. Carlos !

Epiphany Party, 1968

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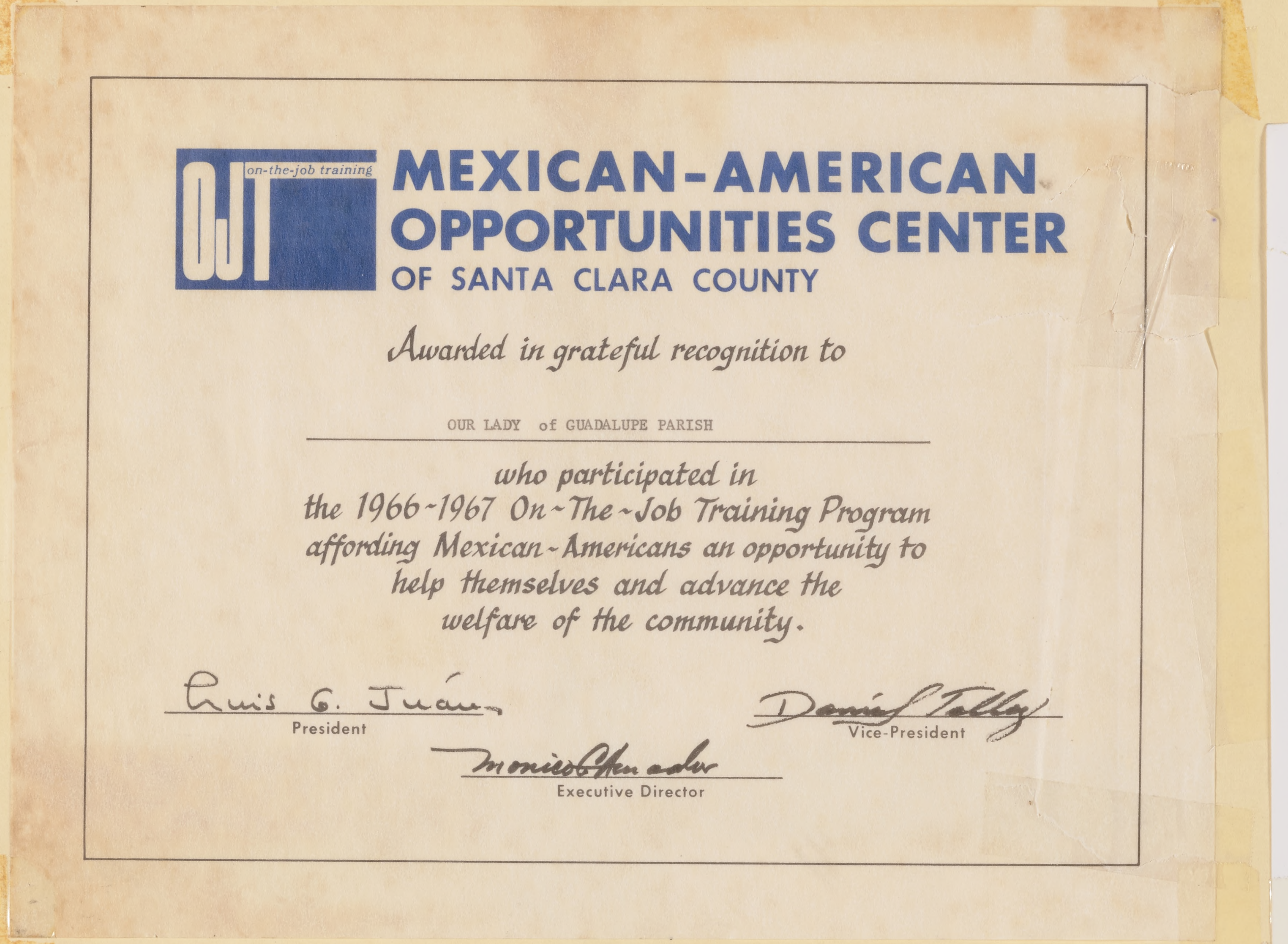


OJT on-the-job training

MEXICAN-AMERICAN OPPORTUNITIES CENTER
OF SANTA CLARA COUNTY

Awarded in grateful recognition to

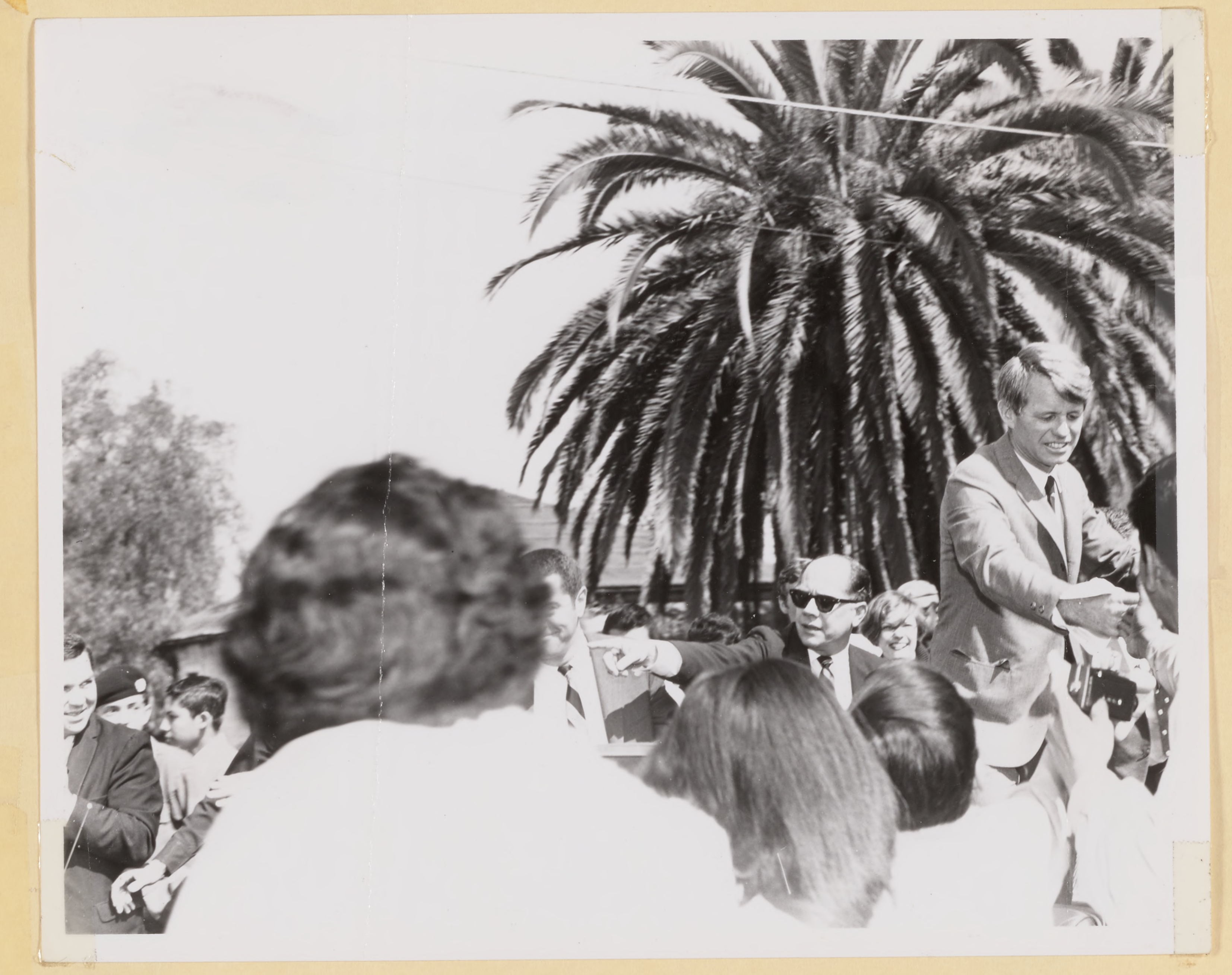
OUR LADY of GUADALUPE PARISH

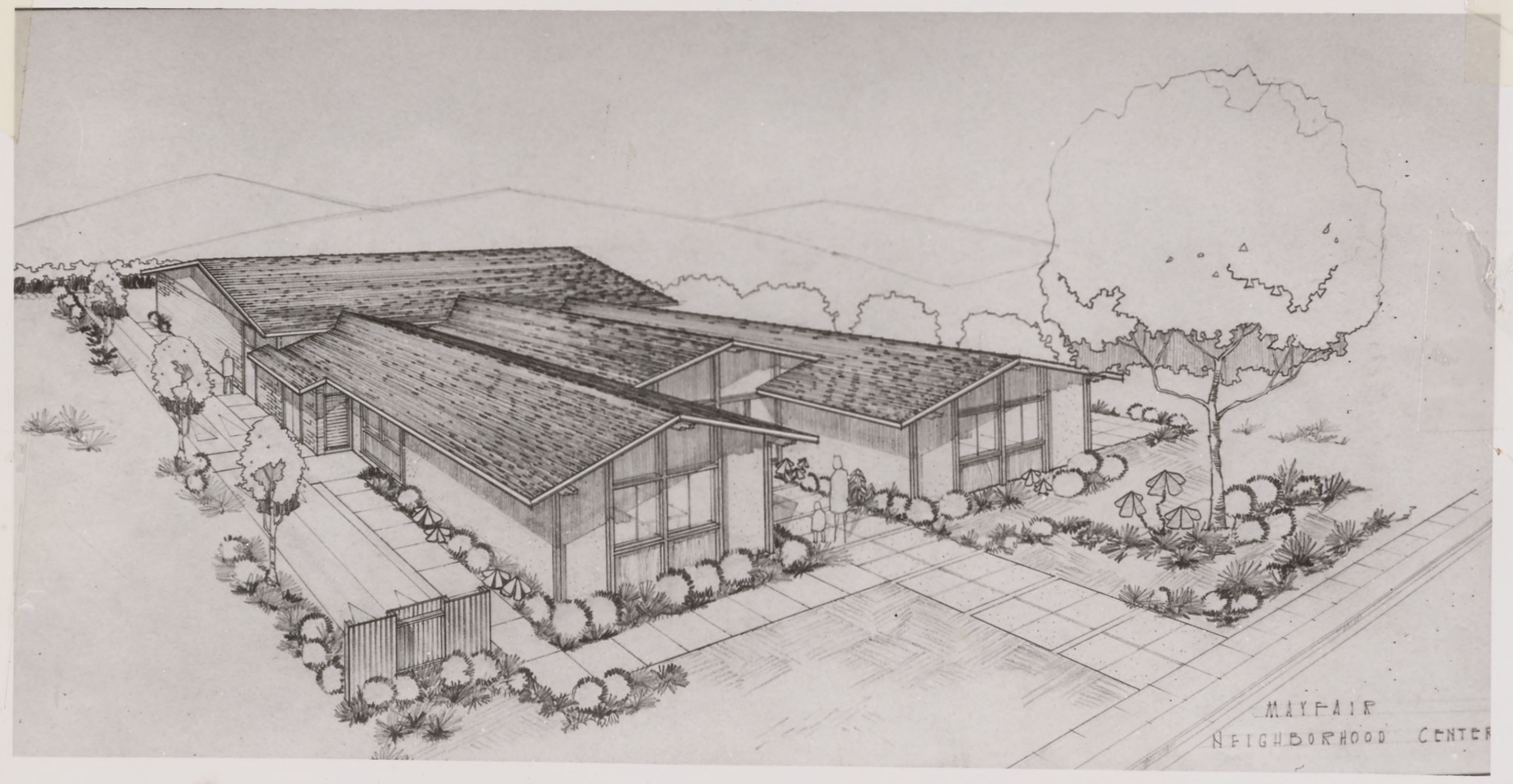
who participated in
the 1966-1967 On-The-Job Training Program
affording Mexican-Americans an opportunity to
help themselves and advance the
welfare of the community.

Luis G. Juárez
President

Daniel Talley
Vice-President

Monico
Executive Director

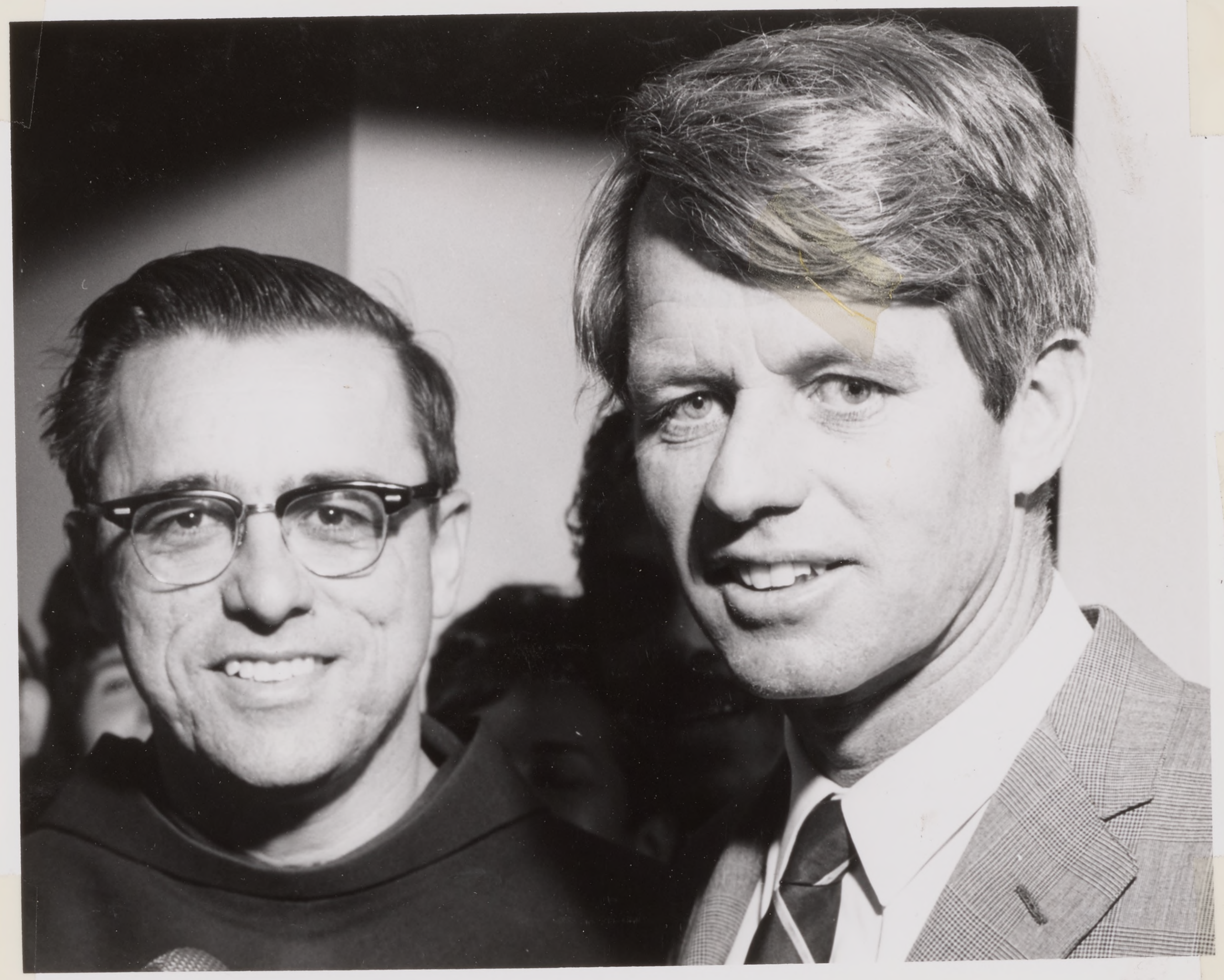




Mayfair Recreation Center
across from Mathson School

Mayfair Ceremony

Officials happily taking part in groundbreaking ceremonies for the Mayfair neighborhood center included Mayor Ron James (left), and two members of a Mayfair committee, Fred Garcia (left) and Tim Metcalf. The ceremonies were held at the building site on Kammerer avenue near Sunset avenue. A drive to raise $15,000 for furnishing and equipment for the $80,000 center is planned.



Visit of Robert Kennedy, March 24, 1968

Visit of Robert Kennedy

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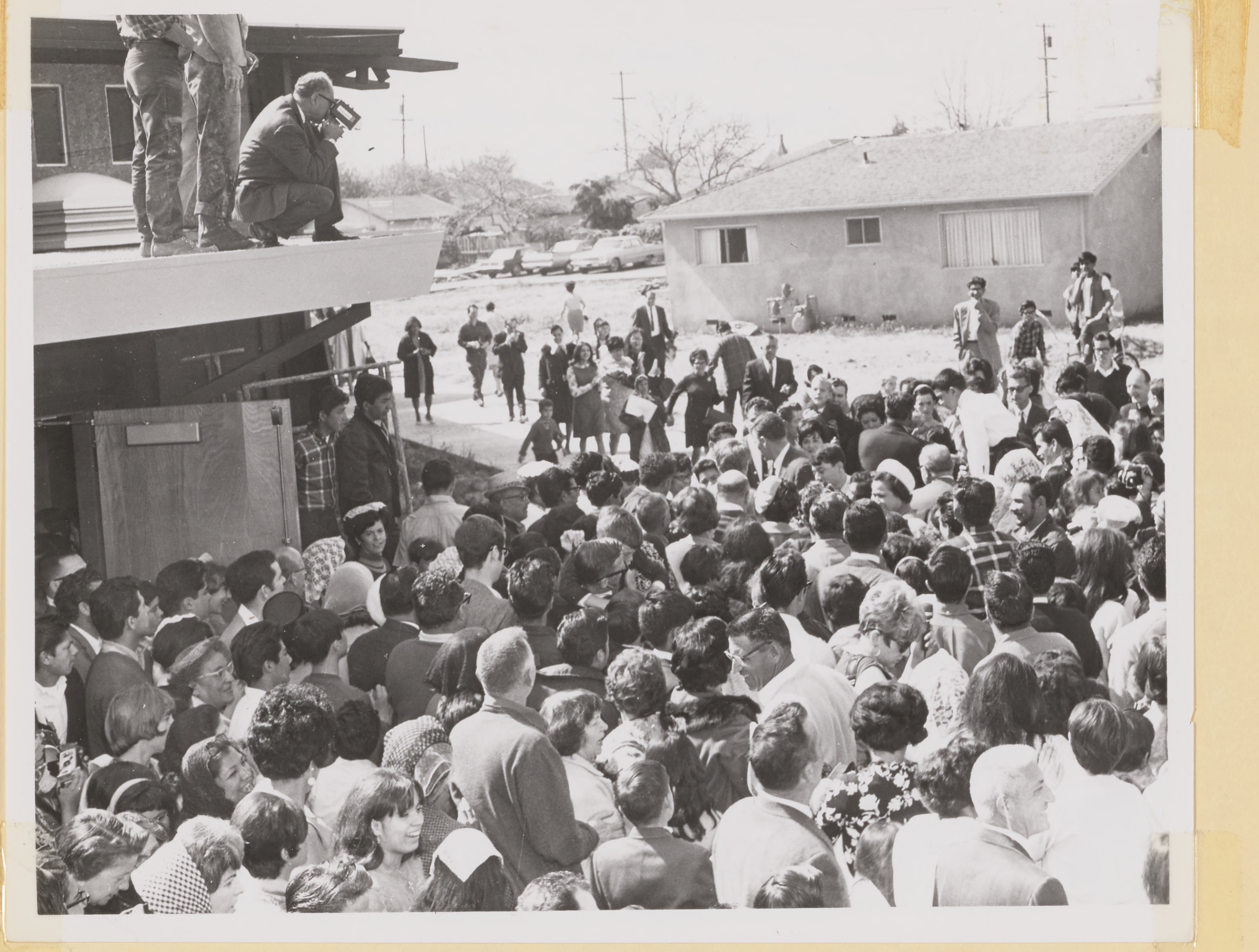
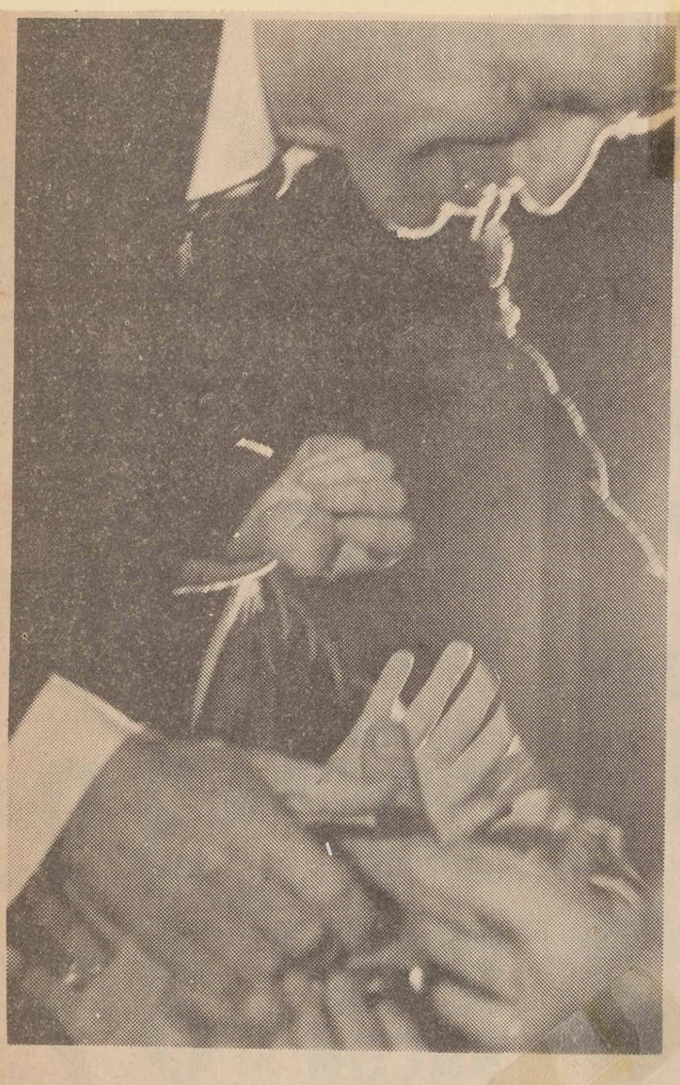
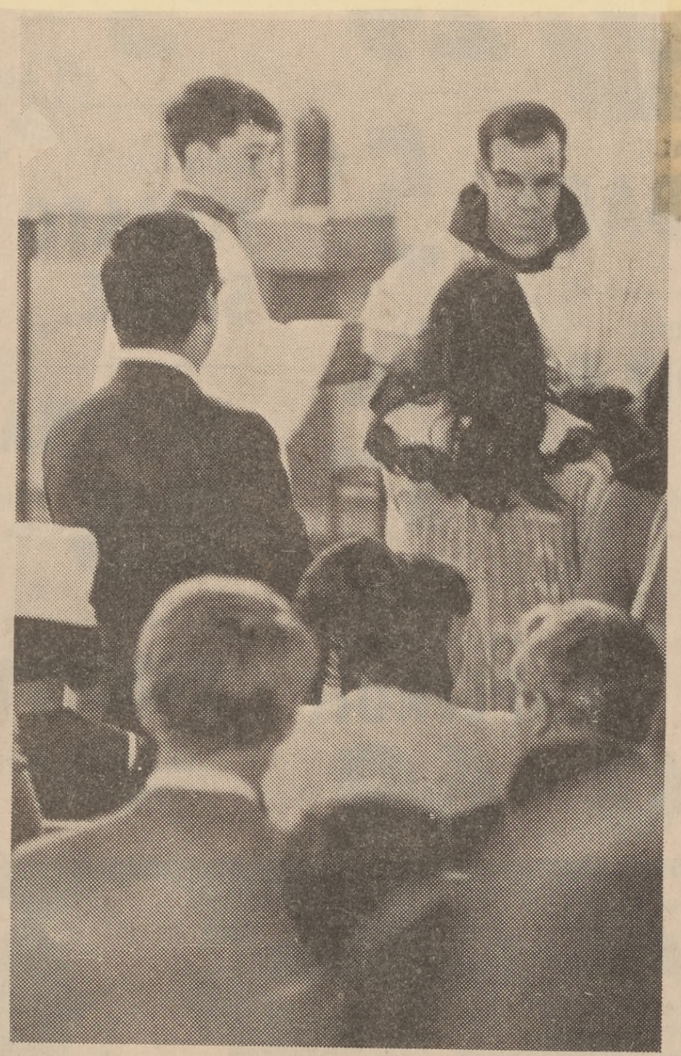




The personal touch

The Kennedy touch was sought by many--here shown by hands reaching toward the senator who is seeking the presidential nomination.

Photography
by Phil Nelson



One of the crowd

As The Rev. Carlos Gonsalves, O.F.M., served communion at Our Lady of Guadalupe Catholic church Sunday morning, a prominent American sat in the pews along with everyone else. He (Senator Robert Kennedy) is seated at lower left.

Getting to the people

Handshaking is a way of life for a political figure, and Sen. Kennedy displayed his form at municipal airport just after his arrival. The sign behind them most of it out of picture, said "Elect Bobby--and Give Ethel a Rest." His wife has 10 children.

E. S. J. Sun 3-27-68

San Jose Mercury

More Than a Century of Service–1851-1968

AR, NO. 240 SAN JOSE, CALIF., MONDAY MORNING, MARCH 25, 1968 ★★★★★ CLASSIFIED 289-5111 CIRCULATION 289-5222 MAIN NUMBER 289-5000

EVERYONE WANTS A GLIMPSE — Crowd of worshippers at Our Lady of Guadalupe Church crowd around Sen. Robert F. Kennedy Sunday morning. The Democratic presidential candidate attended Mass at 9:30.

—Mercury Staff Photo by Al Magazu

1,000 Join Bobby At S.J. Mass

By HARRY FARRELL
Mercury Political Writer

Some 1,000 worshippers, about one fourth of whom had to stand, joined Sen. Robert F. Kennedy at Sunday's 9:30 a.m. Mass at Our Lady of Guadalupe Church in East San Jose.

Another 200 to 300 persons waited outside to watch the Democratic presidential candidate and two of his sisters — Patricia Lawford and Jean Smith — as they entered and left. One of those outside was City Manager A. P. Hamann.

At the end of the Mass, recited in English with five guitars accompanying the hymns, Kennedy went to the rectory and told the pastor, the Rev. Anthony Soto, that it was a moving experience.

He said it was "one of the most beautiful masses he had ever attended — those were his words," Father Soto reported later.

Father Soto conceded that the standing-room-only congregation was extraordinary and reflected newspaper reports that Kennedy would be there. Average attendance at 9:30 Mass is around 800.

By coincidence, Sunday marked the first time that the church, at 2020 E. San Antonio St. in San Jose's Mexican - American District, had used guitar accompaniment to folk-type hymns at its English language Mass. They have been used at what Father Soto calls the "mariachi Mass" in Spanish at 11 a.m. for several months.

Sunday's departure from past musical practice at the English language Mass had been planned long before the church learned the senator would be there, however.

Father Soto first learned the possibility of Kennedy's attendance in a telephone call from one of the senator's aides Saturday night.

The Mercury learned that Our Lady of Guadalupe Church, a building only three months old and largely built by members of its own parish, had been recommended to Kennedy by Assemblyman John Vasconellos (D-San Jose).

Kennedy, who arrived a few minutes late at the church after his convoy was delayed in leaving the Hyatt House where he stayed Saturday night, joined in singing the folk-hymns, reading the words from mimeographed sheets handed out to the worshipers.

He entered the church just before Father Soto's sermon, parts of which seemed to echo Kennedy's central campaign

(Concluded on Page 2, Col. 1)

E. S. J. Sun 3-27-68

COUNTYWIDE

BOBBY'S GOOD DEED

Senator Robert F. Kennedy has just left Our Lady of Guadalupe Church on San Jose's east side after attending services there Sunday. Onlookers could see his head bobbing up and down as he walked, shook hands and talked en route to his car.

Suddenly, the head with the shock of tousled hair disappeared.

"He's fallen down," someone said. In the crush of the crowd, that could be dangerous.

But Sen. Kennedy reappeared. Over his head he held a woman's purse.

"Did someone drop this?" he asked.

The senator had merely stooped over to pick up the lost purse.

He turned it over to an aide when it wasn't claimed.

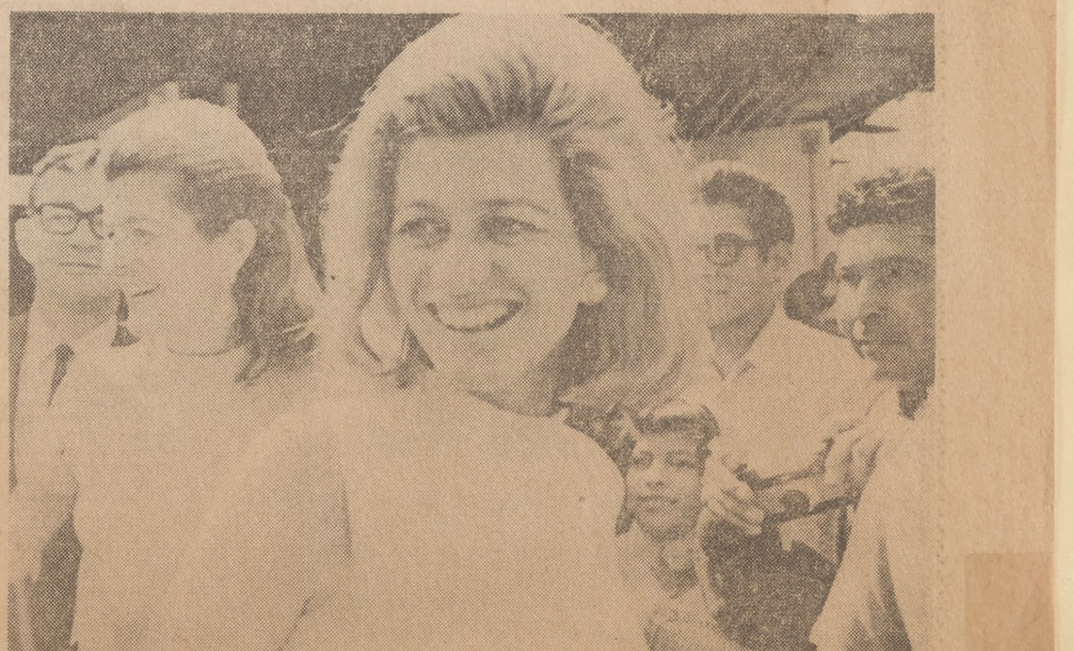
CHAVEZ TO SPEAK

Cesar Chavez will speak Sunday at Our Lady of Guadalupe Church, following the 12:15 mass.

Chavez, who heads the United Farm Workers Organizing Committee in Del-o, will be urging East San Joseans vote in the upcoming primary elect-s.

San Jose, Monterey Turn Out For Bobby

More than 4,000 persons climbed over the roof of the Monterey Airport building and surrounding grounds Sunday trying to get glimpse of Robert F. Kennedy. The Democratic presidential candidate is shown (left) waving to the huge throng, the same sort of eager crowds he attracted earlier Sunday in San Jose. When he attended 9:30 a.m. Mass at Our Lady of Guadalupe Church in East San Jose, the sanctuary was packed with 1,000 worshipers. Afterward, he chatted with Father Anthony Soto (photo at right), congratulating him on a "beautiful mass."



Kennedy was nearly mobbed by eager San Joseans as he left Our Lady of Guadalupe Church. Here, an eager tot clutches his arm as the New York senator pushes his way to his automobile. It was the same with Kennedy's two sisters, Mrs. Jean Smith (foreground at right) and Mrs. Patricia Lawford, divorced wife of actor Peter Lawford.

—Mercury Staff Photos By Al Magazu

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Photography by Phil Nelson

Bobby barnstorms

Throngs hear Kennedy speak

The Kennedy "magic" cast its spell over the San Jose area last weekend.

New York's Sen. Robert F. Kennedy, in a sweep through California, paused here overnight after the biggest rally St. James park had seen in recorded history.

On Sunday morning, he worshiped at east San Jose's Our Lady of Guadalupe church, amid a standing-room-only congregation of 1500 persons.

His appeal to the 8000 who jammed the downtown park Saturday night was: "I need your help." And the crowd audibly responded that it was ready to do his bidding.

The effort to gain the presidency, he told the SUN, must start with California. This is why the extensive trip through the state came almost simultaneously with his decision to try for the Democratic nomination.

California's 174 convention delegates will be at stake in the three-way Democratic primary June 4. Winning out over delegations pledged to President Johnson and Minnesotas' Sen. Eugene McCarthy may be crucial to the Kennedy chances.

But equally vital, he declared, is the way Californians react to his campaign during the next 2 1/2 months. California will be watched by every other state in the nation, he said.

It was clear that this following among two important groups were very much in evidence during Kennedys' visit. Young people, particularly college students find the Senator particularly appealing, despite his 42 years.

And Mexican-Americans also responded warmly to his direct

(Continued on page 3)

When Bobby came to town

East San Joseans crowded about Senator Robert F. Kennedy after he attended Sunday services at Our Lady of Guadalupe Catholic church. Sen. Kennedy worked his way toward his car, shaking hands all the way. For more Kennedy pictures, see page 20.

east san jose
SUN
VOL. XI NO. 13 WEDNESDAY, MARCH 27, 1968
696 KINGS ROW, SAN JOSE, CALIFORNIA 95112

For Dr. King, processions and prayers

Tributes to a man of peace

In all sections of the sprawling Santa Clara valley, men and women marched quietly under bright spring skies to pay tribute last weekend to a man of peace who died violently.

For Dr. Martin Luther King, they bowed their heads. And then they heard speeches about his unfulfilled goals -- and about the goals of black people in general.

On Friday, over 2,000 students attended services at San Jose City College.

The service was organized by students and college president Dr. Otto Roemmich cancelled classes between 11 a.m. and noon.

Rev. Kenneth Bell, executive secretary of the county council of Churches, Dr. Stanley Skillicorn, president of the council, Rabbi Joseph Gitin, of Temple Emanu-El and Robert Lawrence, president of the county chapter of the National Association for the Advancement of Colored People (NAACP), attended the service.

Santa Clara University's Mission Church celebrated a memorial mass in honor of the assassinated civil rights leader.

A memorial mass was also held at Our Lady of Guadalupe Church on the Eastside.

At San Jose State, about 1,000 students gathered in tribute to Dr. King.

Most of the speakers were Black students.

Bill Calhoun, who heads the Black Student Union at San Jose City College, posed the question, "How many more Martin Luther Kings must be killed before we get together?" He added, "As far as we are concerned, the death of Martin Luther King wrote the death warrant for the United States."

The audience, predominately white, listened quietly with their heads down, applauding only occasionally when college president Dr. Robert Clark took the microphone.

He said, "the speakers who preceded me are certainly correct in their indictment of the white people." He said that Rev. King dreamed a dream that could not come true for him.

"I hope we can move to make that dream come true for his children and his generation," Clark added.

A petition containing the signatures of more than 1000 students that a new 12-story dormitory under construction be named in honor of Dr. King.

(Continued on Page 3)

east san jose
SUN
Vol. X No. 15 Wednesday, April 10, 1968
696 Kings Row, San Jose, California 95112

Violence also marks tragedy

Fire bombs tossed, do little damage

The explosion of two molotov cocktails by King road and Virginia street brought 35 uniformed officers and a crowd of spectators to the eastside intersection Sunday afternoon.

A number of black leaders talked with those persons who came to the scene and succeeded in convincing some to leave.

Others didn't and eight arrests were made.

The bombs caused little damage. One was tossed at a laundromat near 5 p.m. and the other smacked into the side of a Hancock gas station at about 6 p.m.

The laundromat fire went out quickly. At the Hancock station new owner Henry O. Morrison, who is white, said that a Negro youth asked for a bottle of fuel to "prime the engine of my car."

A few minutes later, a cocktail was tossed over a hedge at the

(Continued on Page 4)

Symbol of Easter

The Christian symbol of death-- and resurrection --is held aloft by Lupe Mancias, 2113 Anderson Lane. The crucifix was made by Mancias for Our Lady of Guadalupe Church--from a design furnished to him--just one of many such "homemade" accoutrements for the new edifice. It is also a reminder that Easter Sunday is coming. A list of area and east-side church services can be found on Page 30 of the SUN. Photo by Phil Nelson

In silence, a prayer

A silent prayer for the The Rev. Dr. Martin Luther King was offered by this Mathson school student Friday at Our Lady of Guadalupe church. It was an observance planned and conducted by the seventh-eighth grade students themselves.

Photography by Phil Nelson

Mayfair 'model cities' bid

Federal aid chances dim

By Floyd Carlson
SUN staff writer

The city of San Jose may not be able to get federal funding for a model cities program in the Mayfair district next fiscal year. An attempt to win a place in the program in 1967-68 fell short earlier this year, and the city is trying again.

However, the Sun has learned from Congressman Don Edwards that funding is "very doubtful." East Palo Alto--just over the county line in San Mateo county--has a better chance, he indicated.

The program, presented to the city council last week by the San Francisco firm of Williams, Mocine and Cook, was a massive one which calls for a $200,000 year-long study of what is needed in Mayfair.

The consultant's program, which cost the city $6,000, calls for a large-scale attack on Mayfair problems by a hired staff of more than 20 persons. In addition, the plan calls for "100 to 200" delegate advisors from "all viable community organizations."

The delegates would hire an executive director and a nine-member executive committee who would hire a staff of six persons to work on six problem areas; namely communications and representation, jobs and job training, youth and education, law and police, environment and housing, and health and welfare.

The city's share of $60,000 in the study program would include the assignment of a project director and six staff persons to work with the six community-appointed personnel.

After the year of study a five year program would be budgeted with the federal Housing and Urban Development department (HUD).

A feature of the consultant' plan was the recommendation that a weekly newspaper be established which the firm said was "a most important proposal of the program." This paper would be bilingual and its publisher and staff would be independent of the model neighborhood unit and the delegates and thus free to support or criticize any part of the program. It would appear regularly to the 7,000 Mayfair residents and would be respon-

(Continued on Page 3)

Mathson teachers 'proud'

Students plan, hold services for King

By Rick Vogt
SUN Staff Writer

When Lee Mathson junior high on Kammerer avenue on the Eastside let out at 3 p.m., Friday afternoon about 200 students, instead of heading for home, marched across the street and stood in a line.

The youngsters were preparing for a block-long march to the new Our Lady of Guadalupe Church for a memorial service for the late Dr. Martin Luther King, who was assassinated Thursday evening in Memphis.

At first, the students talked and whispered and giggled--but then they became quiet.

Most of them were Negroes or Mexican-Americans and most of them held signs made during school high above their heads.

"Thoughts of Dr. King," read one. "Negroes have a right, too," another said.

Mathson principal Keith Cakebread said that students had been planning the march to the church since 11 a.m.

"There's been a lot of unrest at school today. Many kids don't know why they're upset--but they have an idea," Cakebread said.

Then the students began their march across a barren, windswept field to the church. The group was led by Father Carlos Gonsalves, of Our Lady of Guadalupe. A number of teachers joined in the march.

(Continued on Page 3)

Diocesan Paper, Dayton Ohio April 1968

Community Slated as Topic Of Spanish Speaking Meeting

"Search for Community," a conference to be sponsored by the Bishops' Committee for Spanish Speaking at Gary, Ind., April 4, 5, and 6, will have as its main speakers several Spanish speaking Americans closely related to the problems of the Spanish speaking in this country.

Father Anthony Soto, O.F.M., pastor of Our Lady of Guadalupe parish, San Jose, Calif., will speak to the conference on "Religious Education in the Spanish Speaking Community."

A talk on "The Church and Responsible Leadership in the Community" will be given by Father Miguel Barragan, field representative for the BCSS in San Antonio, Texas.

Other speakers will be Father John McCarthy, assistant director of the Social Action department of the National Catholic Welfare Conference; Armando M. Rodriguez, chief of Mexican-American affairs in the U.S. Office of Education; Herman Gallegos, a representative of the Ford foundation; and Cesar Chavez, leader of farm workers in California.

Rev. Anthony Soto.

Mathson 7th, 8th graders

Students hold own rites

(Continued from Page 1)

When the students arrived at the church, they filed into the hexagonal auditorium, sat down, and bowed their heads.

Inside, students, priests and teachers were giving short eulogies for the slain civil rights leader.

"Martin Luther King was our leader. That's why we came here today--because he was assassinated," one student said.

"We came here to pray for the late Martin Luther King, "another student said. "Everyone bow your head and say a prayer."

Father Carlos then talked to the students.

"I'm sure you all know the story of the Nazi concentration camps. One man wrote a book about them. His name was Victor Franco. He said what happened when a man gave up. At the camps a person who gave up would grab hold of an electric fence that ran around the camp--but I think our brother Martin Luther King has given us a different idea," the priest said.

"There's a great temptation for us to grab the wire, bur remember Martin Luther King even saw the man who used the wire--and electric prods and dogs--as a brother.

"To resort to violence is to grab the wire. At the time of his death, Dr. King was organizing for a poor people's march on Washington, D.C. He wasn't organizing soldiers or riots," Father Carlos said.

"He lived in dignity and he died seeking dignity. You and I should remember this spirit," Father Carlos concluded.

Principal Cakebread told the students, "This day goes down in my memory as the day I've been the most proud. Your thinking is so far above that of most adults, that it is really gratifying."

"As you grow, think towards peace--think towards nonviolence. Martin Luther King said it and he lived it," Cakebread said.

One teacher, Louis Henry Jr., told the students, "I really don't know how to show my appreciation. I don't know how to show how grateful I am--but we're really going places now."

Then the students quietly recited the Lord's Prayer.

One student said, "This morning we wanted to fight--but we finally decided on this."

"I didn't know whether I should impose myself here, but I must say I've never been prouder of anyone in my life than today. Please remember Dr. King and his work," one woman teacher told the students.

Edwards: Prospect dim for Mayfair request

(Continued from Page 1)

sible only to reporting the truth an editor-publisher sees it.

When the consultants were advised that until recently two weeklies served the area, and one still does, they quickly dropped the idea, saying it was "only frosting on the cake" and if private funding for it could not be found its loss would not be a major factor.

Twenty cities have filed application for about $11 million in grants in the western region, and possibly ten of these will be favored, the consultants said.

"San Jose might be favorably considered because the city and neighborhoods are small enough so that a grant would have considerable impact," said consultant Al Zelver.

But Congressman Edwards, whose district now includes East Palo Alto as well as the eastside, is shaking his head about Mayfair chances.

Holy Thursday, April, 1968

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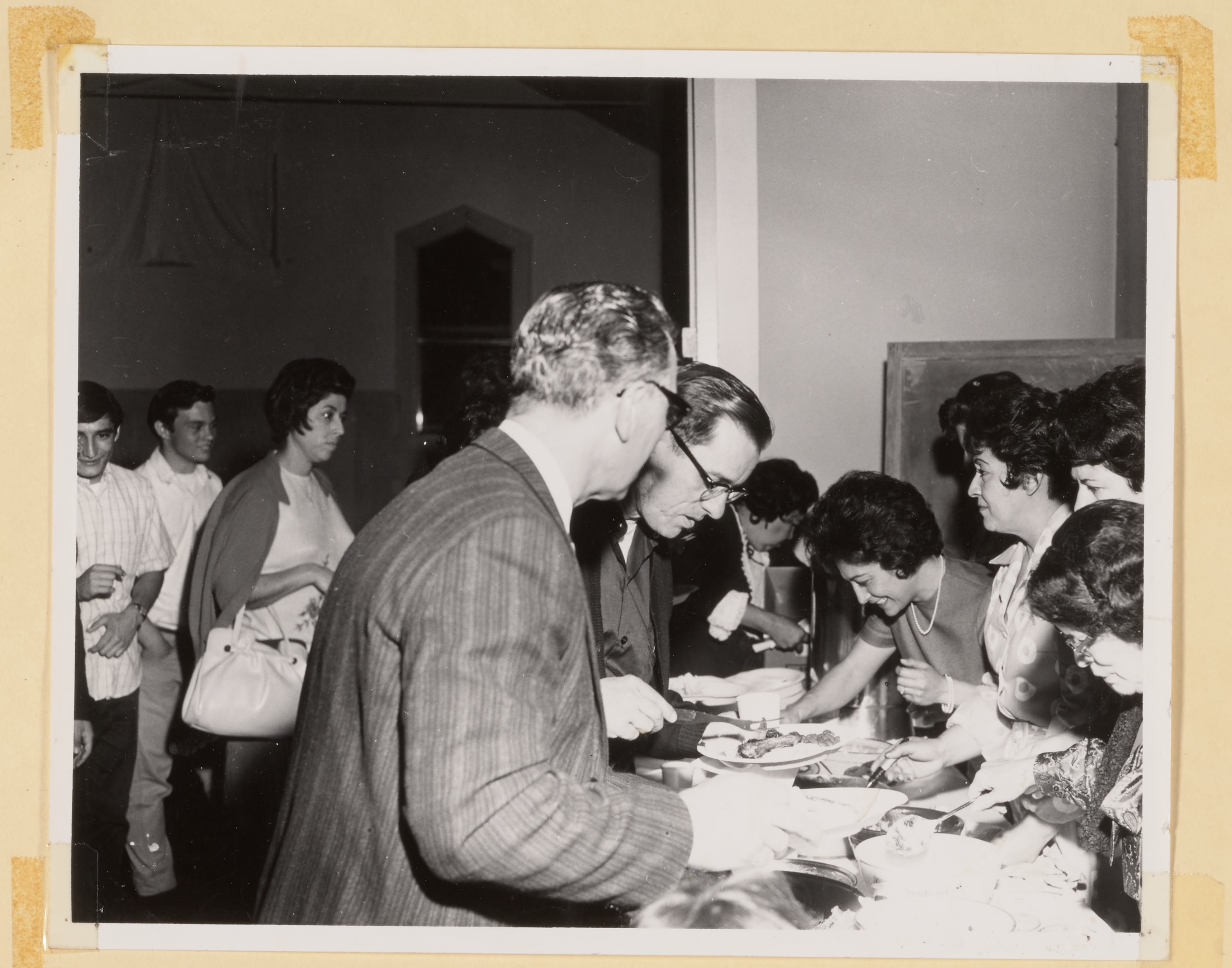
Holy Thursday

Holy Thursday



Holy Thursday

April 10, 1968
Building New Church – Cement Workers
under Chick Esparza

May 1968

Franciscan order changes jobs

Today's followers of "The Little Poor Man" have dramatically redirected men and resources to greater service of the poor of the West.

The Franciscans, currently staffing parishes, schools and retreat houses in seven western states, announced from an extraordinary "Chapter of Affairs" concluded at Mission Santa Barbara yesterday, they will shift a major portion of their 490 priests and brothers to poverty areas, migrant worker projects, inner-city and campus ministry and peace movements.

This decision came from a meeting of 51 Franciscans representing communities of St. Barbara province in California, Oregon, Washington, Arizona, New Mexico, Utah and Colorado.

It was also decided to make "inside" changes, such as engaging in secular work, moving education of young friars to universities and more democratic practices in communities.

INNER-CITY WORK

They will vacate St. Mary's high school, Stockton, in June and at least one more later. They have given up two parishes in California and Washington, with two more in negotiation for exchange for inner-city work.

At the request of Bishop Timothy Manning of Fresno, Franciscan Fathers Mark Day and Fidelis Kuban already serve in the strike-bound community of Delano, and will broaden their work among migrant workers of California's San Joaquin Valley.

In liaison with other churches, the Franciscans are ready to put a team of brothers, all skilled construction craftsmen, into a self-help home-building program for the poor in the same area.

The Franciscan friars operate "dining rooms for the poor" in San Francisco and Stockton, jail chaplaincies in Los Angeles, and clinic, rehabilitation and referral agencies.

GHETTO AREAS

Three Franciscans are engaged in a student ministry at University of California, Riverside Campus and New Mexico State college. Their number will be augmented, and others are searching out plans to establish residence and community relationships in small teams of friars in ghetto areas.

The Santa Barbara meeting also gave priority to "working for a living," Franciscans taking employment in secular pursuits when necessary and seeking alms only as needed or for the sake of helping others.

Other internal changes affecting the order include experimentation with more democratic organization of local communities, a single status within the community of both priests and brothers and a revised six-year period of formation.

Father Alan McCoy, minister provincial of St. Barbara province, commented: "We hope to be more available to serve the more pressing needs of the bishops in line with our particular Franciscan calling. At the same time we do not wish to tie ourselves to institutions or places which would prevent us from taking care of the critically urgent needs of the Church today.

"At the present time we are negotiating with a number of dioceses to take on projects which might be staffed by a small, mobile, religious community of men, with the understanding that as soon as the work is finished we will be free to move on to other areas of work."

In the archdiocese of San Francisco, the Franciscans conduct St. Boniface parish, St. Anthony's parish, Immaculate Conception parish, and St. Paul of the Shipwreck parish, all in San Francisco.

In San Jose they staff Our Lady of Guadalupe parish and social center.

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The completed church of Our Lady of Guadalupe
has been entered in the:

TO: Architecture Competition
The Liturgical Conference
2900 Newton Street N. E.
Washington D. C. 20018

FROM: Our Lady of Guadalupe Church
2020 East San Antonio Street
San Jose, California 95116

CATEGORY: Completed new church (category number three)

DATE: May 1, 1968

Awards will be given at the National Liturgical Conference Aug 19-22, 1968

Photography by Phil N'son

east san jose
SUN
VOL. XI NO. 13 WEDNESDAY, MARCH 27, 1968
696 KINGS ROW, SAN JOSE, CALIFORNIA 9511?

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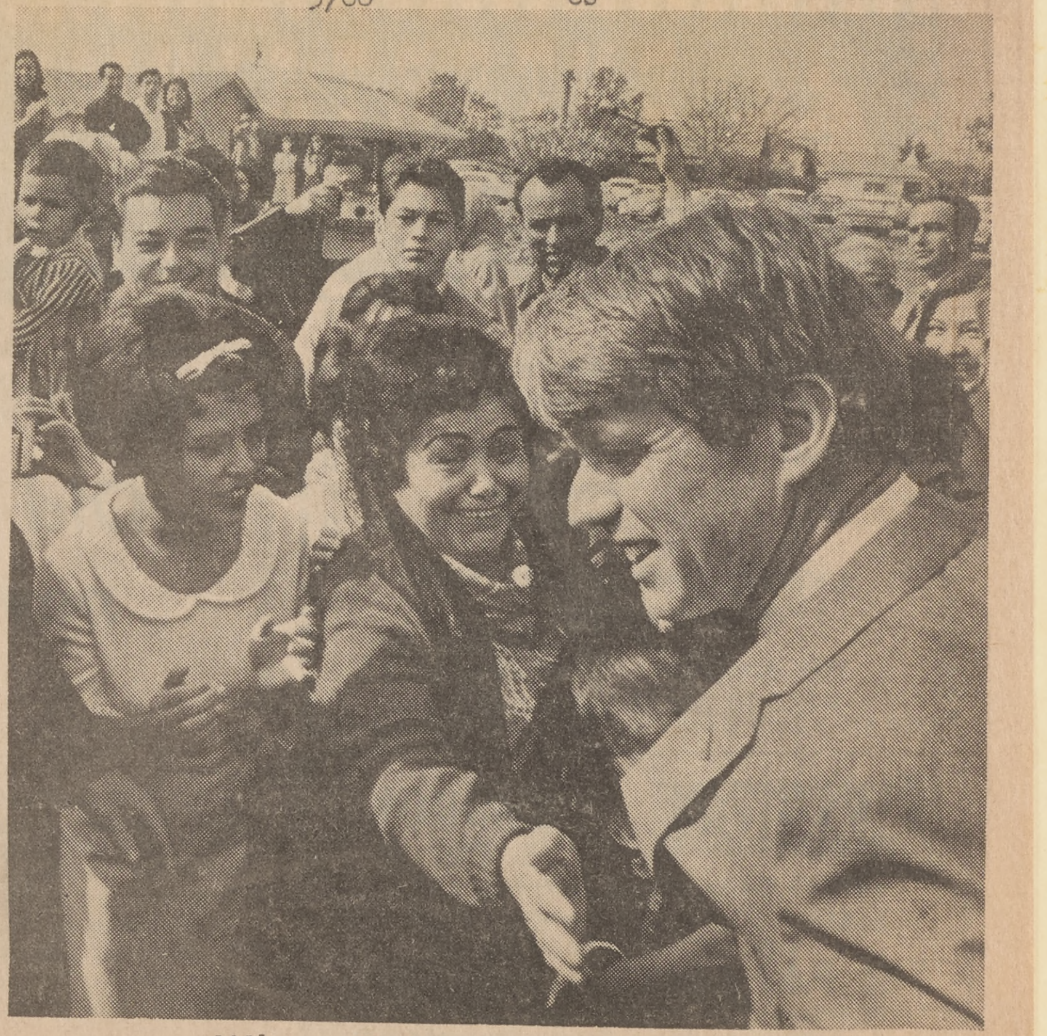

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east san jose
SUN
Vol. XI No. 24 Wednesday, June 12, 1968
696 Kings Row, San Jose, Calif. 95112

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By Dave Goodwin
SUN Managing Editor

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SAN JOSE NEWS
Vol. 170, No. 118, 85th Year San Jose, Calif., Thurs., June 6, 1968 84 Pages ★★

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RFK's Visit To San Jose Lives As His Memorial

By HARRY FARRELL
News Political Writer

(Other stories and photos on Pages 4, 5, 6, 7, 9, 13 and 16. Full page of photos on Page 3.)

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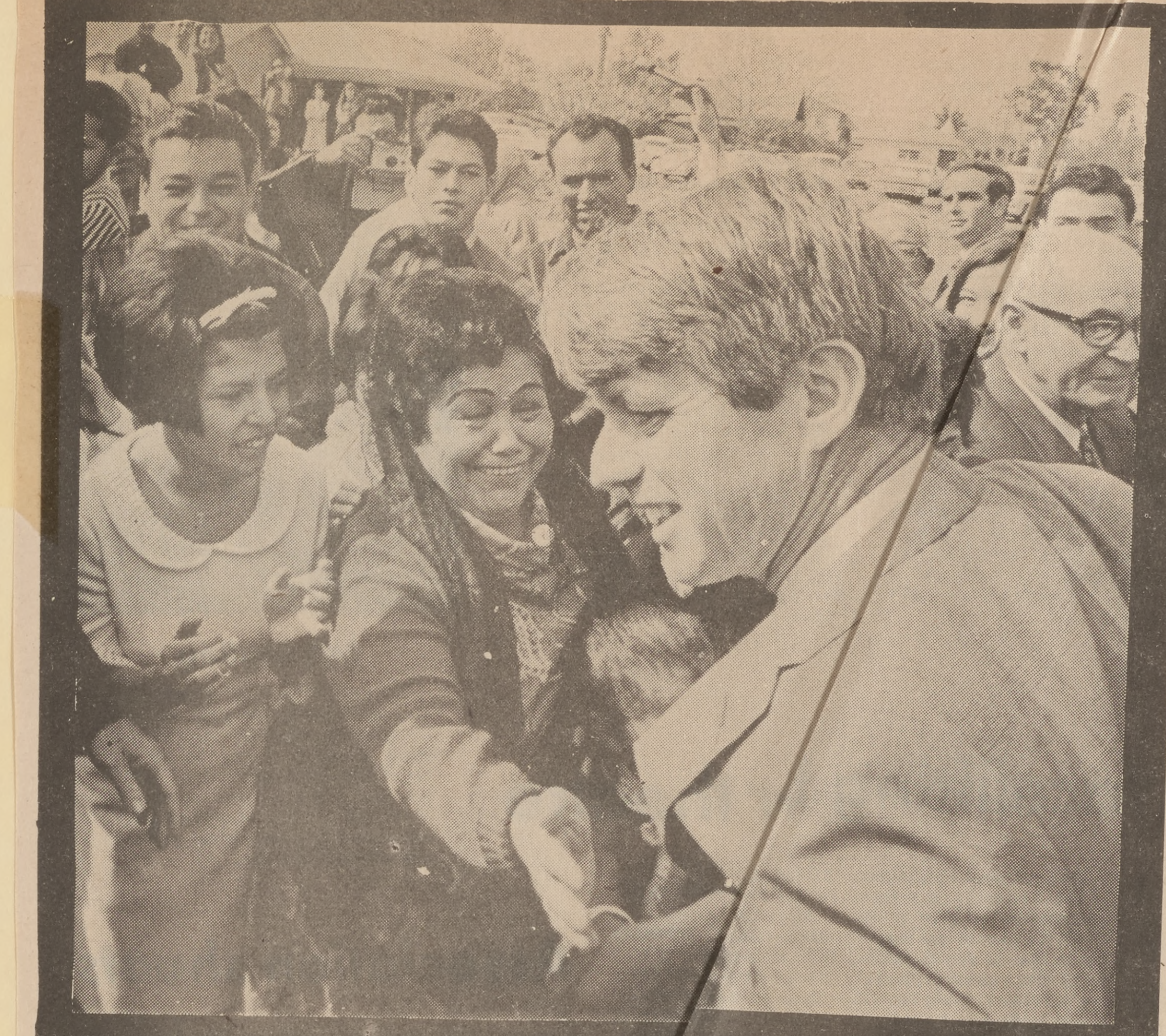

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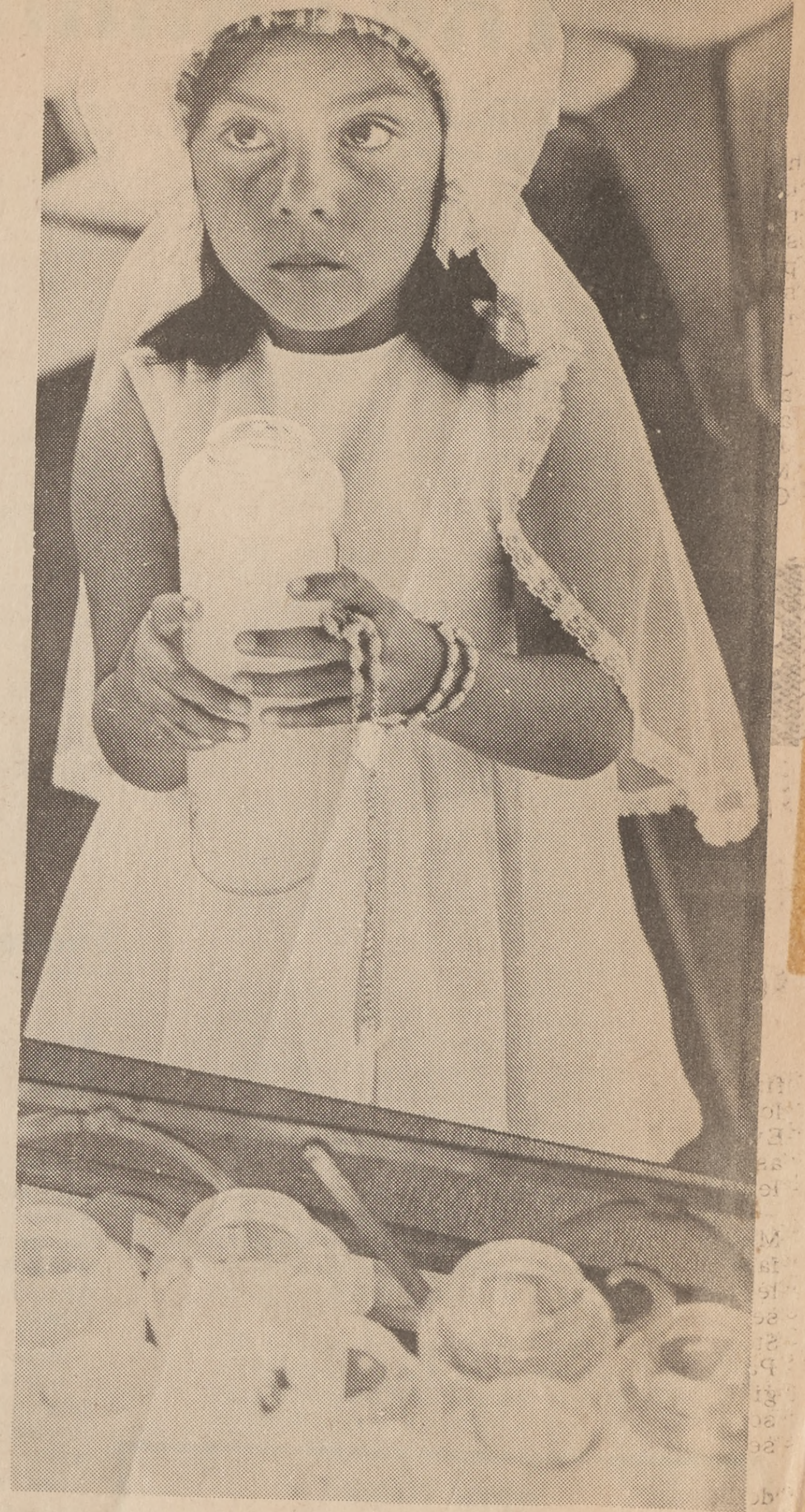

Photography
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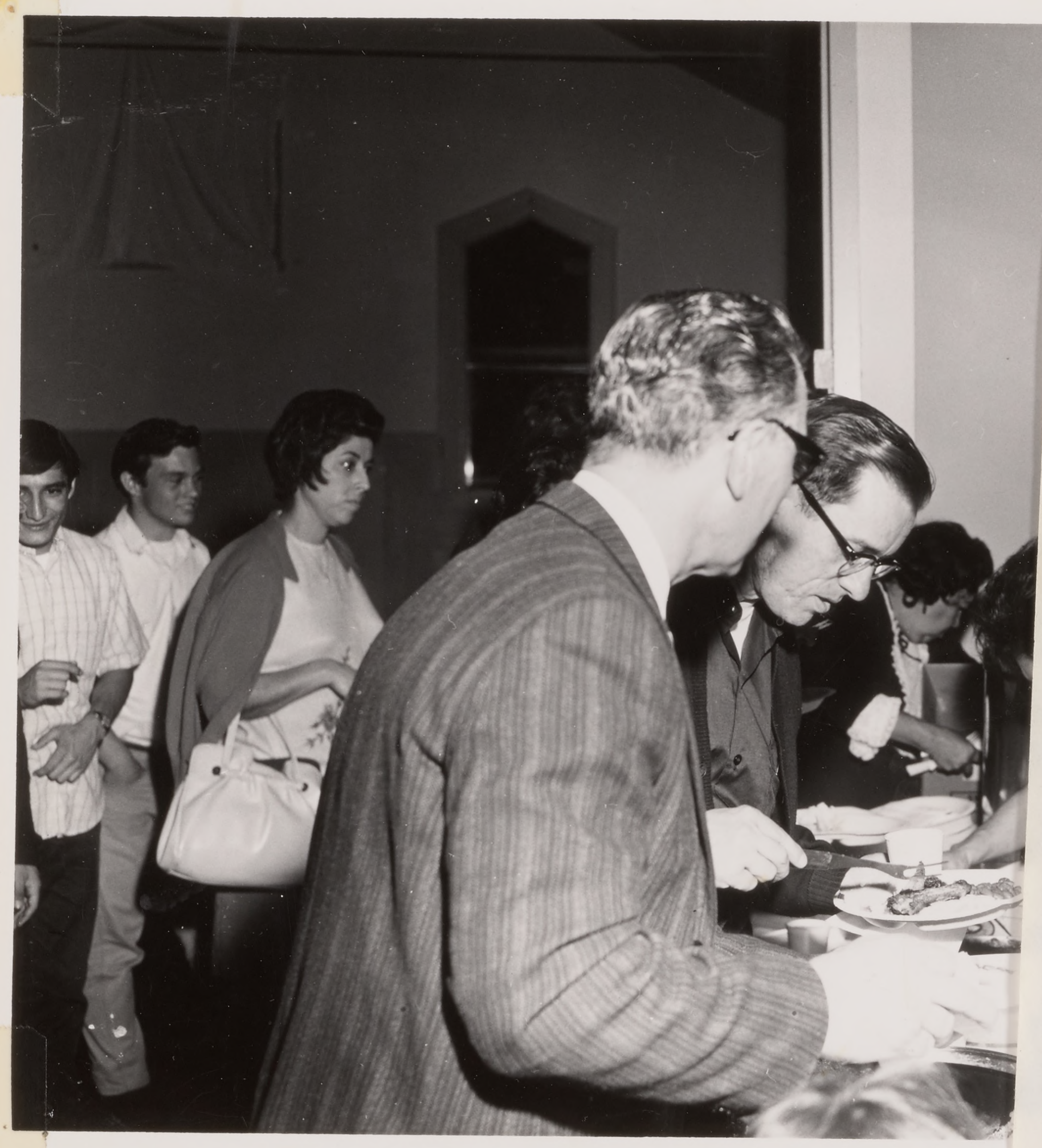
Solace in prayer was found by a mourner for Robert F. Kennedy at Our Lady of Guadalupe church. She joined millions of Americans who attended church services across the land.

They call it charisma

Crowds were attracted by the charisma of this man Kennedy. Here, he struggled manfully (and always with a smile) to work his way through an east San Jose gathering of followers.

Their last goodbye

"Goodbye, Bobby," called people from the crowd at San Jose Minicipal Airport. It was to be their last farewell to him.



Holu Thursday

May 1968

Franciscan order changes jol

Today's followers of "The Little Poor Man" have dramatically redirected men and resources to greater service of the poor of the West.

The Franciscans, currently staffing parishes, schools and retreat houses in seven western states, announced from an extraordinary "Chapter of Affairs" concluded at Mission Santa Barbara yesterday, they will shift a major portion of their 490 priests and brothers to poverty areas, migrant worker projects, inner-city and campus ministry and peace movements.

This decision came from a meeting of 51 Franciscans representing communities of St. Barbara province in California, Oregon, Washington, Arizona, New Mexico, Utah and Colorado.

It was also decided to make "inside" changes, such as engaging in secular work, moving education of young friars to universities and more democratic practices in communities.

INNER-CITY WORK

They will vacate St. Mary's high school, Stockton, in June and at least one more later. They have given up two parishes in California and Washington, with two more in negotiation for exchange for inner-city work.

At the request of Bishop Timothy Manning of Fresno, Franciscan Fathers Mark Day and Fidelis Kuban already serve in the strike-bound community of Delano, and will broaden their work among migrant workers of California's San Joaquin Valley.

In liaison with other churches, the Franciscans are ready to put a team of brothers, all skilled construction craftsmen, into a self-help home-building program for the poor in the same area.

The Franciscan friars operate "dining rooms for the poor" in San Francisco and Stockton, jail chaplaincies in Los Angeles, and clinic, rehabilitation and referral agencies.

GHETTO AREAS

Three Franciscans are engaged in a student ministry at University of California, Riverside Campus and New Mexico State college. Their number will be augmented, and others are searching out plans to establish residence and community relationships in small teams of friars in ghetto areas.

The Santa Barbara meeting also gave priority to "working for a living," Franciscans taking employment in secular pursuits when necessary and seeking alms only as needed or for the sake of helping others.

Other internal changes affecting the order include experimentation with more democratic organization of local communities, a single status within the community of both priests and brothers and a revised six-year period of formation.

Father Alan McCoy, minister provincial of St. Barbara province, commented: "We hope to be more available to serve the more pressing needs of the bishops in line with our particular Franciscan calling. At the same time we do not wish to tie ourselves to institutions or places which would prevent us from taking care of the critically urgent needs of the Church today.

"At the present time we are negotiating with a number of dioceses to take on projects which might be staffed by a small, mobile, religious community of men, with the understanding that as soon as the work is finished we will be free to move on to other areas of work."

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OUR LADY OF GUADALUPE

San Jose, California

BACKGROUND: The church building of Our Lady of Guadalupe has a unique relation to the community in which it serves. Largely built and planned by the people themselves it expresses a sense of community and warmth typical of the parish. It is situated in an area of considerable poverty and mixture of ethnic groups although the Mexican-American predominates. Its people come from the laboring class most of whom work in the cannery and construction industries. It can definitely be characterized as inner city because of its transient population and changing neighborhood. Liturgical services are given in both English and Spanish.

The decision to build a new church was made when it was announced a freeway would cut through the existing parish center. It is a poor parish, but through leadership training, Cursillo courses, liturgical and catechetical renewal, a high degree of involvement and enthusiasm in the life of the church had been generated among the lay people of the parish. A working parish council made a group decision possible. Through donated labor a large financial saving could be hoped for. Although money was limited, laborers, craftsmen, generosity and good will were in abundance, and the plans to build went forward. The total form of the building was worked out by the architect, clergy, art consultant, and the parish council. The pastor wished to have, above all, a building that expressed the reality of the community life of the parish. The new developments in the liturgy were fundamental in the plans as well, with flexibility for future development. Since the parish is not materially wealthy, a simplicity and spirit of Christian poverty was sought.

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Esparza

Anthony Soto
2020 E. San Antonio
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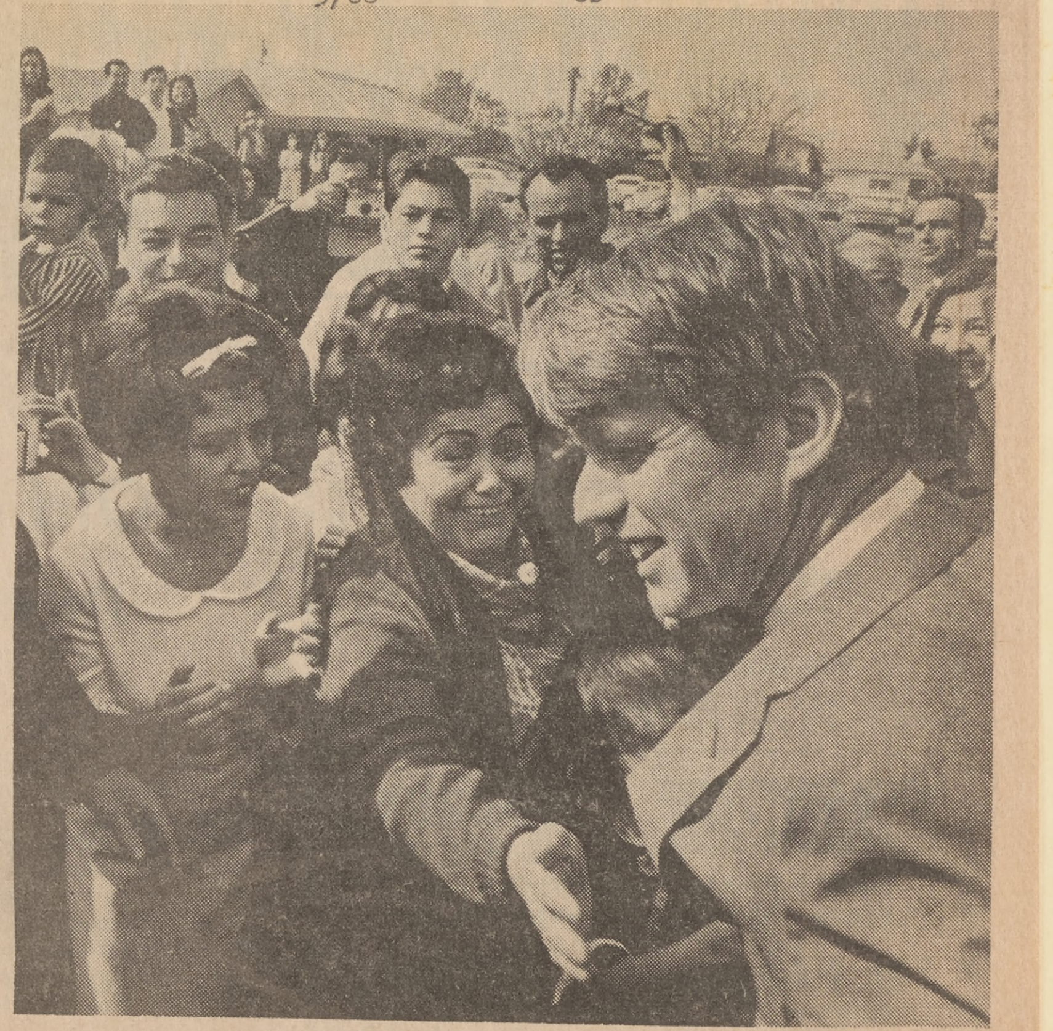

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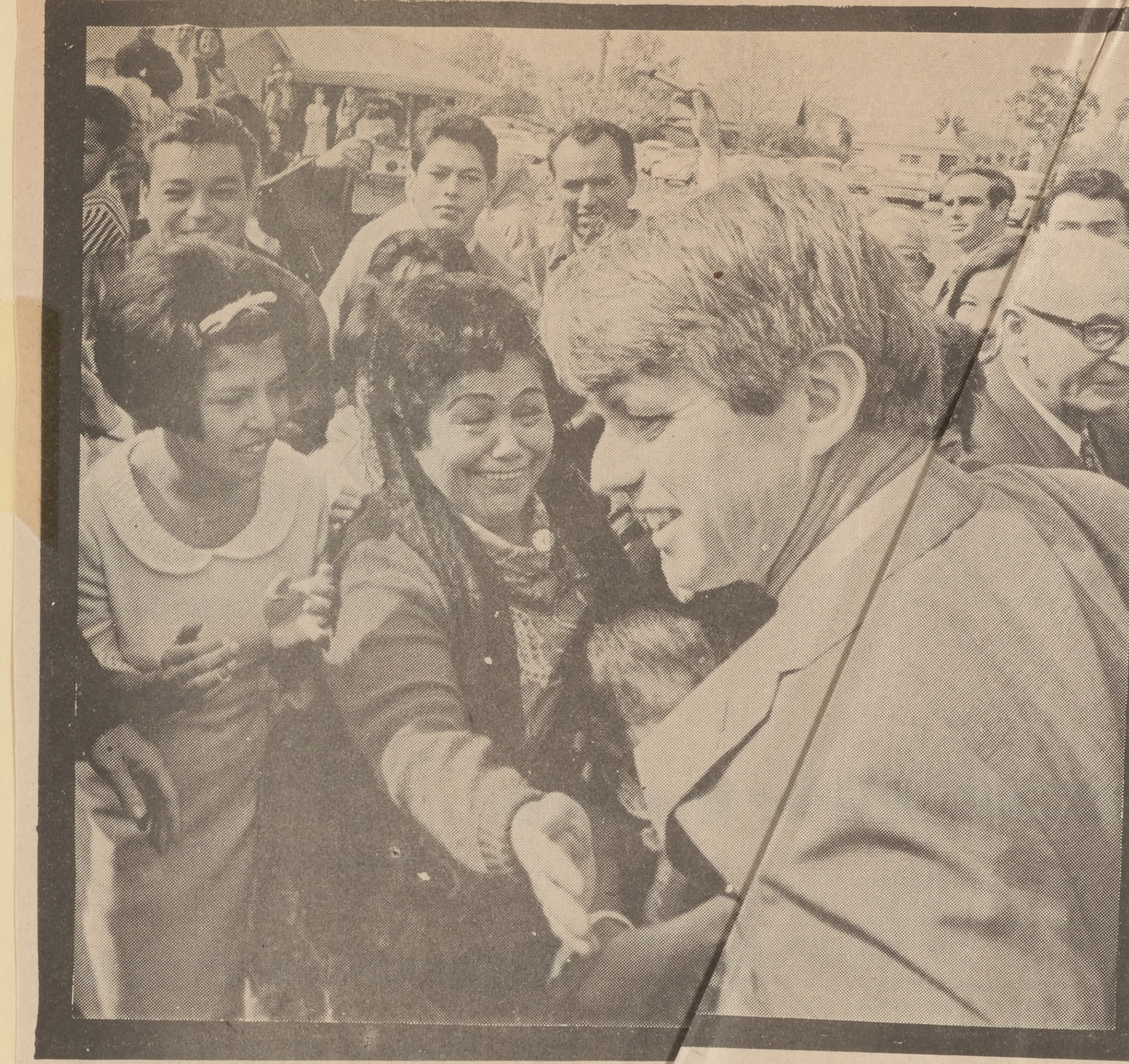

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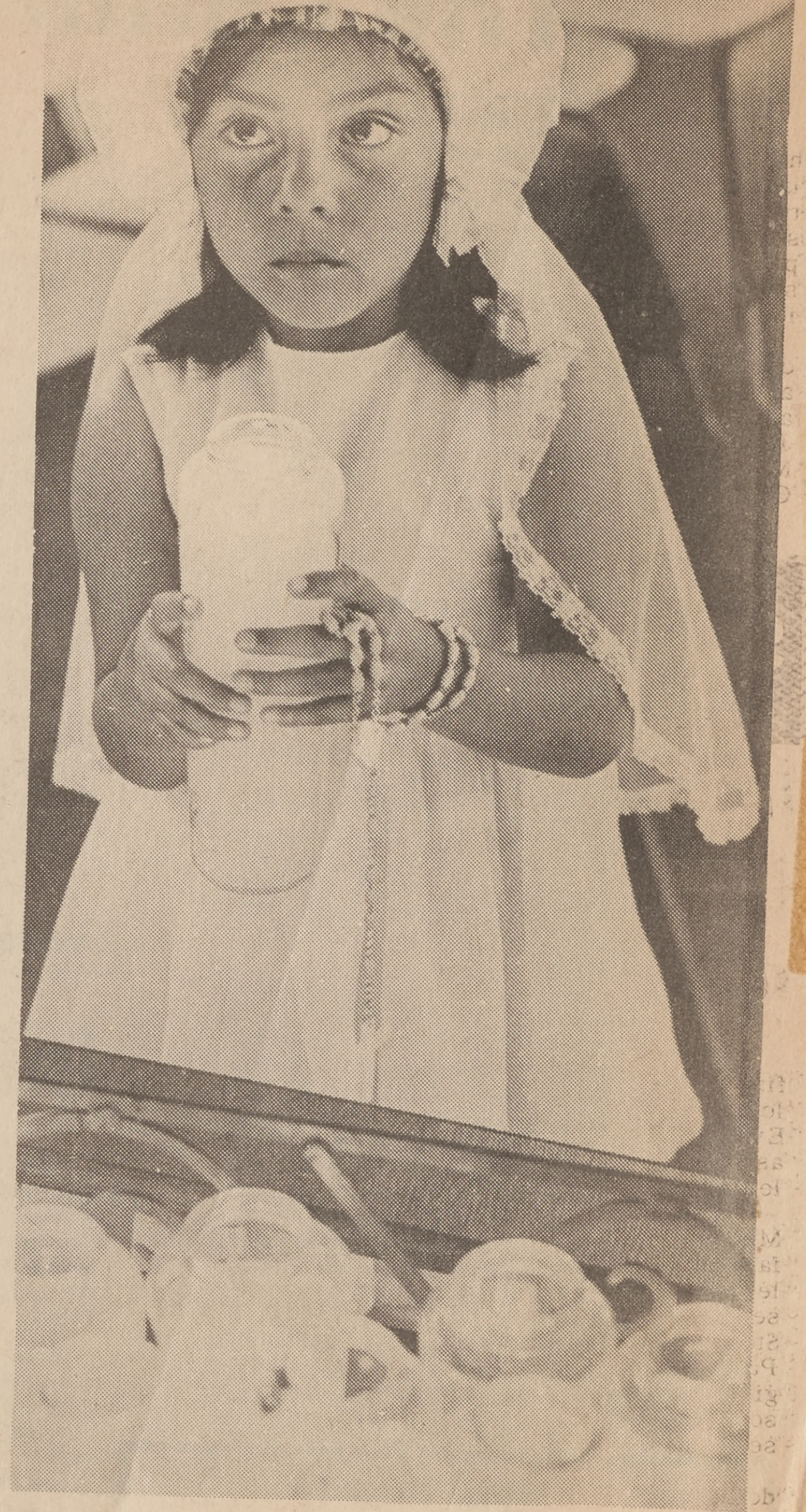

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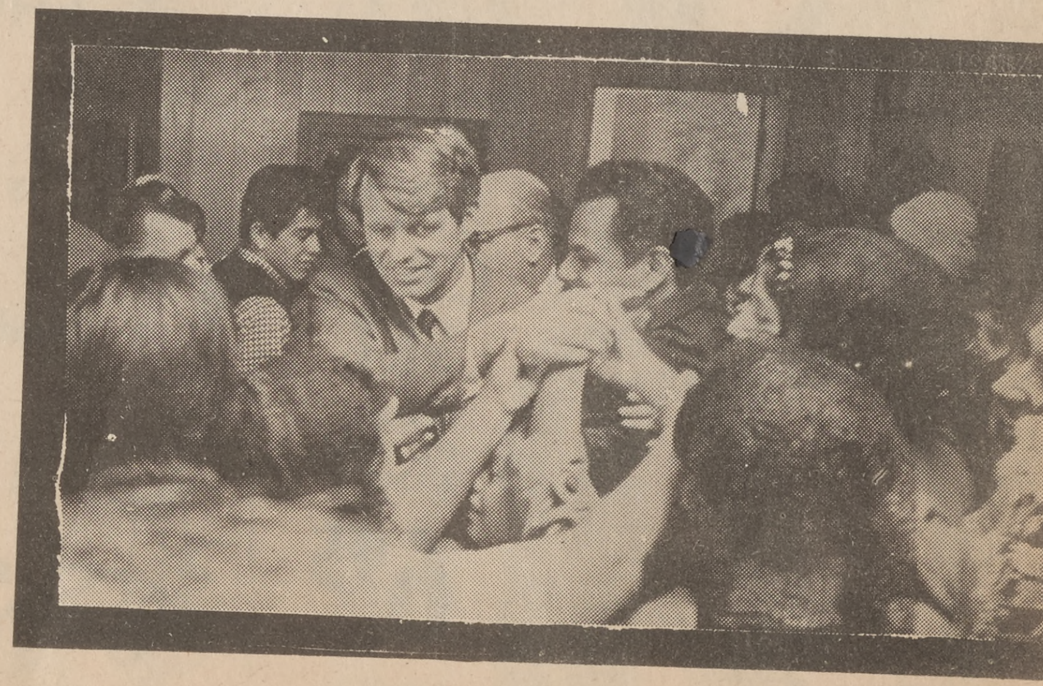

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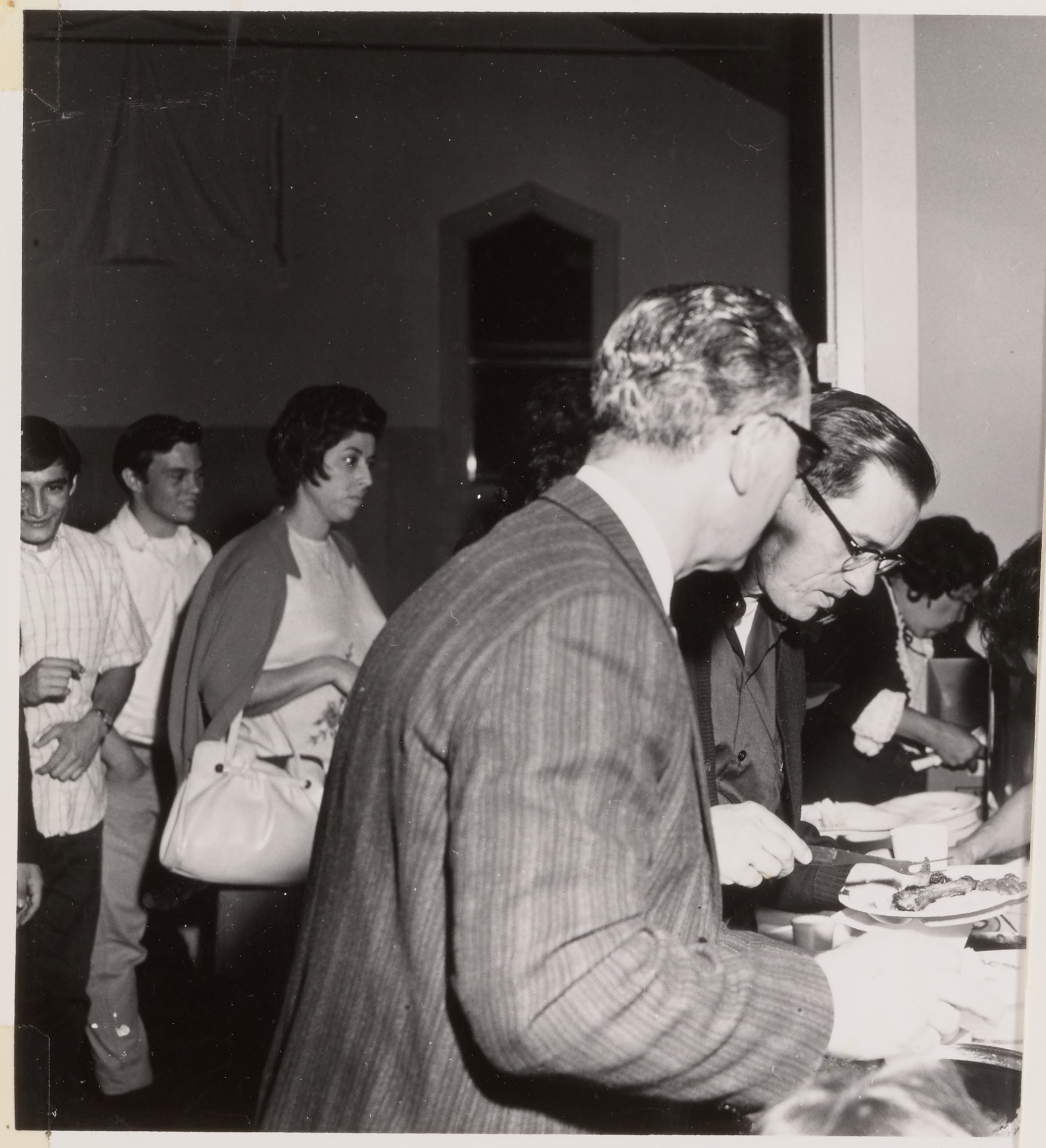
AMER
ASTROJET



Holu Thursday

May 1968

Franciscan order changes jo

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-2-

In the interim between planning and building, the design of the furnishings, began so they could be executed by the craftsmen of the parish before the foundations and four walls would absorb all their time and energy. The altar, font, candlesticks, etc. were immediately put to use in the old church as an encouragement to the skill and generosity that had brought them into material form. The steel structure used in the furniture was executed by workmen from San Jose steel on a volunteer basis. Carpenters volunteered their services for the handcrafted articles. The complex casting of the font, which no professional company wanted to undertake, was beautifully done by local cement workers.

When the actual building was about to begin, the bidding was won by a local contractor who accepted the use of donated parish labor. This resulted in the hoped-for labor dedication from the total estimate. About 250 volunteer men regularly worked on the building over a period of 8 months to bring the building to completion. The women also made their contribution through an abundance of chilibeans and tacos which they brought as lunch to the men. Among the construction items done on a volunteer basis were: the cement work, the painting, plastering, tile-setting, roofing, plumbing, formica, cabinet work, landscaping, etc. The combination of laminated beams and tilt-up concrete walls was chosen as the least expensive way to execute this type of building.

INTERIOR: The smaller windows around the outer walls, with the larger in the clerestory allow for adequate lighting. White walls allow changing color and brilliance in sanctuary hangings and other banners.

— Cement Workers
Esparza

Anthony Soto
2020 E. San Antonio
San Jose, Calif. 95116
3/68 es

Photography by Phil [illegible]

east san jose
SUN

VOL. XI NO. 13 WEDNESDAY, MARCH 27, 1968
696 KINGS ROW, SAN JOSE, CALIFORNIA 95112

Bobby barnstorms

Throngs hear Kennedy speak

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But equally vital, he declared, is the way Californians react to his campaign during the next 2 1/2 months. California will be watched by every other state in the nation, he said.

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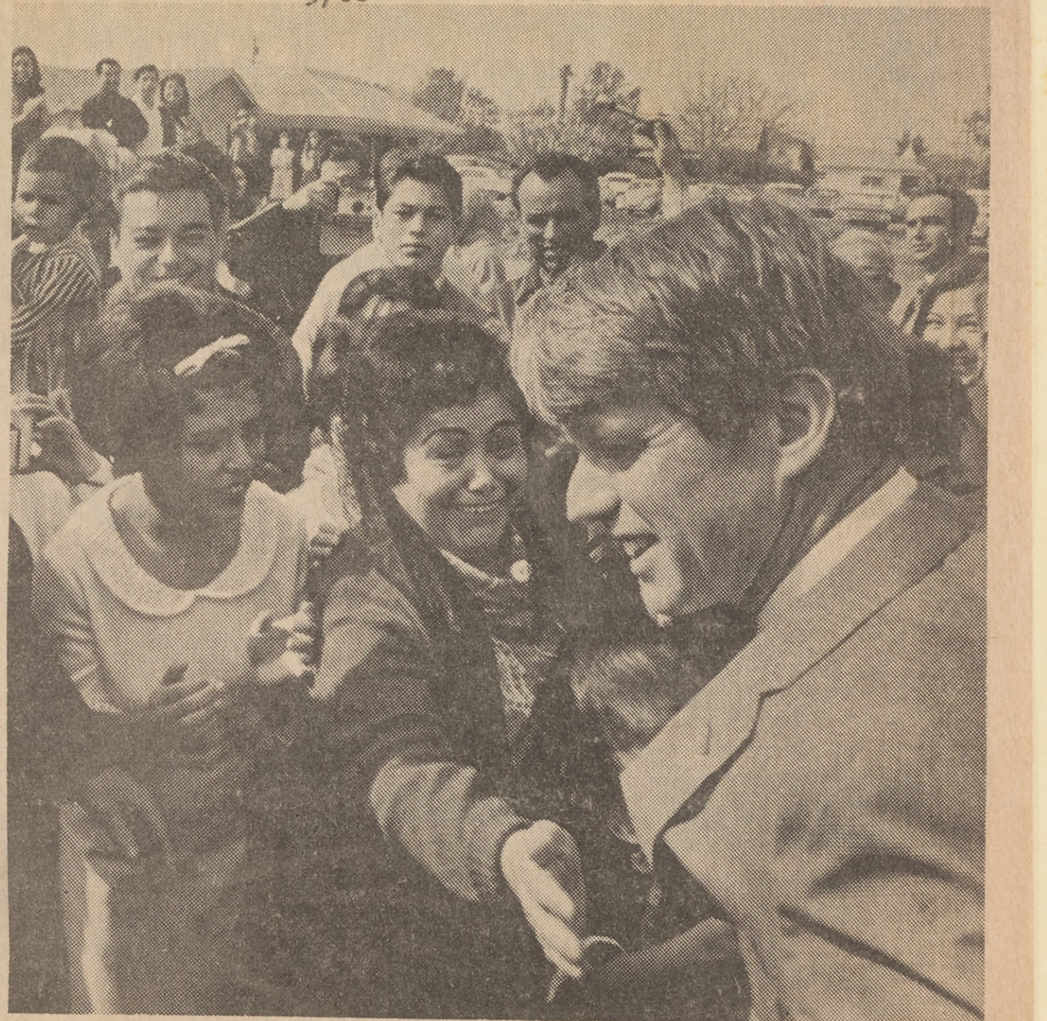
(Continued on page 3)



When Bobby came to town

East San Joseans crowded about Senator Robert F. Kennedy after he attended Sunday services at Our Lady of Guadalupe Catholic church. Sen. Kennedy worked his way toward his car, shaking hands all the way. For more Kennedy pictures, see page 20.

east san jose
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Vol. XI No. 24 Wednesday, June 12, 1968
696 Kings Row, San Jose, Calif. 95112

'We must keep faith with him'

By Dave Goodwin
SUN Managing Editor

"If we keep faith with what he said and what he stood for, he'll still be living in our hearts."

"He" was Senator Robert F. Kennedy, assassinated a week ago Tuesday in Los Angeles.

And the speaker was Mrs. Max Moreno, an eastside resident and an enthusiastic supporter of his candidacy for the Democratic party presidential nomination.

Mrs. Moreno is not an official. She is not a party wheelhorse. She is one of "the people." And she can speak for that segment of the people who were convinced that Sen. Kennedy was the man who should take the presidential mantle.

"You know, he didn't look for simple solutions to things," mused The Rev. Anthony Soto, O.F.M., pastor of Our Lady of Guadalupe church where Sen. Kennedy attended services one day this spring.

"He wanted to see the whole picture. And above all, it was not things or ideas with which he started, but with people. From that principle evolved his whole philosophy," Fr. Soto said.

What Father Soto recalls most about his brief meeting with the senator was the zest of the man, his delight at mixing with the great crowd of eastsiders who greeted him here.

"It was a tremendous experience to be here," he told Father Soto. And he commented on the "spirit of participation in this community."

Ernest Abeytia wears several hats in that community. He is an eastside resident (in Milpitas) and businessman (in east San Jose). And he is a member of the Kennedy delegation to the national convention.

"Is there a conspiracy against the good of man?" Abeytia asked. He couldn't answer his own painful question.

He was in the supervisor's chambers savoring the delegation's victory when the news of the shooting came.

"It was just as if a roller-coaster had broken down in the middle of the ride," he said. "We were so shocked."

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"I have still to understand that I won the nomination. I'm numb," he said. Poche watched the tragedy unfold on TV. "at 4 p.m. Grayson Taketa (successful Democratic nominee in the 10th Congressional district) came in with unofficial final returns for the 25th district. It meant nothing to me. It was like getting the score of a baseball game in Alaska."

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In San Jose, many varied services and memorial rites were held as, in New York and Washington, the final tributes were paid to Senator Kennedy.

And perhaps the most fitting tribute came from Mrs. Moreno, wh[illegible] simply: "We're not going to let him down."

SAN JOSE NEWS
Vol. 170, No. 118, 85th Year San Jose, Calif., Thurs., June 6, 1968 84 Pages ★★

Sen. Robert F. Kennedy--1925-1968

RFK's Visit To San Jose Lives As His Memorial

By HARRY FARRELL
News Political Writer

(Other stories and photos on Pages 4, 5, 6, 7, 9, 13 and 16. Full page of photos on Page 3.)

The California campaign that became the final chapter in the political story of Robert F. Kennedy almost had its start in San Jose.

But the illness of a child — his 3-year-old son Matthew Maxwell Taylor Kennedy — intervened.

So as it turned out, San Jose was not the first but the fourth city Kennedy visited in the whirlwind tour that opened his California drive the weekend of March 23-24.

His rally here, which packed St. James Park with 10,000 wildly cheering people on Saturday night, was the joyous, free-rolling type of scene that Robert Kennedy, the politician, loved.

The next morning, the mood changed as he went to Mass, along with his sisters Patricia Lawford and Jean Smith, at Our Lady of Guadalupe Church in East San Jose with a congregation that was heavily Mexican-American.

The Mass, unique in Kennedy's experience, included hymns accompanied by five guitars. Afterwards the senator told Father Anthony Soto, pastor of the church, that it was a moving experience.

Ironically, Father Soto's sermon that morning dealt with the climate of distrust and suspicion that was to snuff out Kennedy's life two and a half months later.

The San Jose priest said at that time:

"If there is one word that might describe the world today, it is 'restless.' People are restless because they don't find the answers they seek. We find people turning against each other, divided against each other, suspicious of each other's motives . . . .

"People are looking for love, for community, for oneness . . . When we go back into the street, we are going to need every ounce of strength and spiritual information we can get today . . . We must work together as we are one people here this morning—one family, God's family."

In the hectic first week after Kennedy entered the presidential race last mid-March, the plans changed almost hourly for his first campaign swing through California the following weekend.

The first arrangements, announced on Thursday, were that the senator's plane would fly

(Concluded on Page 2, Column 1)

Visit 'A Memorial'

(Continued from Page 1)

direct from the East into San Jose at 11 o'clock on Saturday morning. He would go on to other cities after a kickoff California rally here.

Then the small Kennedy child developed pneumonia and was placed in an oxygen tent in a Washington, D.C. hospital. It appeared for a time that the concerned father might call off his trip to the West Coast altogether. The San Jose appearance was cancelled, for a time.

But young Matthew Kennedy's illness did not become serious, and the California tour was restored on a revised prop-stop Saturday schedule that took the senator through San Francisco, Stockton, Sacramento, and finally, late in the afternoon into San Jose.

At San Jose Municipal Airport there was a mariachi band and between 1,000 and 2,000 Kennedy enthusiasts. Kennedy varied his usual airport-rally formula for one of the most effective vignettes of his trip.

Instead of making any airport speech at all, Kennedy proceeded directly to the 300-foot chain-link fence that held back the crowd and moved all the way along it, shaking hands with everybody.

He must have shaken 500 or 1000 hands within five or 10 minutes, and countless others reached out to touch him. Young girls ran their hands through his hair.

As happened at other Kennedy rallies, people seemed to crave even fleeting physical contact with their hero.

From the airport, the Kennedy motorcade went to the Hyatt House, where Kennedy rested briefly, and 80 or 90 newsmen — about half of them from Washington — scrambled for telephones to dictate their stories.

Then it was time for Kennedy to go to St. James Park, where he was postled in a sea of friendly people that filled most of the block bounded by 1st, St. James, 2nd, and St. John streets.

There and at other rallies that warm spring day, Kennedy first showed the style that would mark his campaign — a style reminiscent of another Kennedy, his brother John, with whom he was destined to share political martyrdom.

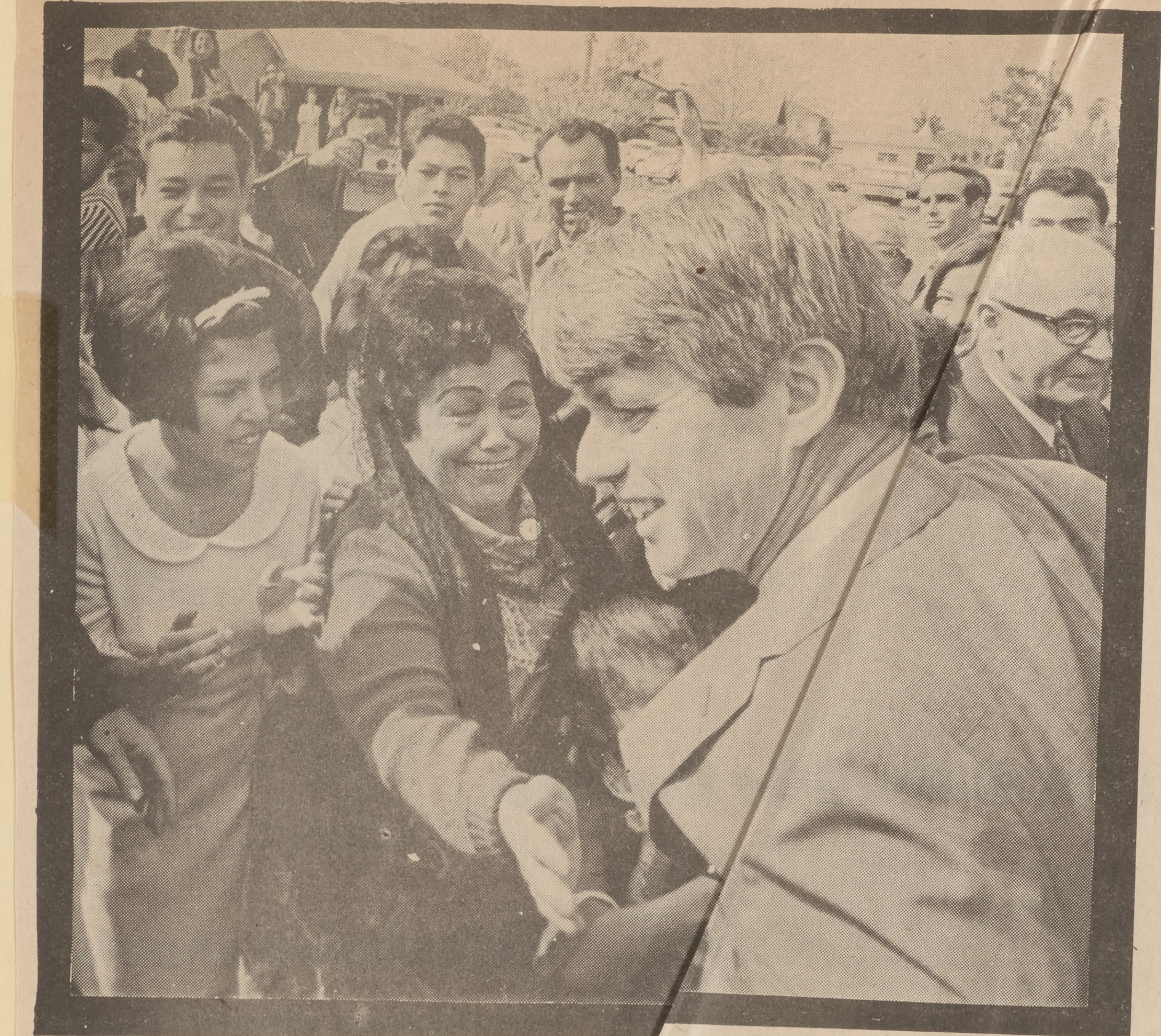
Robert sounded like John F. Kennedy when he said over and over again, "I think we can do better . . . And I need your help."

And he punctuated his words with the same jabbing fist JFK had used.

A potpourri of the things Kennedy said, on that first campaign visit to California this year, would make a fitting epitaph for him, typifying the spirit of his last crusade:

"We must resist the erosion of our national sense of decency. . . . Poverty is indecent . . . . Illiteracy is indecent . . . The maiming and death of young men in the swamps of Vietnam and the swamps of Asia is indecent . . . It is indecent for a man to labor with his hands and back in the valleys of California, with no hope [illegible] sending his sons to college . . . [illegible] is indecent for a man livin[illegible] New York, Detroit, Clev[illegible] or Watts to surrender the [illegible] life he has to despair and h[illegible]sness, and I think we can [illegible]r."

And the people mourn again

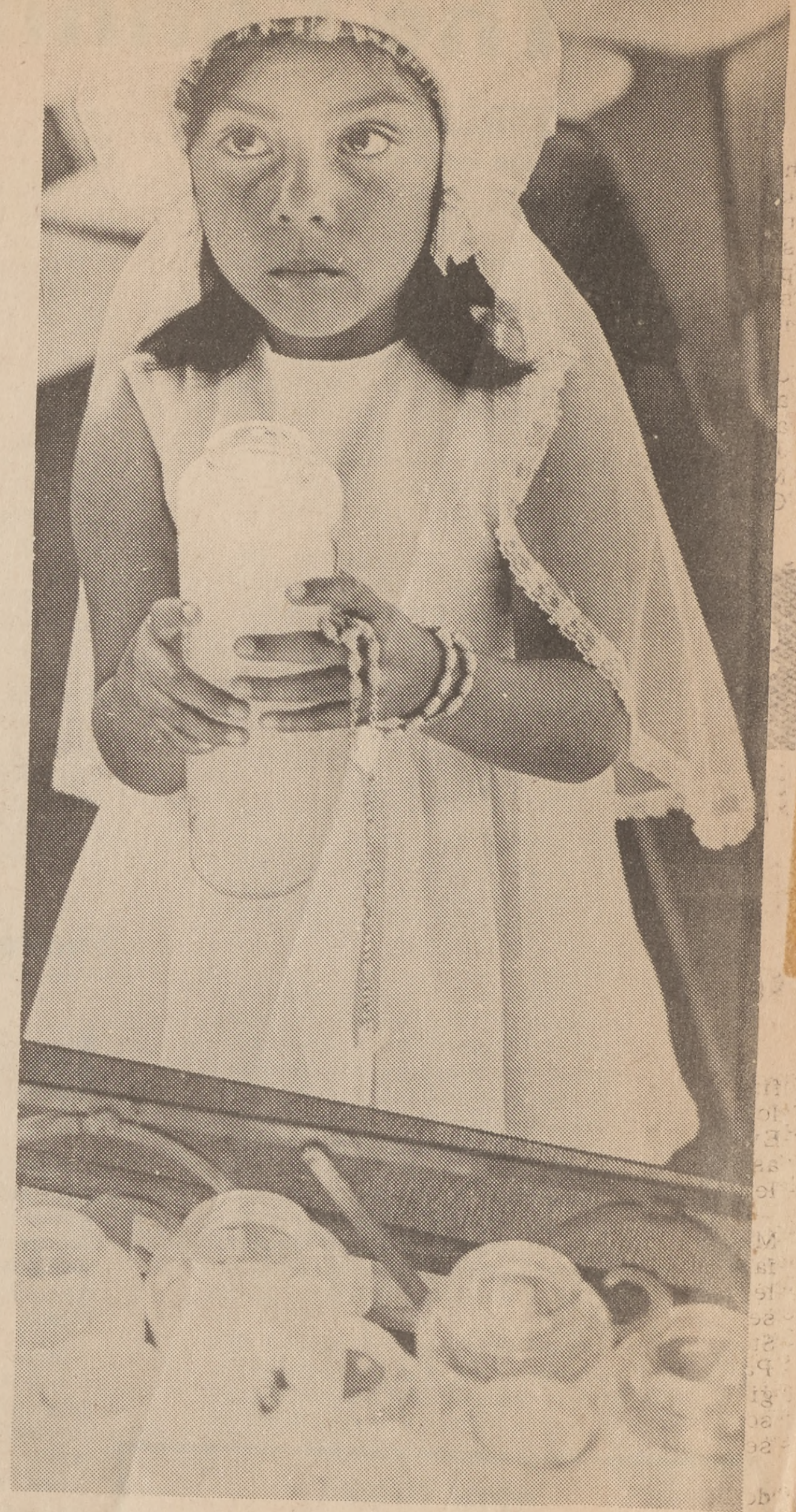


The happy time

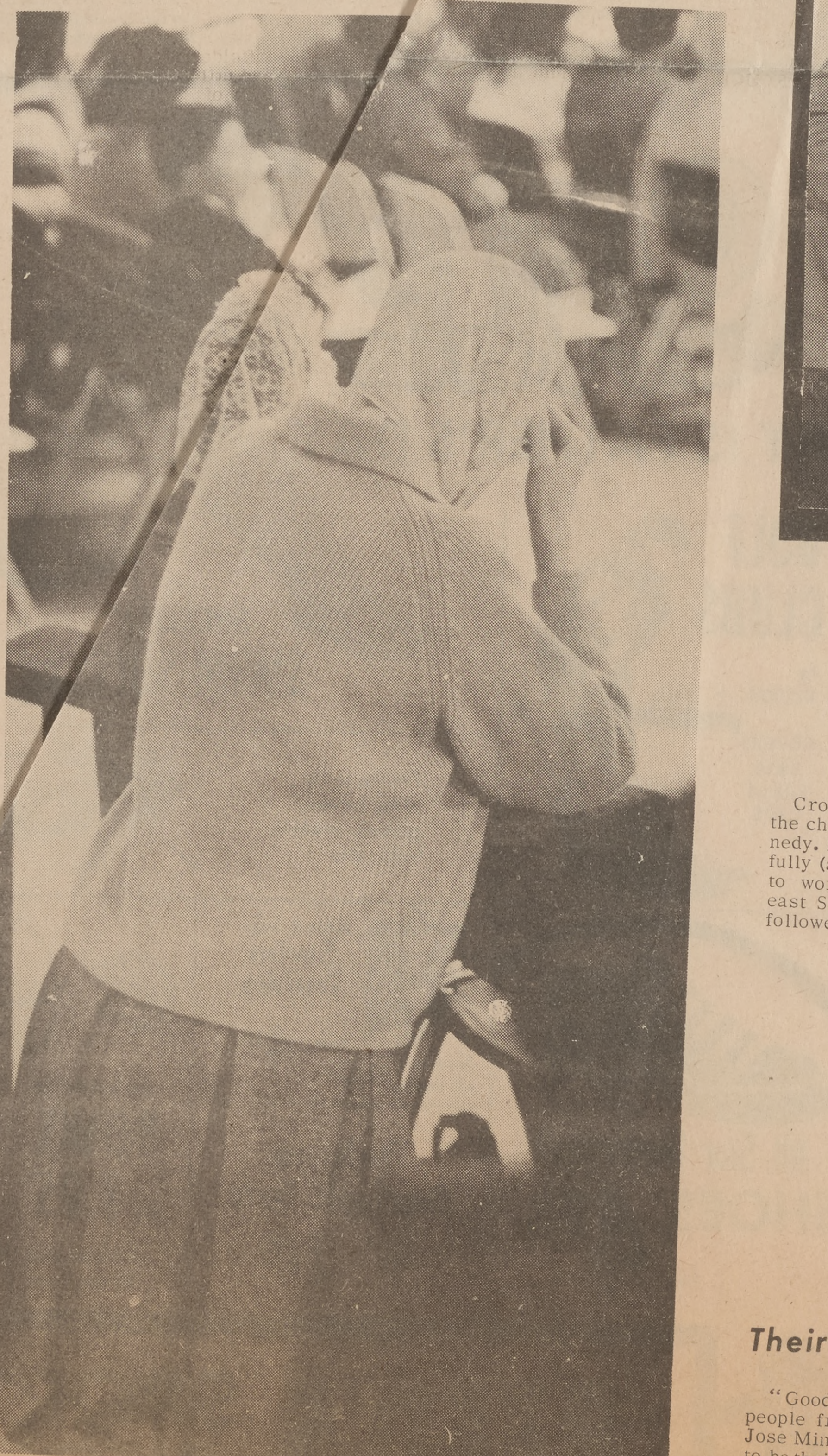
For this San Jose woman, h ess was a Kennedy handshake. The scene: he Our Lady of Guadalupe church where the York senator attended a service this spring. orial services for him were held there durin h of last week.

She lit a candle

Linda Balandra, 6 1 2, told her mother, Mrs. Ella Balandra, 14120 Woodhaven dr., that "I want to light some candles for Mr. Kennedy." And so she did--at Our Lady of Guadalupe church.

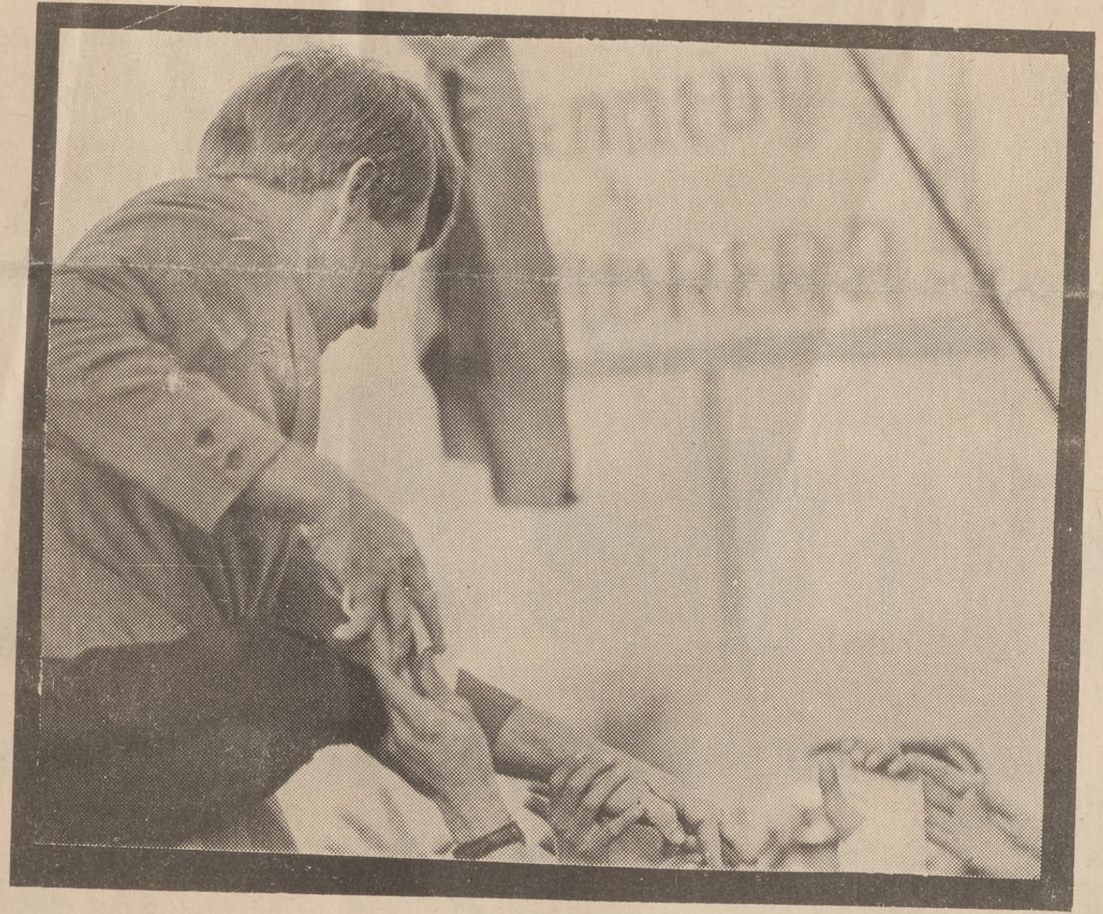


Photography
by
Phil Nelson



One prayer among many

Solace in prayer was found by a mourner for Robert F. Kennedy at Our Lady of Guadalupe church. She joined millions of Americans who attended church services across the land.



The personal touch

When Sen. Kennedy came to town, personal contact--symbolized here by a multitude of hands--was his theme.

They call it charisma

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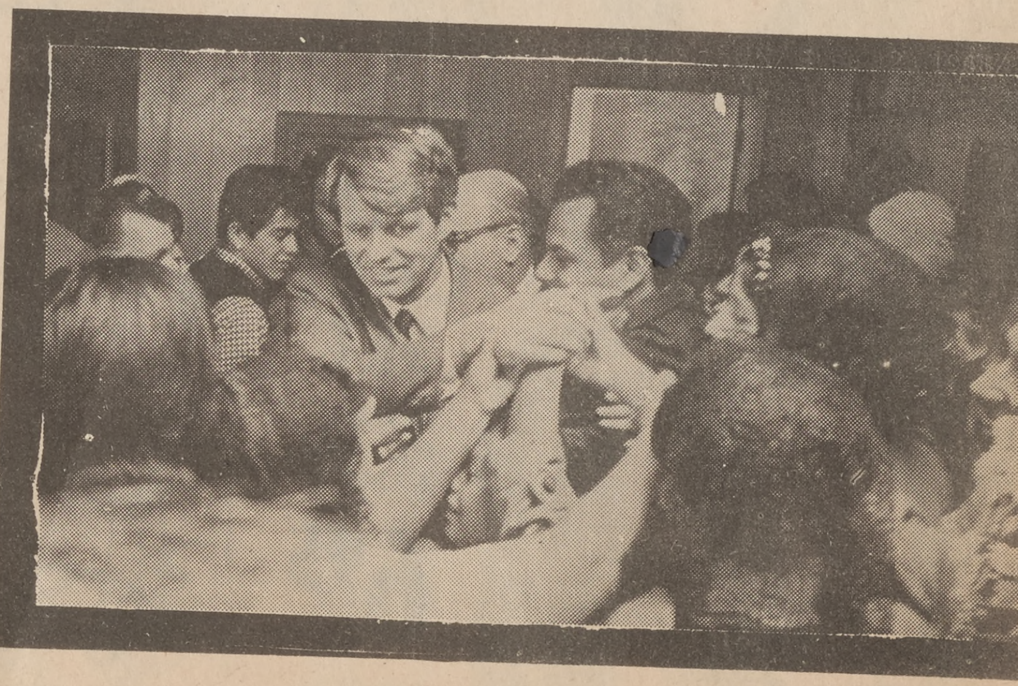

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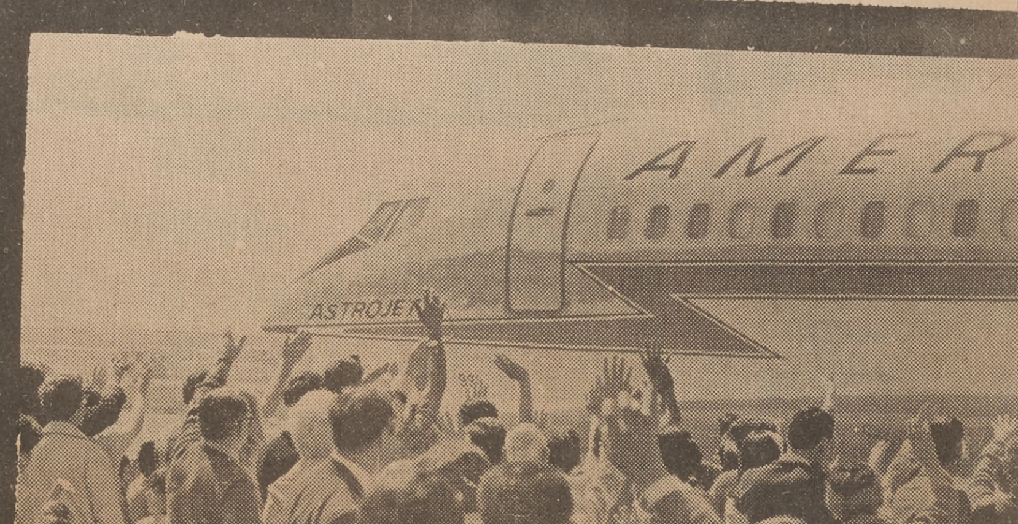

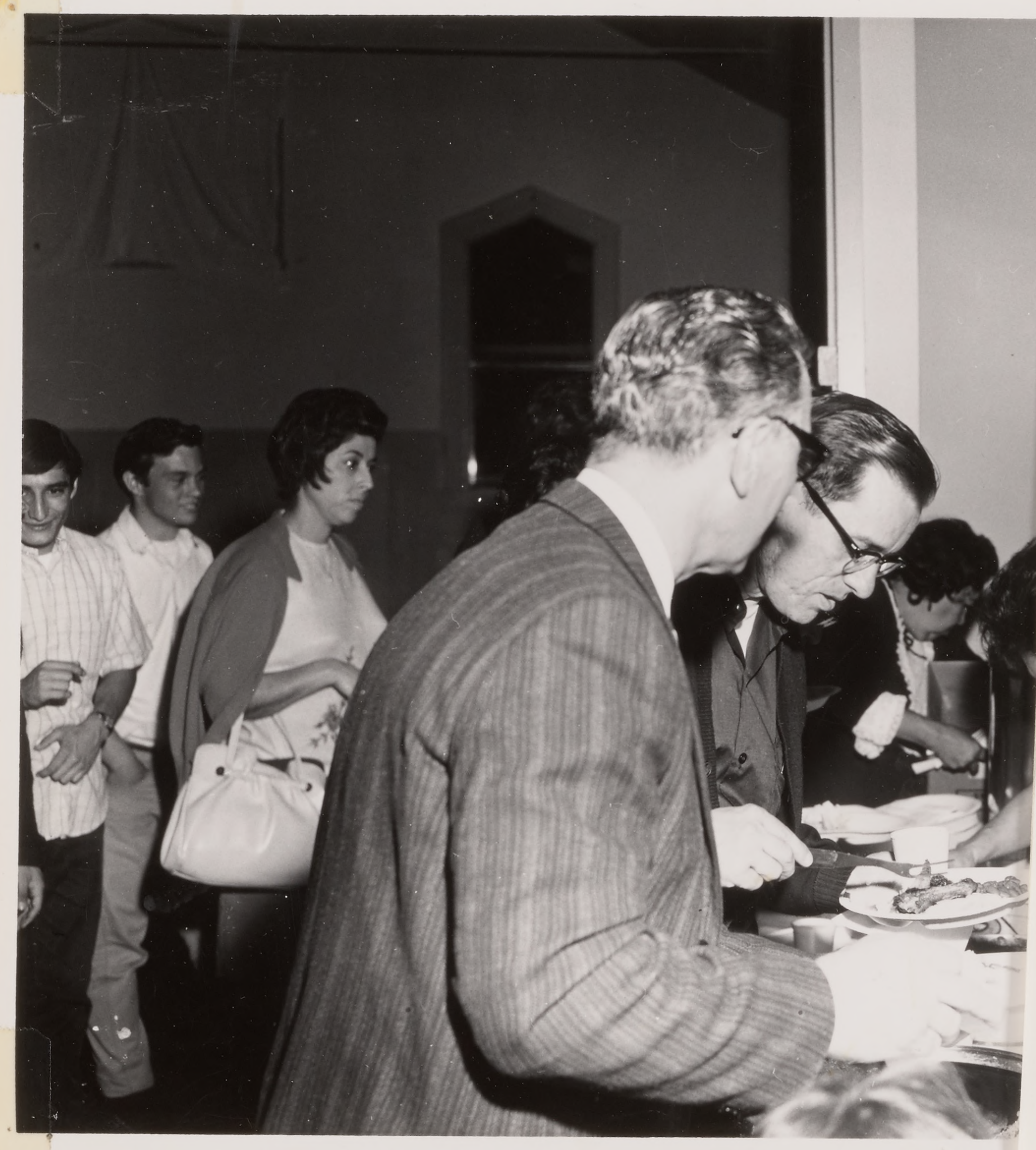

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-3-

The spaced wood 1" x 1" stripping that covers the side walls protects the walls where most traffic occurs, and provides visual warmth.

The rug in the sanctuary was questioned at first because of the desire for visual poverty and simplicity, but it was actually far less expensive than hardwood or terrazo, and the plywood substructure would allow for change should it ever become necessary. A close cropped rug was chosen to avoid a visual plushness, and the excellent work in laying the carpet with tight corners and sharp edges helps here too. The rest of the floor is covered with a solid color gauged vinyl tile to help provide warmth, minimize sound, and expedite cleaning.

Windows are of a seeded irregular glass in clear, light amber, and copper. In the future it might be possible for parishioners to make chunk glass windows for the lower story.

SEATING: The chairs were chosen in place of pews for several reasons. They are far less expensive. They allow for flexibility in the use of the building, and for future liturgical changes.

MAIN ALTAR: A square table shape in wood was designed to make concelebration possible, and to relate to the theme of the Mass as a banquet. It is made of Philippine mohogany and forms the focal point of the church. The processional cross and candlesticks, kept simple and in proportion to the main altar, provide a contrast in material. They are of steel and aluminum painted a flat black. The altar of reservation is centrally located against the back wall as directed by the diocesan liturgical commission.

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n — Cement Workers
Esparza

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Photography by Phil N-'son

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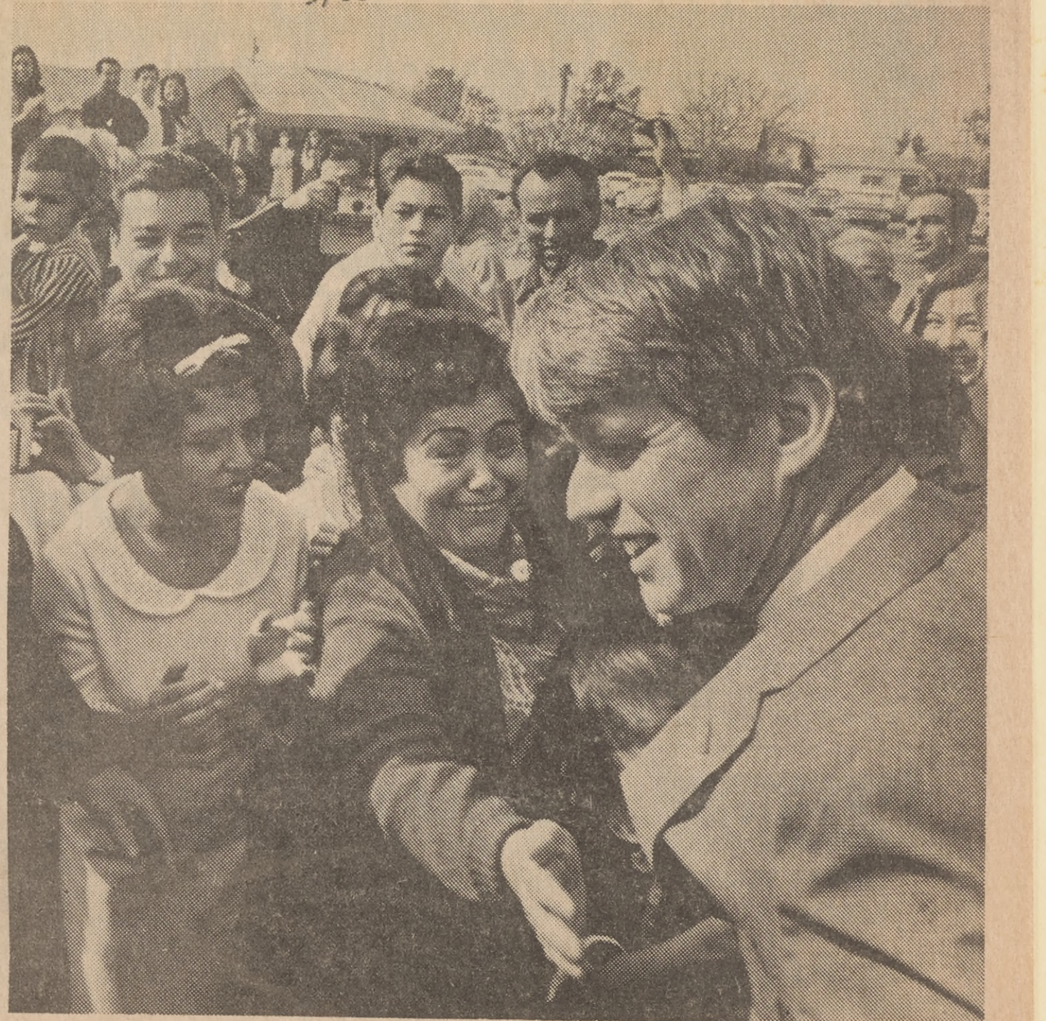

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By HARRY FARRELL
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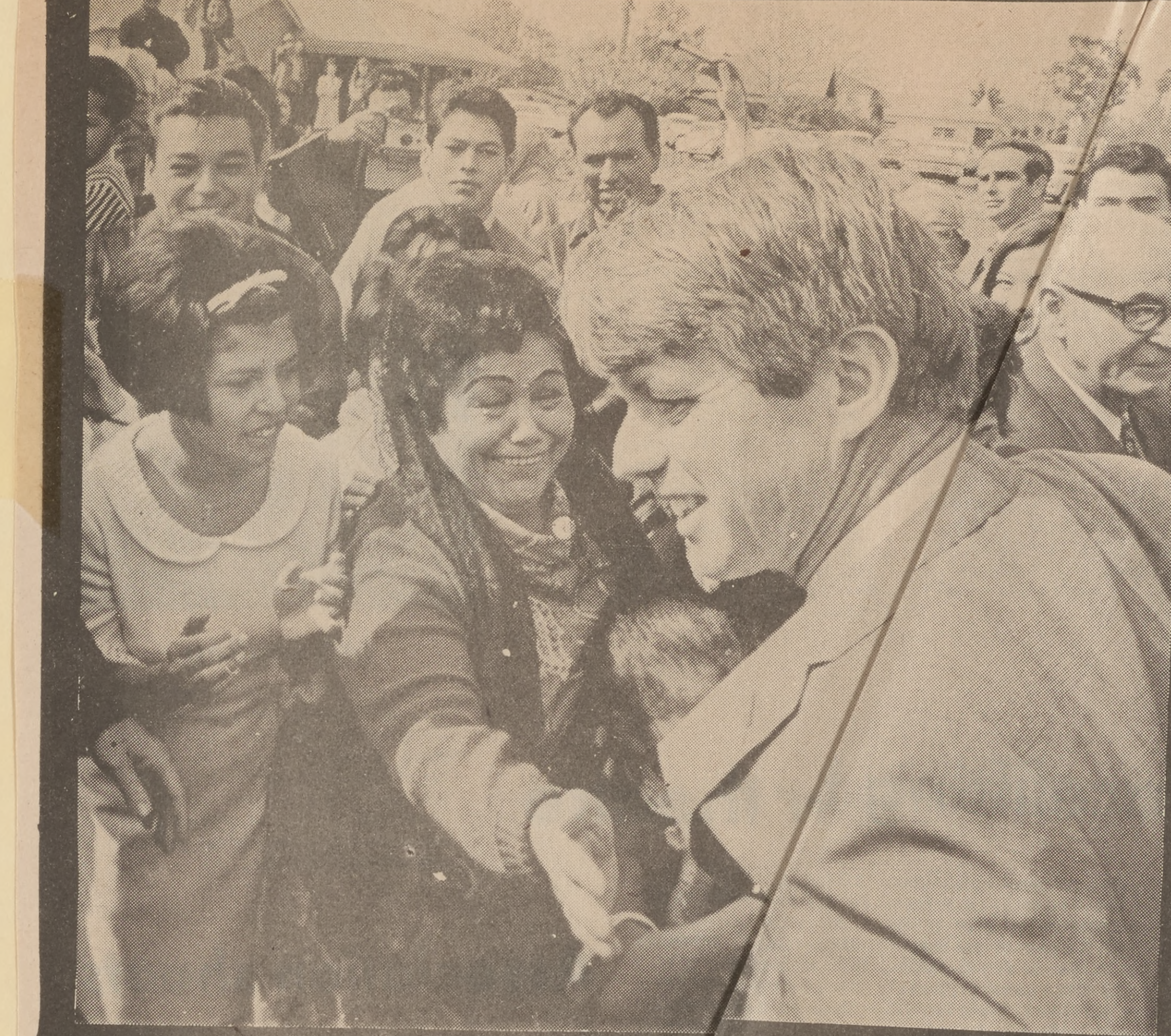

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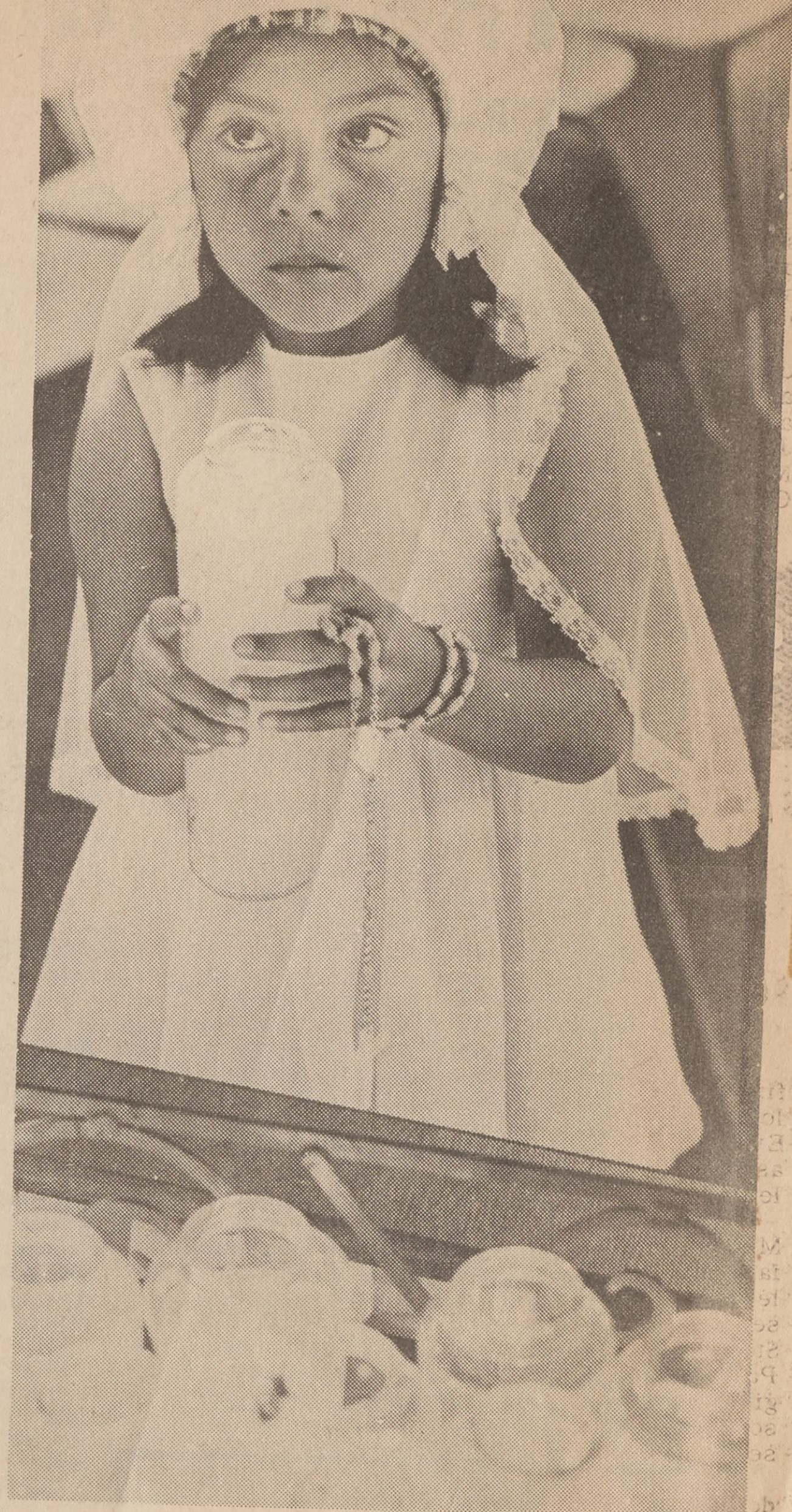
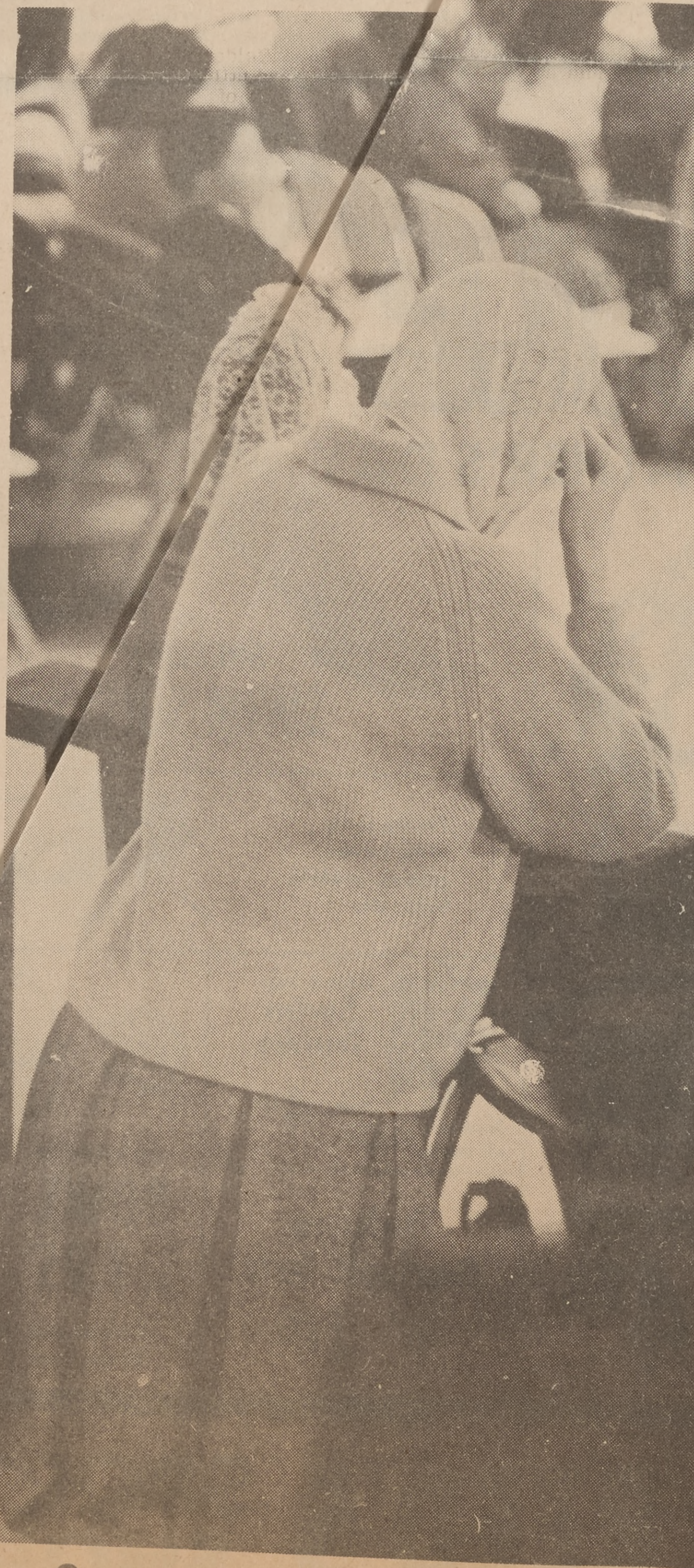


Photography
by
Phil Nelson



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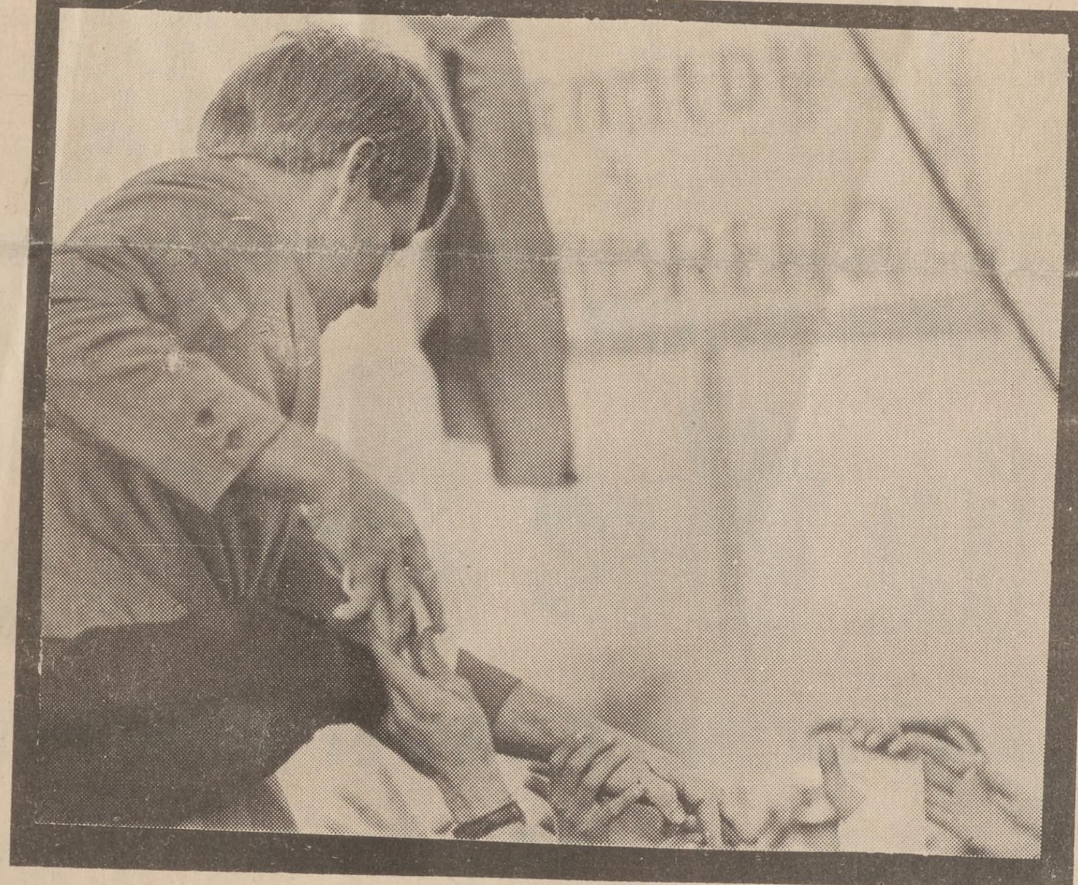

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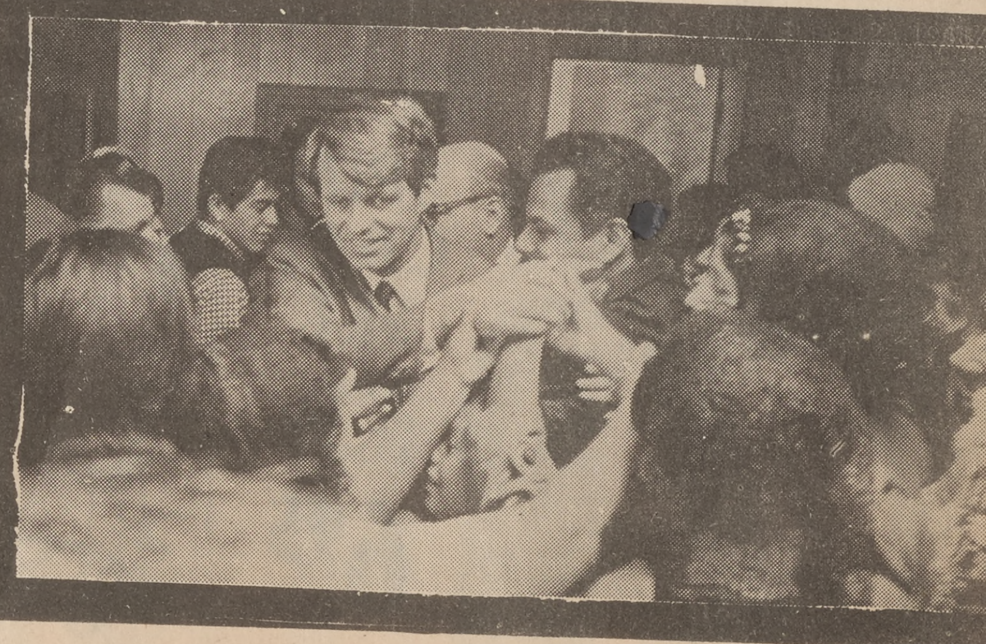

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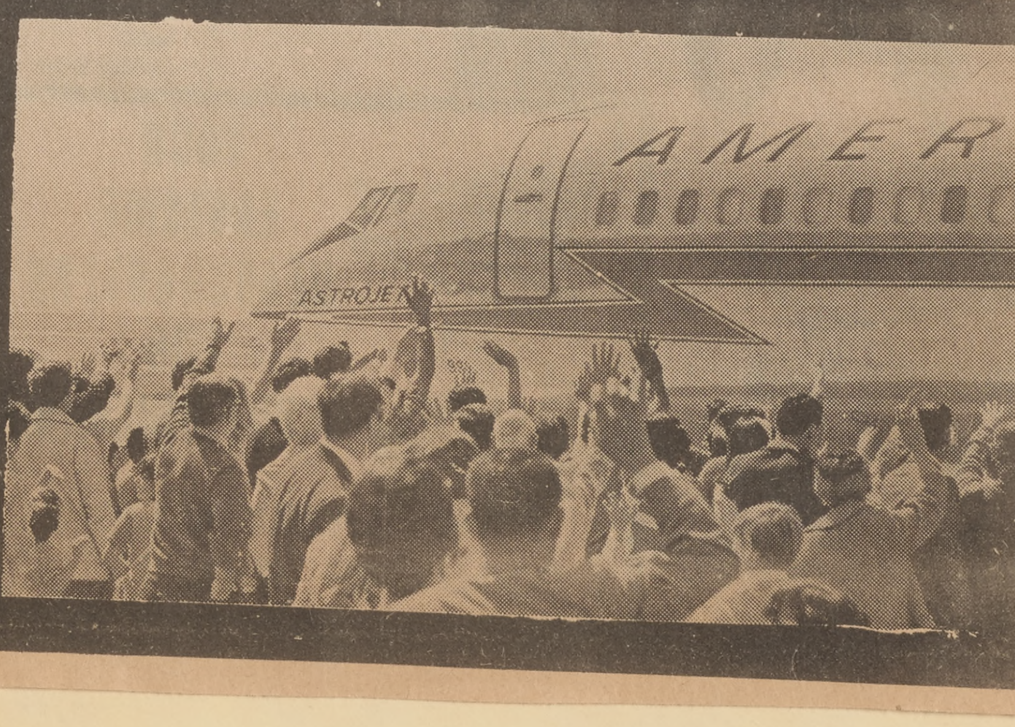

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PRESIDENT's CHAIR: An attempt was made to keep the furniture in the sanctuary simple and functional, to allow peace and visual silence. In the case of the sedilia comfort was taken into consideration, and backs were provided. The arm rests distinguish the president's chair from the others.

LECTERN AND BENCHES: The lectern is simple and functional, and placed towards the back wall of the sanctuary where sound projection is good and where the person using it is visible to the entire congregation. Only one has been found necessary for all the functions. All the sanctuary furniture except the main altar and altar of reservation are constructed with supports and braces of steel painted flat black, and spans of Philippine mahogany. Benches in the sanctuary provide unobtrusive seating for the readers, song-leaders and commentators.

BIBLE STAND: A moveable piece of sanctuary furniture that might have some special consideration is the Bible stand, designed so that people coming in to meditate during the day may kneel on the first snactuary step and read the Scriptures. It also gives visual importance to the liturgy of the word.

BAPTISMAL FONT: The font is situated in the entry way of the building as symbol of the baptismal cleasing in Christ through which we enter the Church. The holy water fonts are built into the top of the font to show the relation between baptism and the use of holy water. It rises out of a two inch recess in the floor. A circular mosaic on the floor sets the space of the baptismal area apart from the rest of the entryway.

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Photography by Phil N...son

Bobby barnstorms

Throngs hear Kennedy speak

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But equally vital, he declared, is the way Californians react to his campaign during the next 2 1/2 months. California will be watched by every other state in the nation, he said.

It was clear that this following among two important groups were very much in evidence during Kennedys' visit. Young people, particularly college students find the Senator particularly appealing, despite his 42 years.

And Mexican-Americans also responded warmly to his direct

(Continued on page 3)

When Bobby came to town

East San Joseans crowded about Senator Robert F. Kennedy after he attended Sunday services at Our Lady of Guadalupe Catholic church. Sen. Kennedy worked his way toward his car, shaking hands all the way. For more Kennedy pictures, see page 20.

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SUN
Vol. XI No. 24 Wednesday, June 12, 1968
696 Kings Row, San Jose, Calif. 95112

'We must keep faith with him'

By Dave Goodwin
SUN Managing Editor

"If we keep faith with what he said and what he stood for, he'll still be living in our hearts."

"He" was Senator Robert F. Kennedy, assassinated a week ago Tuesday in Los Angeles.

And the speaker was Mrs. Max Moreno, an eastside resident and an enthusiastic supporter of his candidacy for the Democratic party presidential nomination.

Mrs. Moreno is not an official. She is not a party wheelhorse. She is one of "the people." And she can speak for that segment of the people who were convinced that Sen. Kennedy was the man who should take the presidential mantle.

"You know, he didn't look for simple solutions to things," mused The Rev. Anthony Soto, O.F.M., pastor of Our Lady of Guadalupe church where Sen. Kennedy attended services one day this spring.

"He wanted to see the whole picture. And above all, it was not things or ideas with which he started, but with people. From that principle evolved his whole philosophy," Fr. Soto said.

What Father Soto recalls most about his brief meeting with the senator was the zest of the man, his delight at mixing with the great crowd of eastsiders who greeted him here.

"It was a tremendous experience to be here,'' he told Father Soto. And he commented on the ''spirit of participation in this community.''

Ernest Abeytia wears several hats in that community. He is an eastside resident (in Milpitas) and businessman (in east San Jose). And he is a member of the Kennedy delegation to the national convention.

"Is there a conspiracy against the good of man? '' Abeytia asked. He couldn't answer his own painful question.

He was in the supervisor's chambers savoring the delegation's victory when the news of the shooting came.

"It was just as if a rollercoaster had broken down in the middle of the ride," he said. "We were so shocked."

What happens now with the delegation?

''I have my own personal feelings, but I want to discuss them with the county leadership and the Mexican-American delegates from throughout the state," he said.

Abeytia said that the Viva Kennedy Club will continue operation and plans to start a campaign for a "memorial to Bobby Kennedy and also to seek to meet the goals he set out for us."

Successful candidate Marc Poche, who won the Democratic nomination in the 25th Assembly district, was staggered by the news. He had just arrived home when the bulletins came.

"I have still to understand that I won the nomination. I'm numb,'' he said. Poche watched the tragedy unfold on TV. "at 4 p.m. Grayson Taketa (successful Democratic nominee in the 10th Congressional district) came in with unofficial final returns for the 25th district. It meant nothing to me. It was like getting the score of a baseball game in Alaska."

Sen. Kennedy "had more reason than any modern American to dispair. He didn't. Those of us who share his vision of America must just work harder," Poche said.

One beginning local residents might make is to write letters to their state legislators, Poche said, asking that the state gun control bill (AB 1740) be brought out of committee and onto the floor of the legislature.

State Senator Clark Bradley took a different tack.

"I am most unhappy that this tragedy has occurred; I join with President Johnson and our Republican leaders in urging that stronger steps be taken by Congress and the States to uphold law and order,'' declared Bradley.

"The present liberal attitude of the U.S. Supreme Court must be changed as it now exists in regards to the enforcement of the law," the legislator continued. "Law and order must be upheld at all costs and I agree with the President that there is no just reason for breaking it."

In San Jose, many varied services and memorial rites were held as, in New York and Washington, the final tributes were paid to Senator Kennedy.

And perhaps the most fitting tribute came from Mrs. Moreno, wh[illegible] simply: "We're not going to let him down."

SAN JOSE NEWS
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Sen. Robert F. Kennedy--1925-1968

RFK's Visit To San Jose Lives As His Memorial

By HARRY FARRELL
News Political Writer

(Other stories and photos on Pages 4, 5, 6, 7, 9, 13 and 16. Full page of photos on Page 3.)

The California campaign that became the final chapter in the political story of Robert F. Kennedy almost had its start in San Jose.

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So as it turned out, San Jose was not the first but the fourth city Kennedy visited in the whirlwind tour that opened his California drive the weekend of March 23-24.

His rally here, which packed St. James Park with 10,000 wildly cheering people on Saturday night, was the joyous, free-rolling type of scene that Robert Kennedy, the politician, loved.

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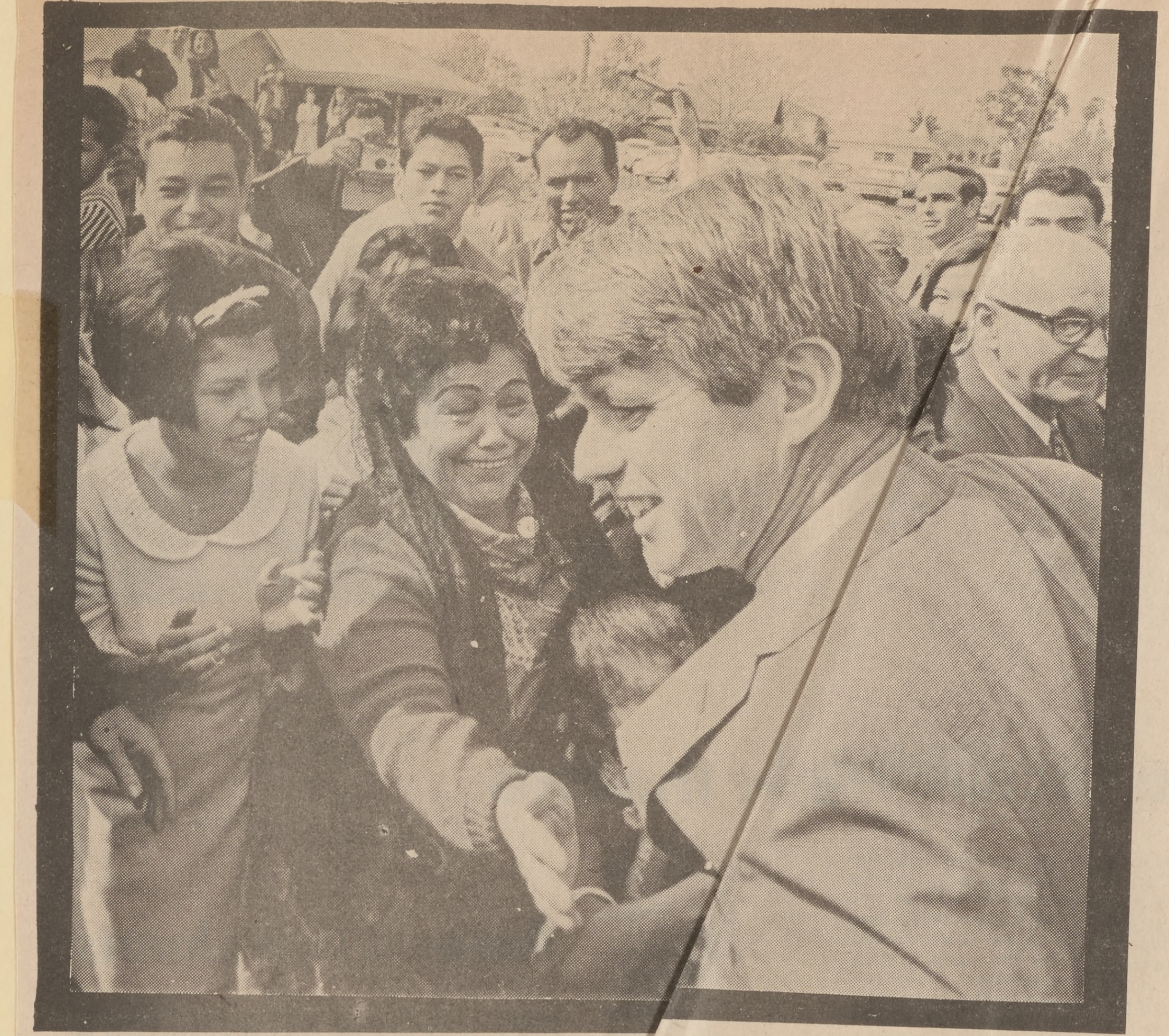

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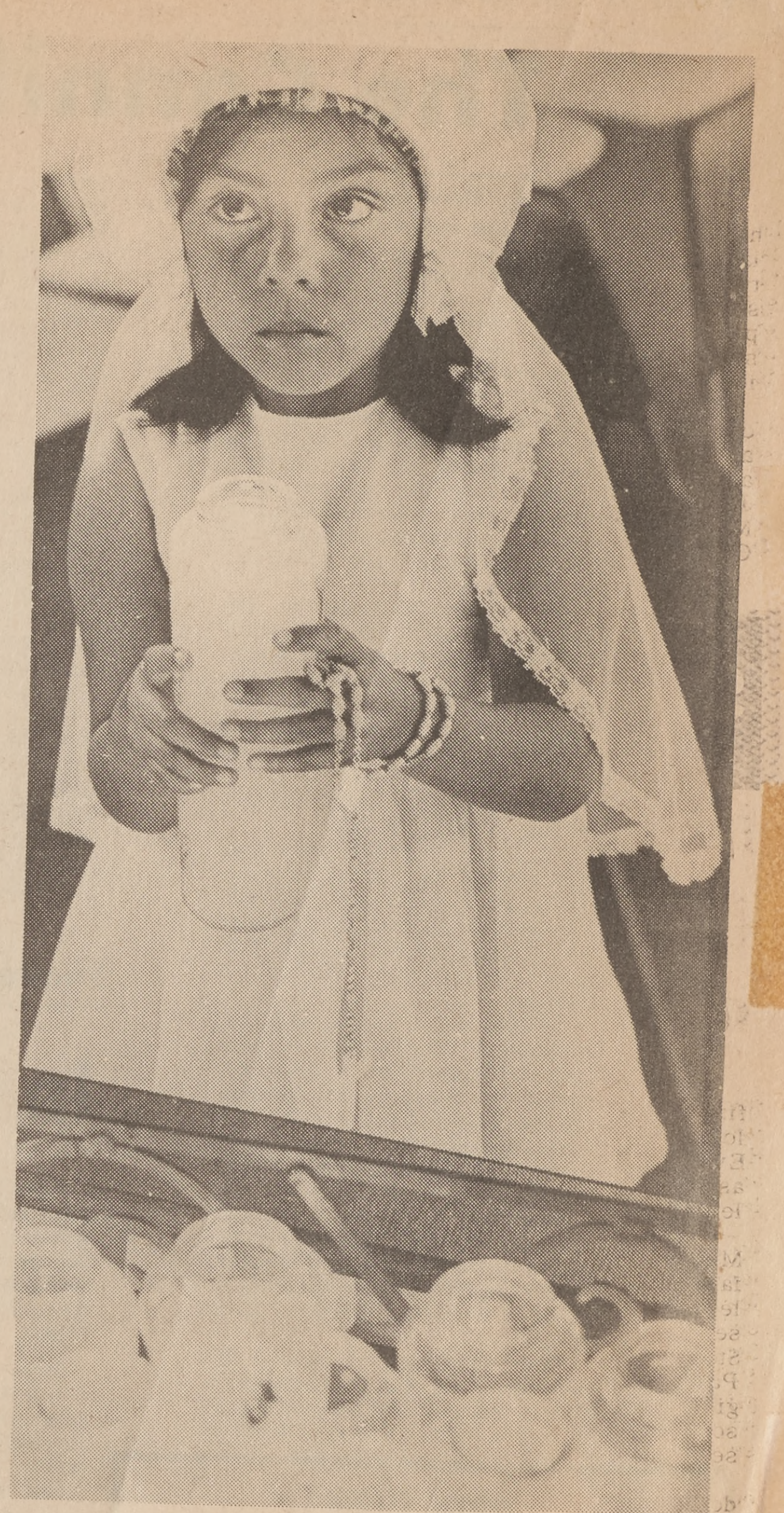

Photography
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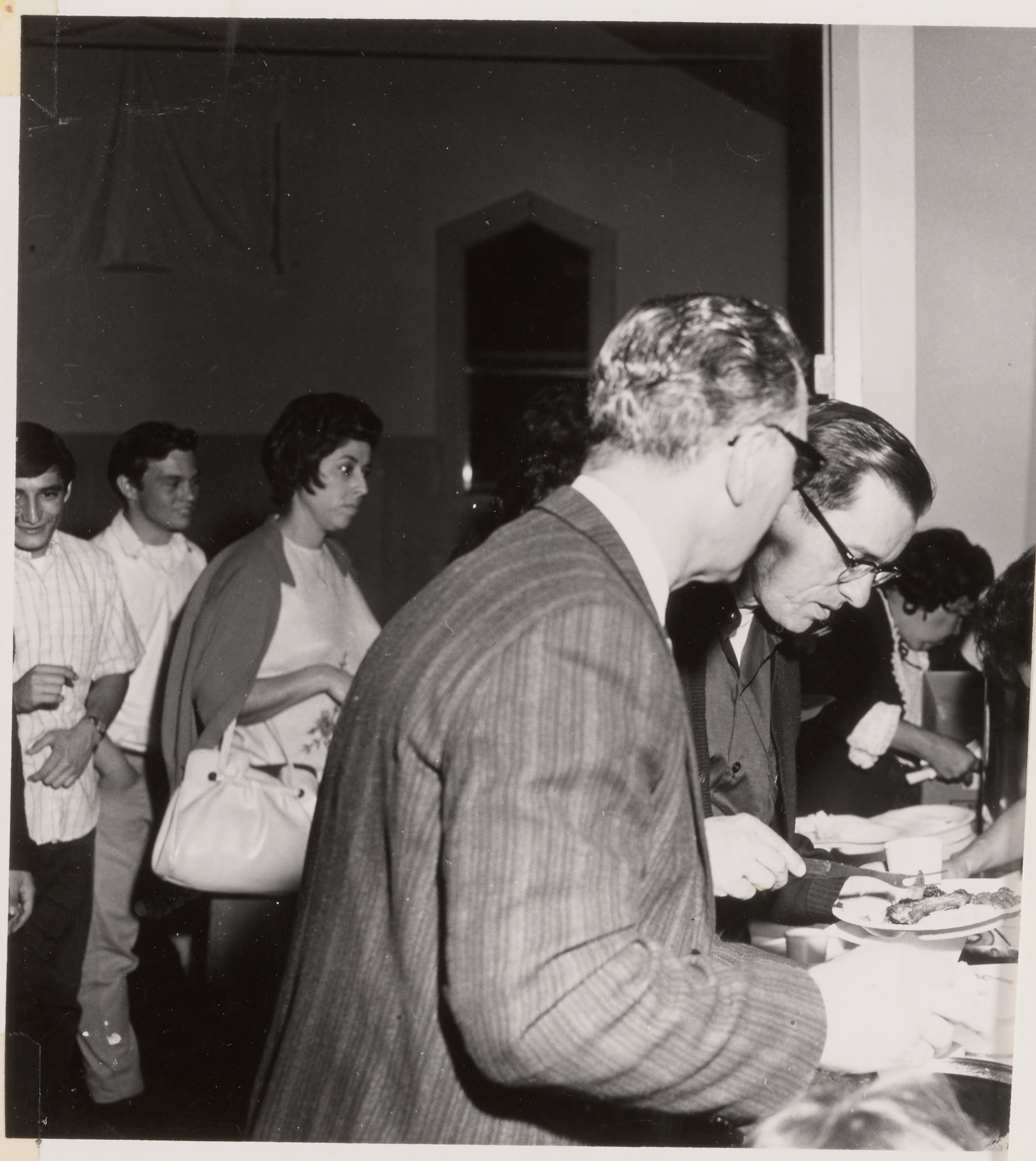

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The cover of the font is copper with mosaic in four flanges. A cabinet containing many of the supplies needed for the rite of baptism is of wood with an etched copper insert. It pictures the different forms of life from inanimate through plant, water, animal, human to supernatural life. The baptism in the Jordan is included as a direct reference. The them of growth and life is picked up again in the floor mosaic.

CONFESSIONALS: Two confessionals are the standard type. Back of the chapel area, however, is a more creative and experimental innovation: a confessional room furnished with table and lamp, chairs, and a priedieu. Special art work also decorates this room.

SIDE SHRINES AND CHAPEL AREA: Devotional areas for private use are set off from the main body of the church. The two side shrines are recessed into the walls that slant away from the sanctuary. One is dedicated to Our Lady of Guadalupe, with a richly framed photo of the Mexican original. The other is a ceramic relief of St. Joseph, by an Oakland artist. Wrought iron colored glass stands are provided for candles. The chapel area, to the right side of the church, provides a more intimate space for the smaller numbers of people attending daily Mass. The other statues considered necessary are placed here, and in back of the altar there is a woven Mexican Blanket and straw crucifix to bring warmth and sense of ethnic background.

CHOIR AREA: At our Lady of Guadalupe there is singing at all of the masses. Usually the commentator will announce and begin the song from the lectern. At a daily Mass, where there is sometimes no commentator, someone

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n — Cement Workers
Esparza

Photography by Phil Nelson

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Anthony Soto
2020 E. San Antonio
San Jose, Calif. 95116
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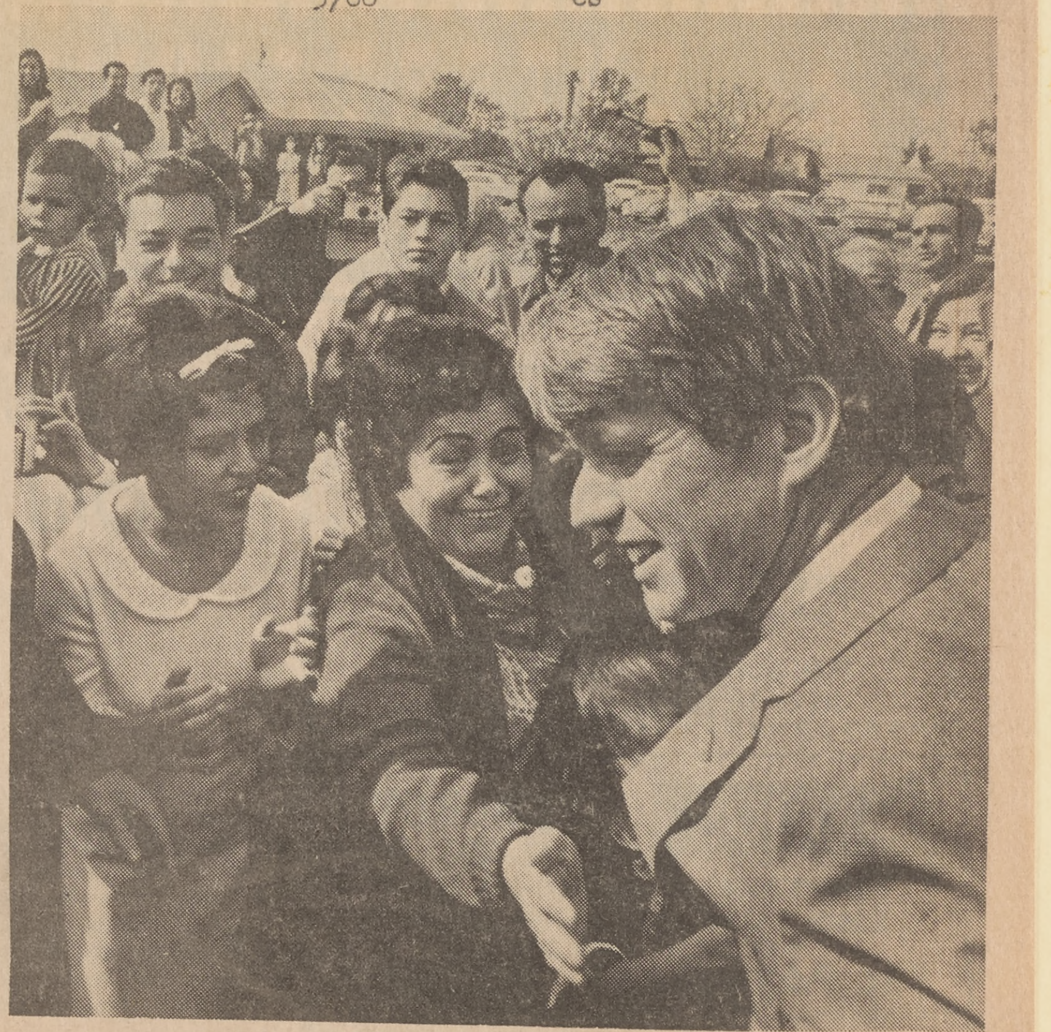

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east san jose
SUN
Vol. XI No. 24 Wednesday, June 12, 1968
696 Kings Row, San Jose, Calif. 95112

'We must keep faith with him'

By Dave Goodwin
SUN Managing Editor

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And the speaker was Mrs. Max Moreno, an eastside resident and an enthusiastic supporter of his candidacy for the Democratic party presidential nomination.

Mrs. Moreno is not an official. She is not a party wheelhorse. She is one of "the people." And she can speak for that segment of the people who were convinced that Sen. Kennedy was the man who should take the presidential mantle.

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And perhaps the most fitting tribute came from Mrs. Moreno, wh[illegible] simply: "We're not going to let him down."

SAN JOSE NEWS
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Sen. Robert F. Kennedy--1925-1968

RFK's Visit To San Jose Lives As His Memorial

By HARRY FARRELL
News Political Writer

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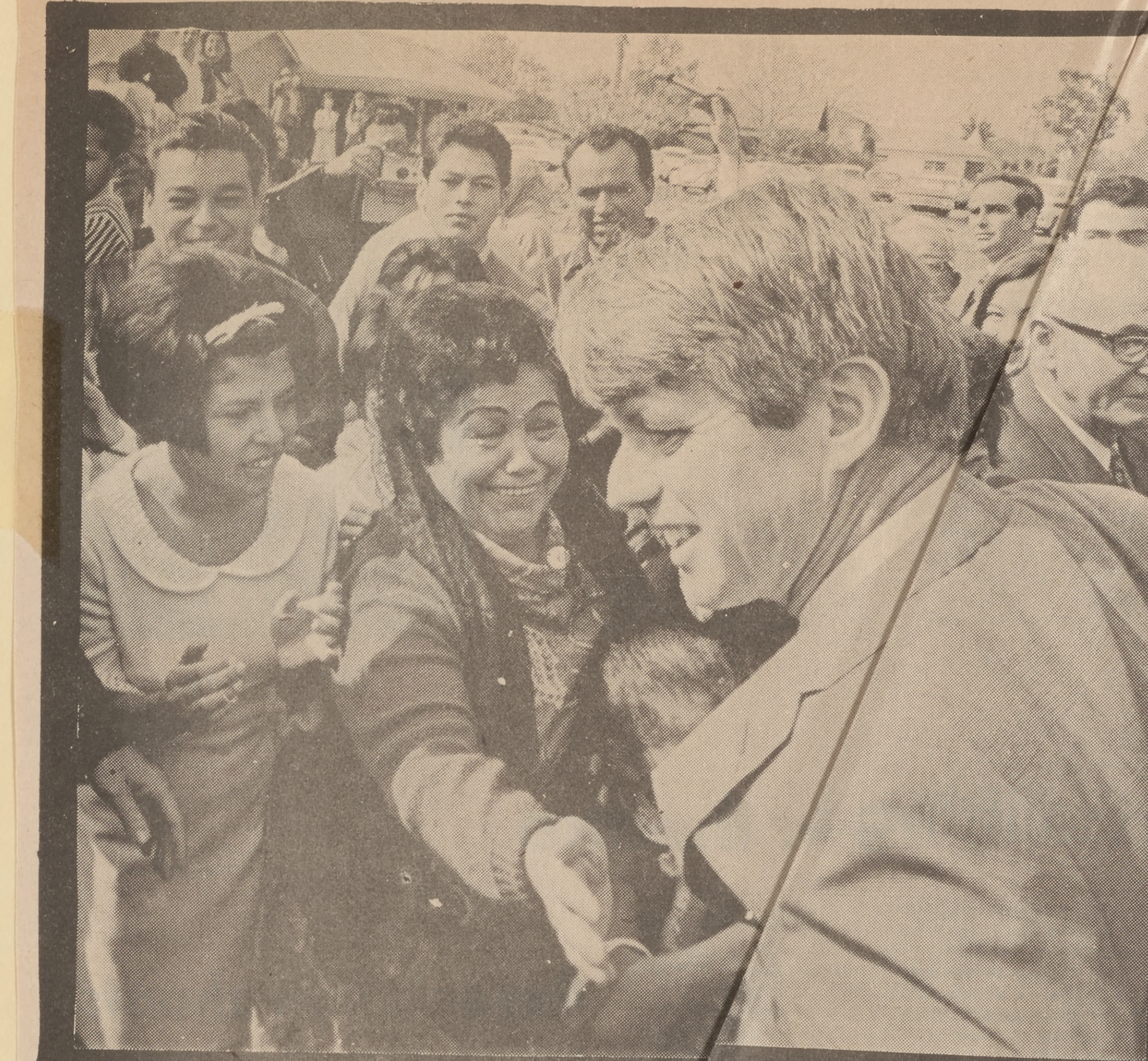

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Photography
by
Phil Nelson

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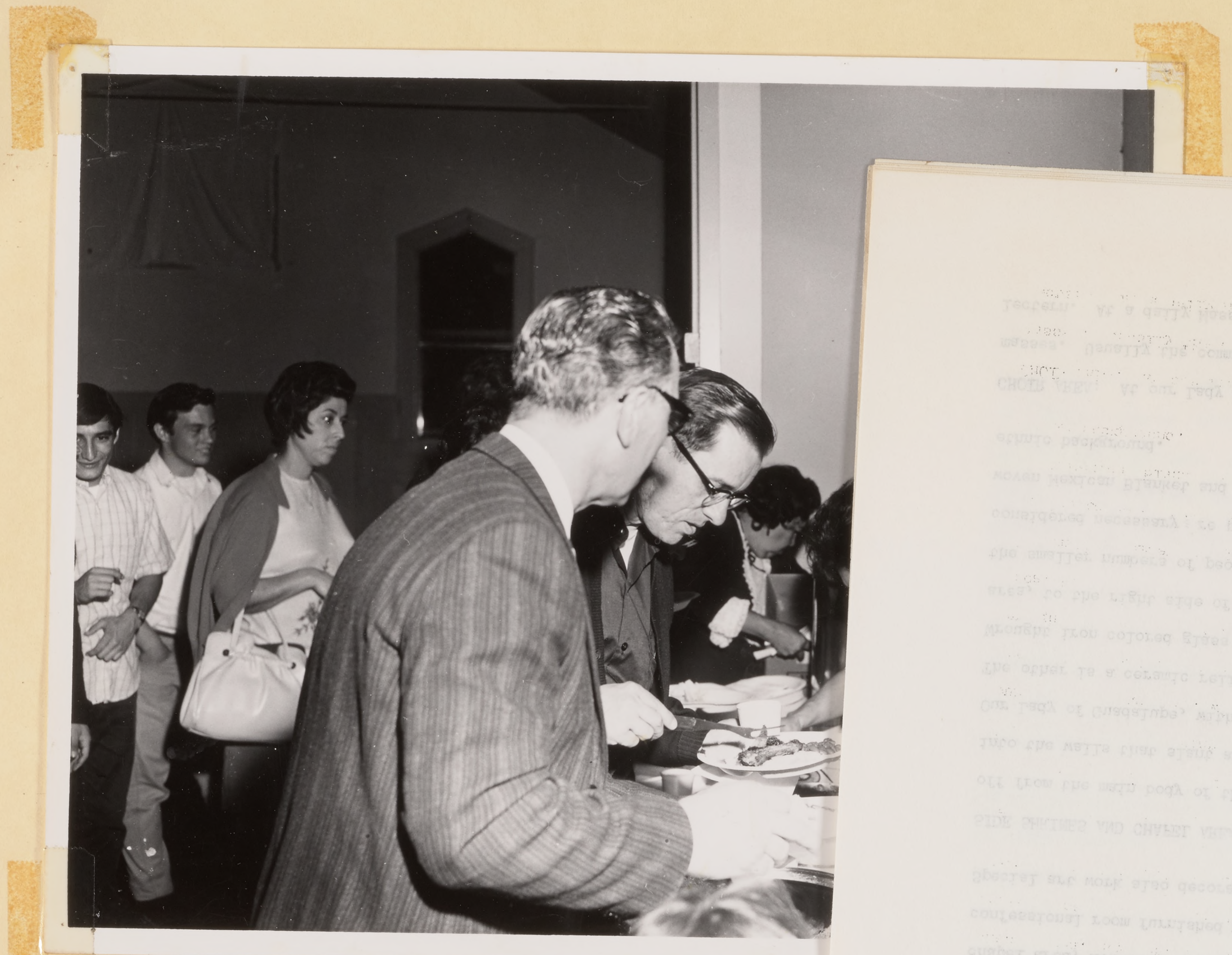
Solace in prayer was found by a mourner for Robert F. Kennedy at Our Lady of Guadalupe church. She joined millions of Americans who attended church services across the land.

They call it charisma

Crowds were attracted by the charisma of this man Kennedy. Here, he struggled manfully (and always with a smile) to work his way through an east San Jose gathering of followers.

Their last goodbye

"Goodbye, Bobby," called people from the crowd at San Jose Minicipal Airport. It was to be their last farewell to him.



Holu Thursday

Franciscan order changes jo

May 1968

Today's followers of "The Little Poor Man" have dramatically redirected men and resources to greater service of the poor of the West.

The Franciscans, currently staffing parishes, schools and retreat houses in seven western states, announced from an extraordinary "Chapter of Affairs" concluded at Mission Santa Barbara yesterday, they will shift a major portion of their 490 priests and brothers to poverty areas, migrant worker projects, inner-city and campus ministry and peace movements.

This decision came from a meeting of 51 Franciscans representing communities of St. Barbara province in California, Oregon, Washington, Arizona, New Mexico, Utah and Colorado.

It was also decided to make "inside"-changes, such as engaging in secular work, moving education of young friars to universities and more democratic practices in communities.

INNER-CITY WORK

They will vacate St. Mary's high school, Stockton, in June and at least one more later. They have given up two parishes in California and Washington, with two more in negotiation for exchange for inner-city work.

At the request of Bishop Timothy Manning of Fresno, Franciscan Fathers Mark Day and Fidelis Kuban already serve in the strike-bound community of Delano, and will broaden their work among migrant workers of California's San Joaquin Valley.

In liaison with other churches, the Franciscans are ready to put a team of brothers, all skilled construction craftsmen, into a self-help home-building program for the poor in the same area.

The Franciscan friars operate "dining rooms for the poor" in San Francisco and Stockton, jail chaplaincies in Los Angeles, and clinic, rehabilitation and referral agencies.

GHETTO AREAS

Three Franciscans are engaged in a student ministry at University of California, Riverside Campus and New Mexico State college. Their number will be augmented, and others are searching out plans to establish residence and community relationships in small teams of friars in ghetto areas.

The Santa Barbara meeting also gave priority to "working for a living," Franciscans taking employment in secular pursuits when necessary and seeking alms only as needed or for the sake of helping others.

Other internal changes affecting the order include experimentation with more democratic organization of local communities, a single status within the community of both priests and brothers and a revised six-year period of formation.

Father Alan McCoy, minister provincial of St. Barbara province, commented: "We hope to be more available to serve the more pressing needs of the bishops in line with our particular Franciscan calling. At the same time we do not wish to tie ourselves to institutions or places which would prevent us from taking care of the critically urgent needs of the Church today.

"At the present time we are negotiating with a number of dioceses to take on projects which might be staffed by a small, mobile, religious community of men, with the understanding that as soon as the work is finished we will be free to move on to other areas of work."

In the archdiocese of San Francisco, the Franciscans conduct St. Boniface parish, St. Anthony's parish, Immaculate Conception parish, and St. Paul of the Shipwreck parish, all in San Francisco.

In San Jose they staff Our Lady of Guadalupe parish and social center.

In the diocese of Santa Rosa, they staff the parish of St. Mary's at Lakeport, with missions in the Cobb Mountain and Upper Lake areas.

In Stockton, the Franciscans also staff St. Mary's parish.

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who is present will usually begin a song spontaneously. At all times the rest of the participants join in immediately. (Because of the richness of congregational participation in both ordinary and part singing, a strong deliniation of the choir was not desired.) But for the Misa Panamericana and the Folk Mass the guitar players are located in the first row to the far right of the sanctuary. Hear they are visible and clearly audible, yet not too focal. When the organ, situated to the rear of the right side is used, the choir stands either near the organ or to the front.

THE REREDOS: A simple white wall for a reredos allows a visual peace as background for the action of the liturgy. Changing works of art, however, can lend a warmth necessary to this particular church, and can enhance the different moods of the liturgical year. Cloth hangings, easily put up and taken down by means of pulleys, and easy to store are thus the best solution. Seasonal hangings have been made for Advent, Christmas and Easter, with a lenten visual fast in between.

STATIONS and STATUES: The need was felt to have the Stations of the Cross and the statues be expressions of realities relating to our lives and struggles now. Thus St. Anthony is a noble, strong, and intellectual with an emphasis on his human qualities as well. The compassion of St. Martin de Porres, a Negro giving bread to a boy is expressed. There are many Negro families in the surrounding area, and the pastor wanted an expression that they would be able to relate to, especially in an area where food emergencies arise daily.

The Stations of the Cross were made by Manuel Villamor of San Francisco. They have a secular style and their contemporary theme expresses the fact that the suffering of Christ takes place now in the

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— Cement Workers
Esparza

Photography by Phil N[illegible]son

east san jose
SUN
VOL. XI NO. 13 WEDNESDAY, MARCH 27, 1968
696 KINGS ROW, SAN JOSE, CALIFORNIA 95112

Bobby barnstorms

Throngs hear Kennedy speak

The Kennedy "magic" cast its spell over the San Jose area last weekend.

New York's Sen. Robert F. Kennedy, in a sweep through California, paused here overnight after the biggest rally St. James park had seen in recorded history.

On Sunday morning, he worshiped at east San Jose's Our Lady of Guadalupe church, amid a standing-room-only congregation of 1500 persons.

His appeal to the 8000 who jammed the downtown park Saturday night was: "I need your help." And the crowd audibly responded that it was ready to do his bidding.

The effort to gain the presidency, he told the SUN, must start with California. This is why the extensive trip through the state came almost simultaneously with his decision to try for the Democratic nomination.

California's 174 convention delegates will be at stake in the three-way Democratic primary June 4. Winning out over delegations pledged to President Johnson and Minnesotas' Sen. Eugene McCarthy may be crucial to the Kennedy chances.

But equally vital, he declared, is the way Californians react to his campaign during the next 2 1/2 months. California will be watched by every other state in the nation, he said.

It was clear that this following among two important groups were very much in evidence during Kennedys' visit. Young people, particularly college students find the Senator particularly appealing, despite his 42 years.

And Mexican-Americans also responded warmly to his direct

(Continued on page 3)

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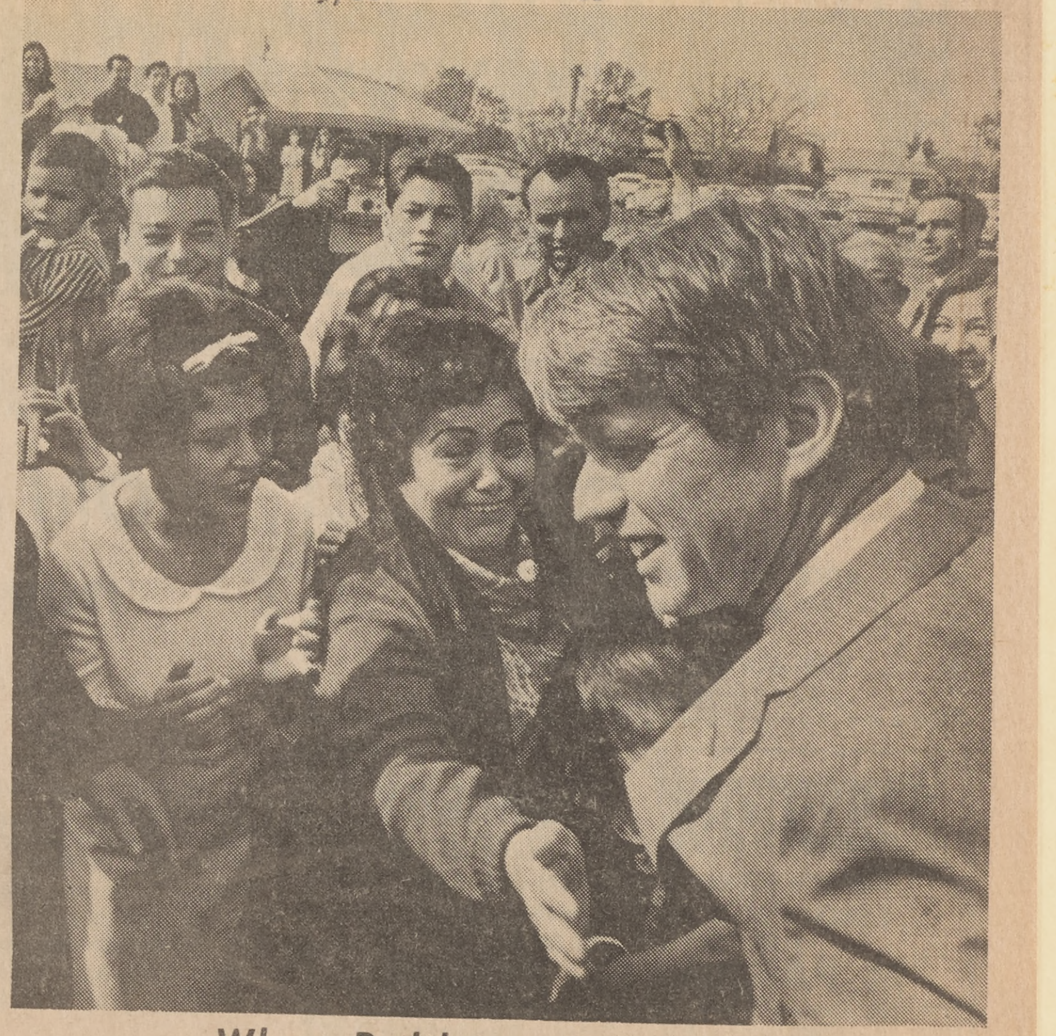

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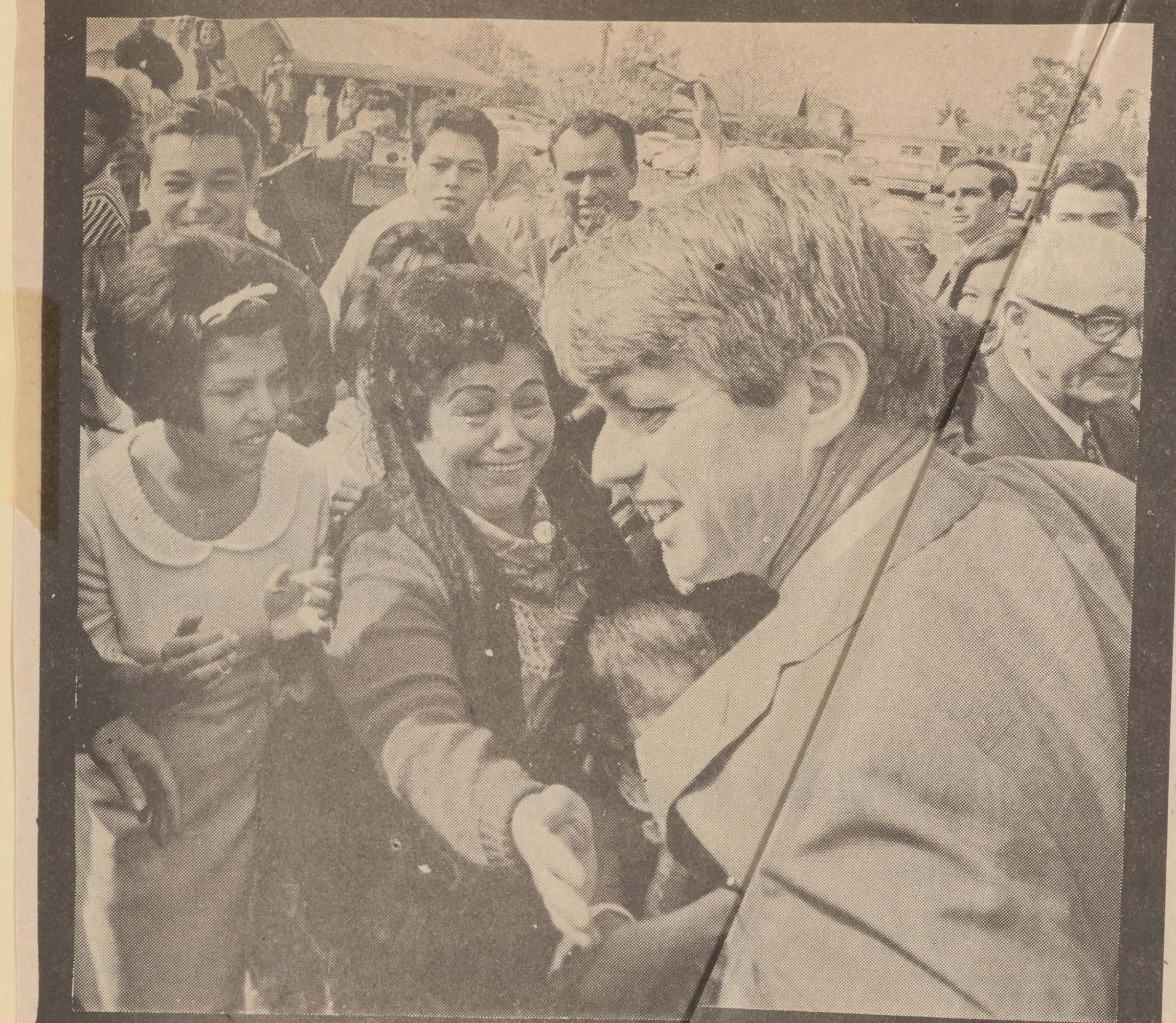

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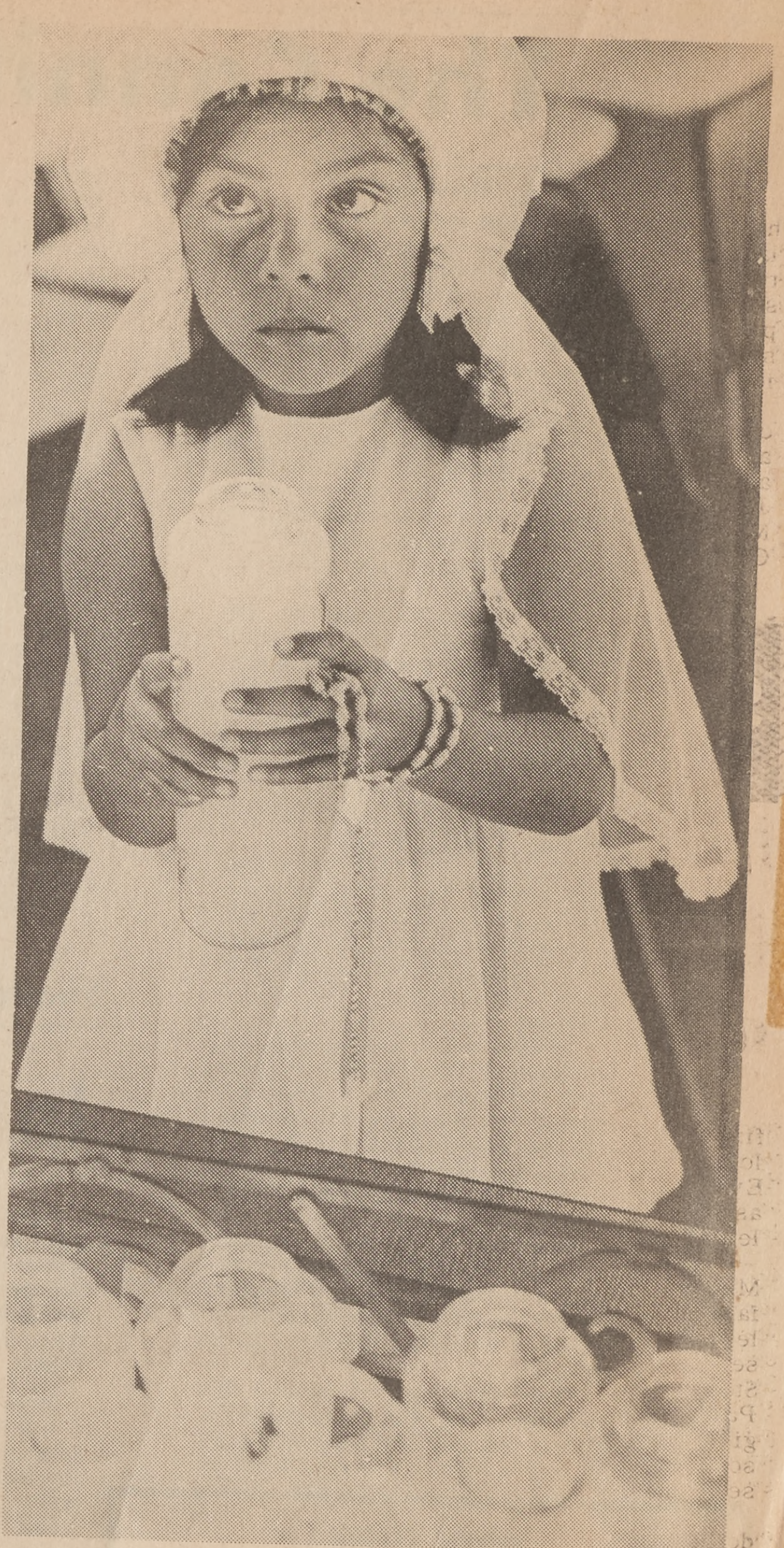

**Photography
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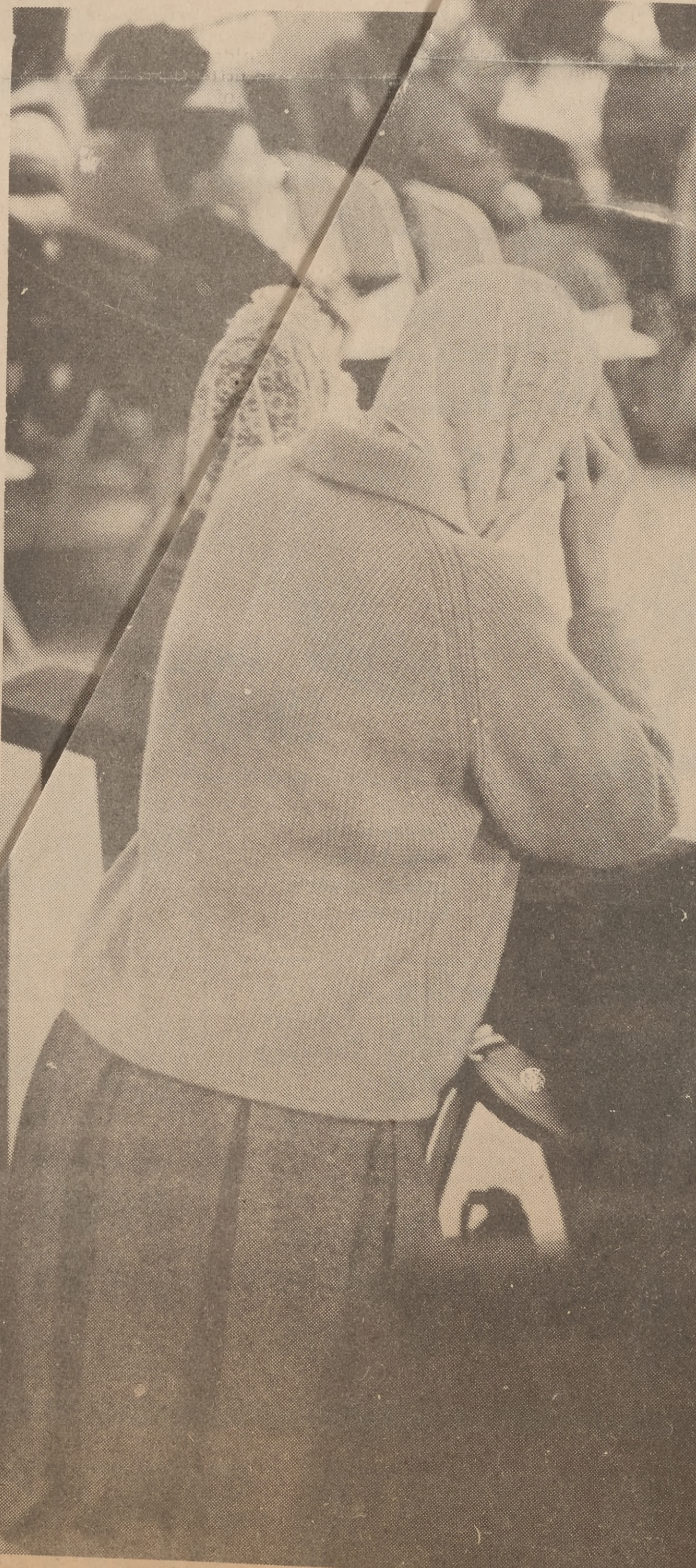

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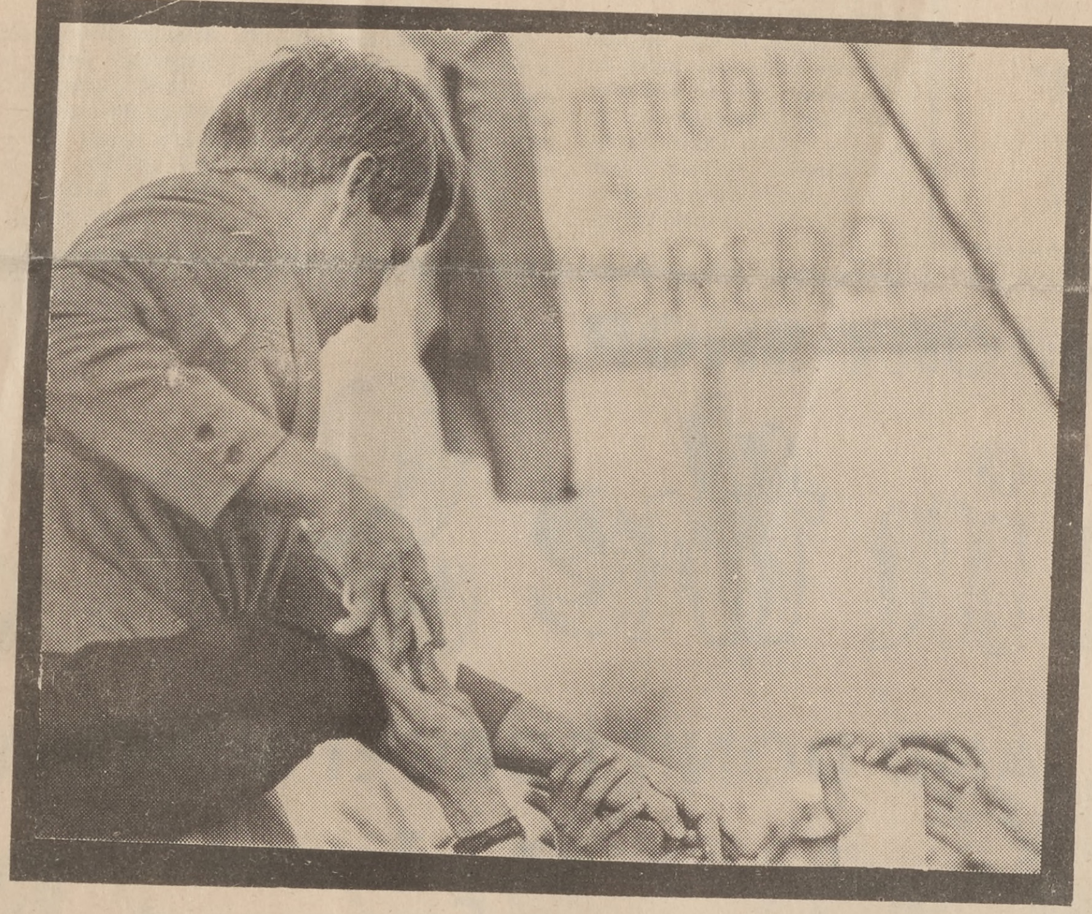

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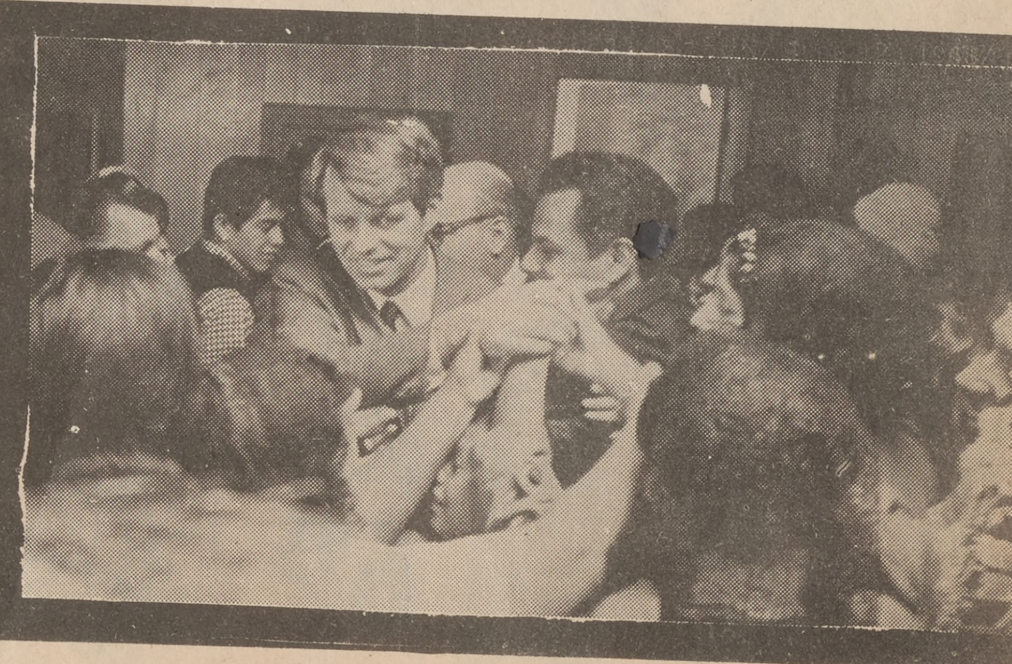

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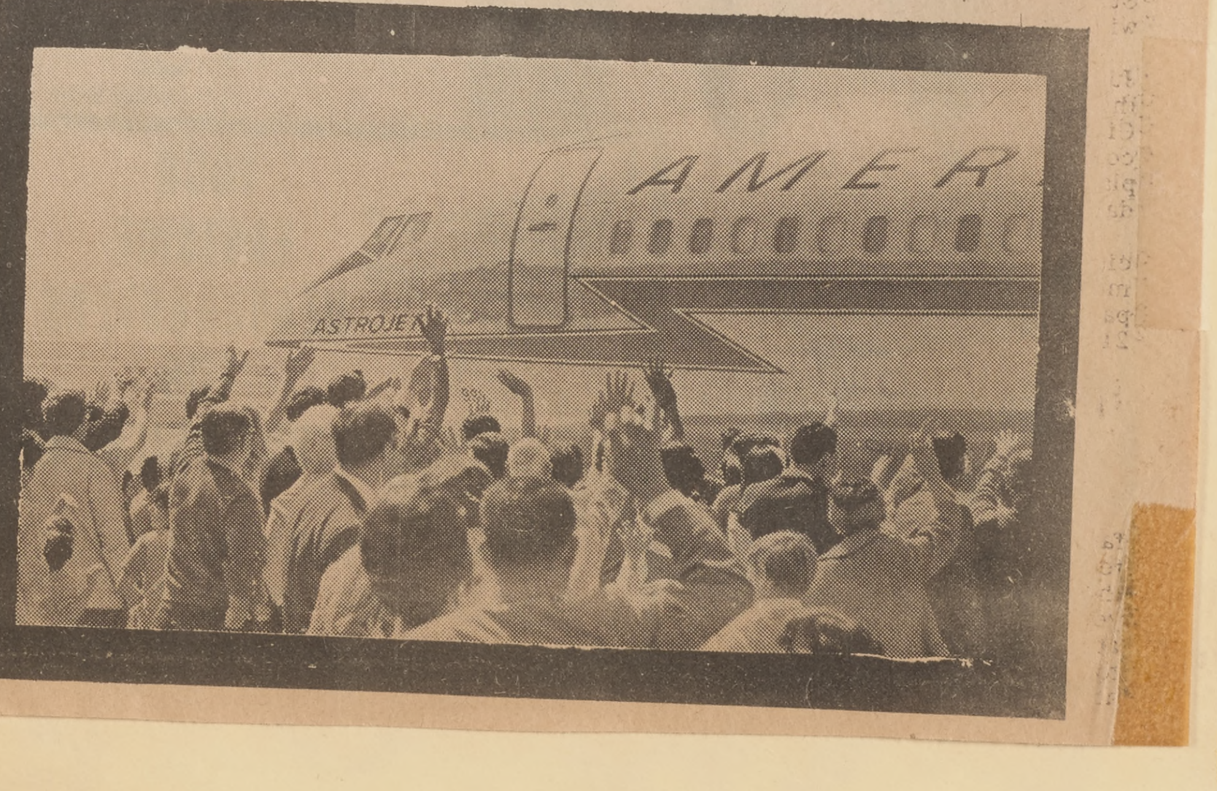

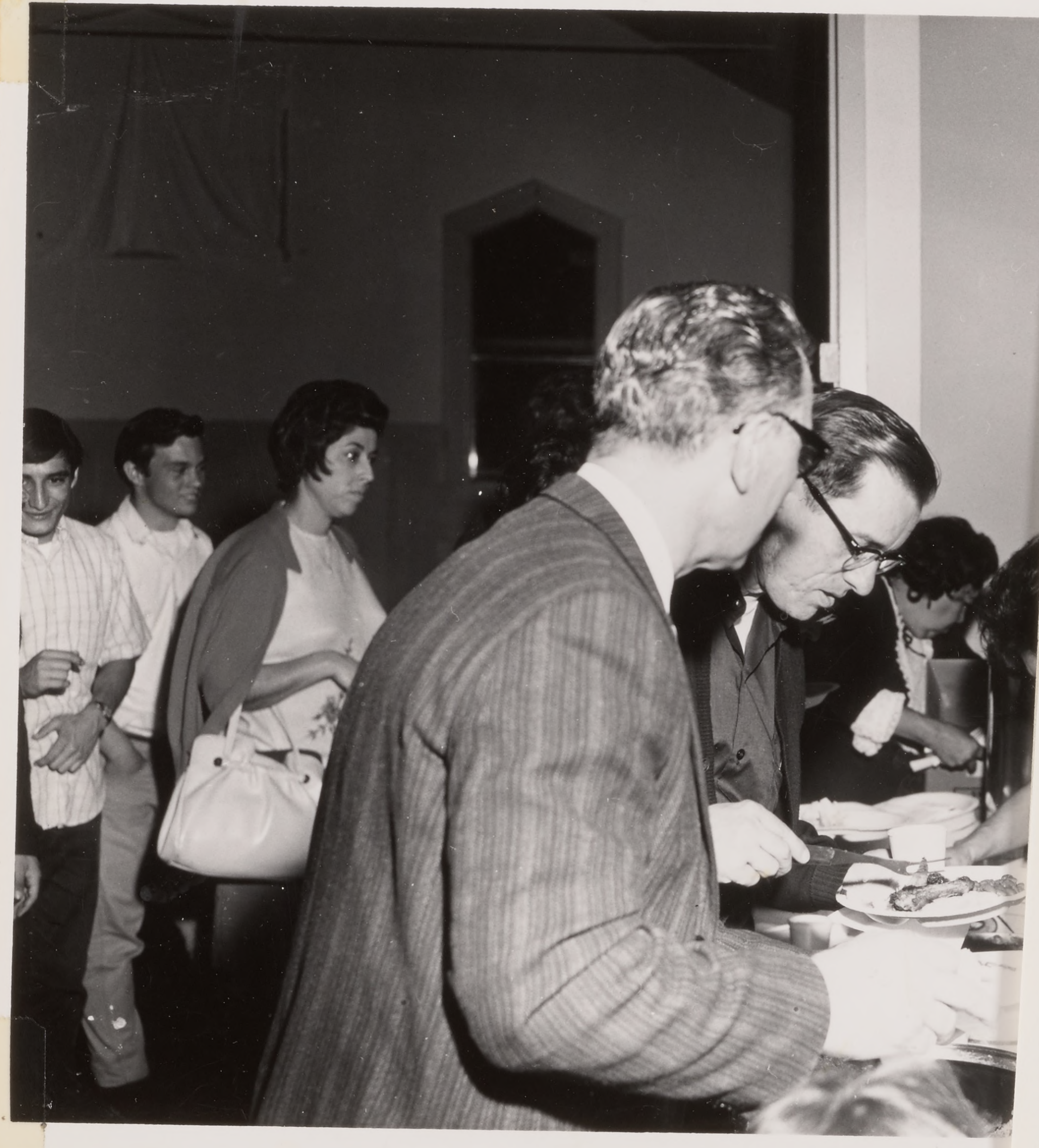

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social injustice of our times.

RECTORY: The rectory is a duplex tract home that was bought at auction, moved to the site and remodeled by the volunteer men of the parish. It's appearance, both within and without is that of a home, not an office. People are always milling about and it's atmosphere is always warm and hospitable.

PARISH HALL AND KITCHEN: The section of the hexagon separated from the church proper by the sanctuary wall houses the vesting and work sacristies. A large hall with kitchen, storage, and lavatories. Eventually, the large hall can be separated into two stories to create more meeting room space. Limited finances makes this at present one beautiful high room where menudo, tortillas, cafe, chocolate and pan dulce are served after Sunday and feast day Masses, and where clebrations and meetings can take place.

TOTAL STRUCTURE: The hexagon shape was chosen as the best means to gather the congregation as closely around the altar as possible. No person is more than 50 feet, or 11 pews away from the altar. The round santuary shape, with no rail lends a feeling of unity and proximity. One side is bound ed by a wall, so that, while preaching and celebrating Mass the priest will have his back to no one. This also makes possible a visual silence, a peace, so that the altar becomes truly the focal point of the building. It can be noticed that the huge beams that form the major support of the total structure converge and radiate from the central point of the whole building, and that the altar is situated directly beneath this point. For those of us who have worked on it and now worship in it, the building is a happy and serence expression of a shared ideal made real to a surprising extent.

By: Jeanne Heiberg
Art Consultant

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n — Cement Workers
Esparza

Photography by Phil N..son

east san jose
SUN
VOL. XI NO. 13 WEDNESDAY, MARCH 27, 1968
696 KINGS ROW, SAN JOSE, CALIFORNIA 9511?

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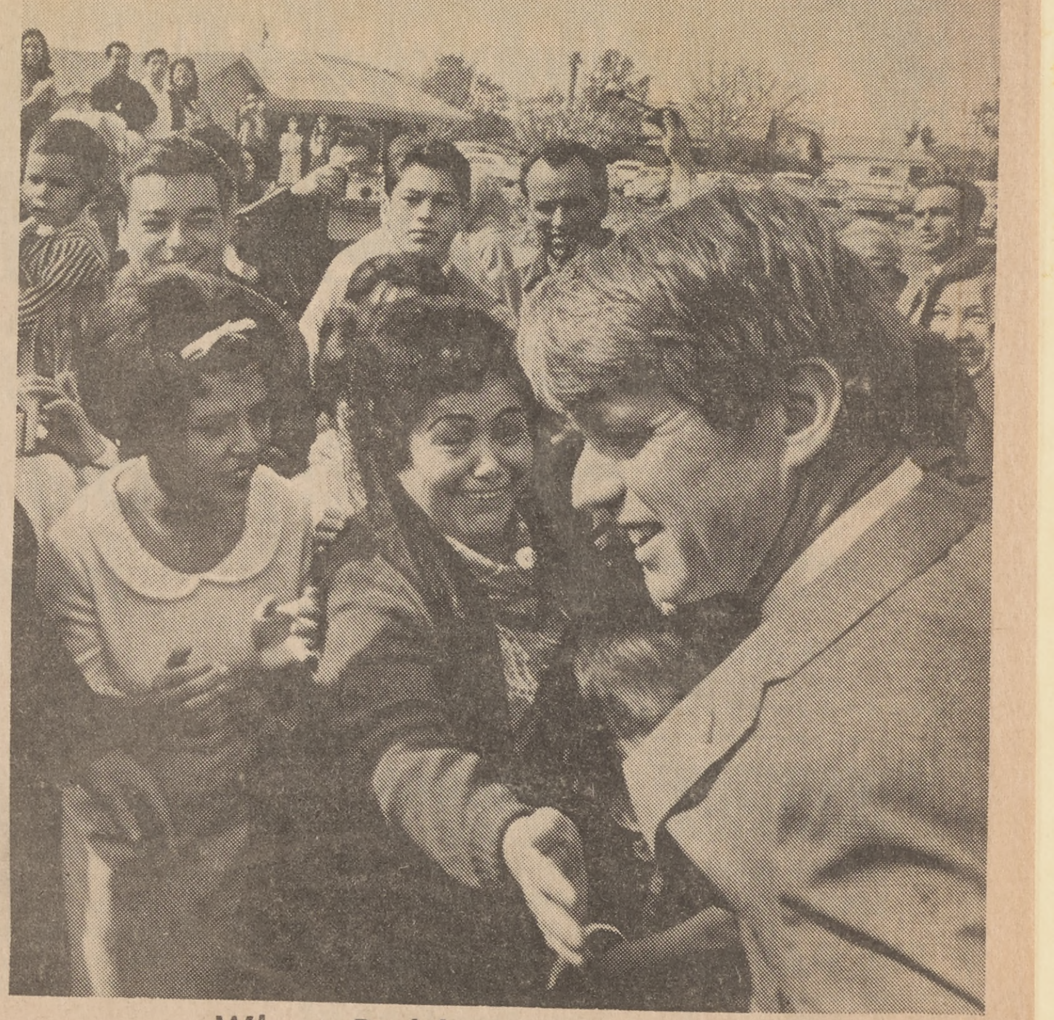

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east san jose
SUN
Vol. XI No. 24 Wednesday, June 12, 1968
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And the speaker was Mrs. Max Moreno, an eastside resident and an enthusiastic supporter of his candidacy for the Democratic party presidential nomination.

Mrs. Moreno is not an official. She is not a party wheelhorse. She is one of "the people." And she can speak for that segment of the people who were convinced that Sen. Kennedy was the man who should take the presidential mantle.

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SAN JOSE NEWS
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Sen. Robert F. Kennedy--1925-1968

RFK's Visit To San Jose Lives As His Memorial

By HARRY FARRELL
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(Other stories and photos on Pages 4, 5, 6, 7, 9, 13 and 16. Full page of photos on Page 3.)

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(Concluded on Page 2, Column 1)

Visit 'A Memorial'

(Continued from Page 1)

direct from the East into San Jose at 11 o'clock on Saturday morning. He would go on to other cities after a kickoff California rally here.

Then the small Kennedy child developed pneumonia and was placed in an oxygen tent in a Washington, D.C. hospital. It appeared for a time that the concerned father might call off his trip to the West Coast altogether. The San Jose appearance was cancelled, for a time.

But young Matthew Kennedy's illness did not become serious, and the California tour was restored on a revised prop-stop Saturday schedule that took the senator through San Francisco, Stockton, Sacramento, and finally, late in the afternoon into San Jose.

At San Jose Municipal Airport there was a mariachi band and between 1,000 and 2,000 Kennedy enthusiasts. Kennedy varied his usual airport-rally formula for one of the most effective vignettes of his trip.

Instead of making any airport speech at all, Kennedy proceeded directly to the 300-foot chain-link fence that held back the crowd and moved all the way along it, shaking hands with everybody.

He must have shaken 500 or 1000 hands within five or 10 minutes, and countless others reached out to touch him. Young girls ran their hands through his hair.

As happened at other Kennedy rallies, people seemed to crave even fleeting physical contact with their hero.

From the airport, the Kennedy motorcade went to the Hyatt House, where Kennedy rested briefly, and 80 or 90 newsmen — about half of them from Washington — scrambled for telephones to dictate their stories.

Then it was time for Kennedy to go to St. James Park, where he was postled in a sea of friendly people that filled most of the block bounded by 1st, St. James, 2nd, and St. John streets.

There and at other rallies that warm spring day, Kennedy first showed the style that would mark his campaign — a style reminiscent of another Kennedy, his brother John, with whom he was destined to share political martyrdom.

Robert sounded like John F. Kennedy when he said over and over again, "I think we can do better . . . And I need your help."

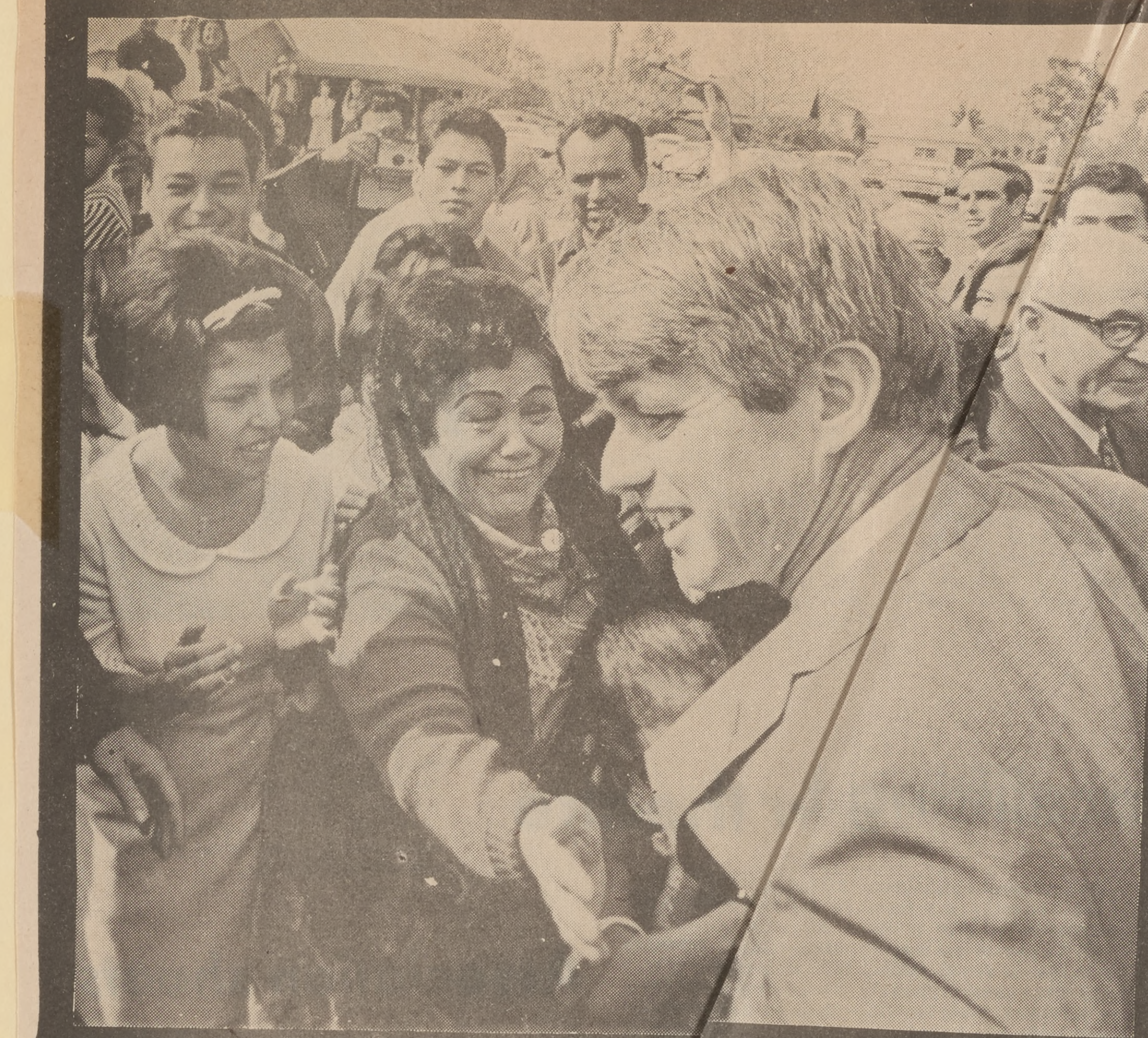
And he punctuated his words with the same jabbing fist JFK had used.

A potpourri of the things Kennedy said, on that first campaign visit to California this year, would make a fitting epitaph for him, typifying the spirit of his last crusade:

"We must resist the erosion of our national sense of decency . . . . Poverty is indecent . . . . Illiteracy is indecent . . . The maiming and death of young men in the swamps of Vietnam and the swamps of Asia is indecent . . . It is indecent for a man to labor with his hands and back in the valleys of California, with no hope of sending his sons to college . . . It is indecent for a man livin[illegible] New York, Detroit, Clev[illegible] or Watts to surrender the [illegible] life he has to despair and hopelessness, and I think we can do better."

East San Jose SUN/ June 12, 1968/ page 29

And the people mourn again

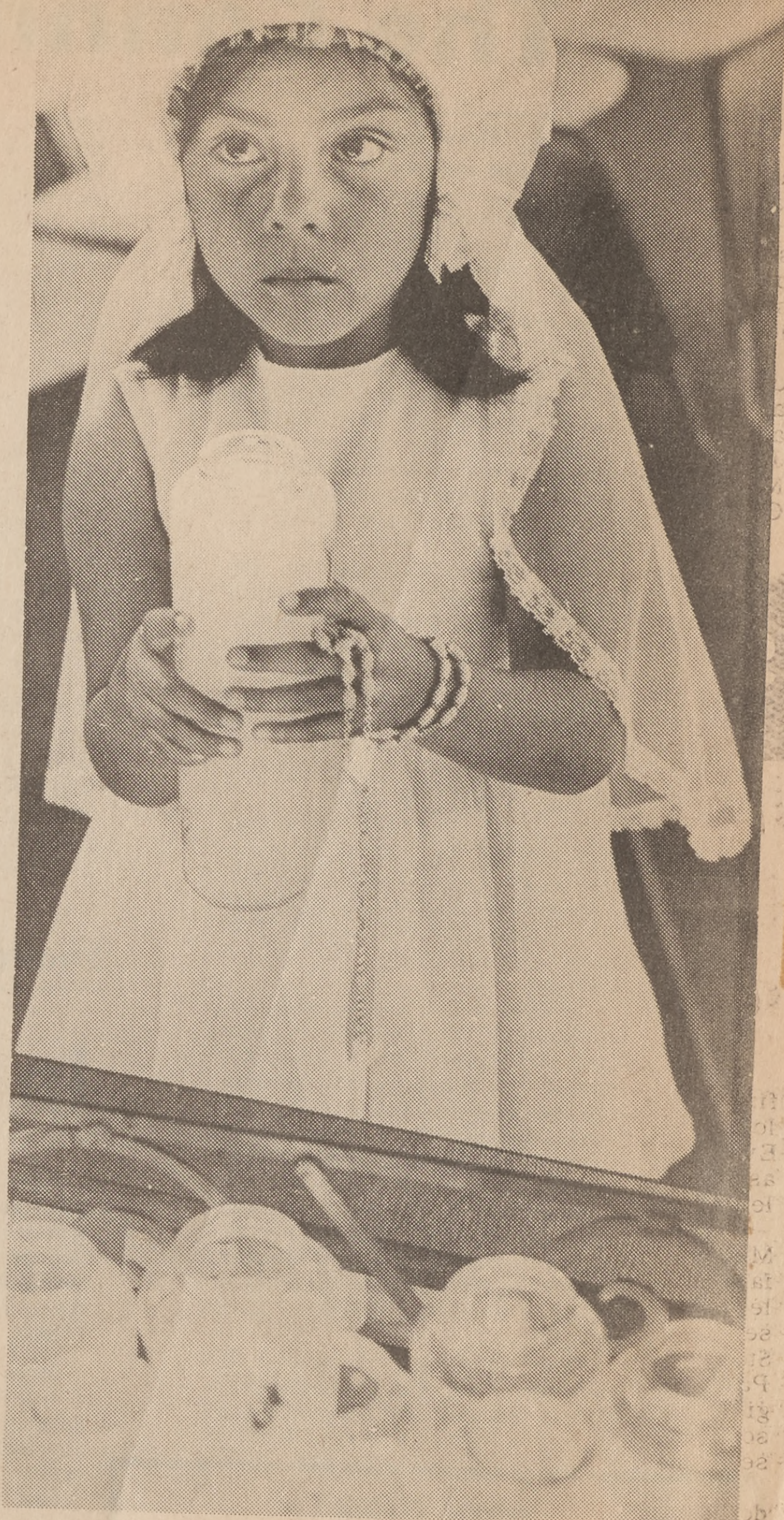


The happy time

For this San Jose woman, h[illegible]ess was a Kennedy handshake. The scene: [illegible]e Our Lady of Guadalupe church where the [illegible] York senator attended a service this spring. [illegible]orial services for him were held there during [illegible]h of last week.

She lit a candle

Linda Balandra, 6 1 2, told her mother, Mrs. Ella Balandra, 14120 Woodhaven dr., that "I want to light some candles for Mr. Kennedy." And so she did--at Our Lady of Guadalupe church.



Photography
by
Phil Nelson

One prayer among many

Solace in prayer was found by a mourner for Robert F. Kennedy at Our Lady of Guadalupe church. She joined millions of Americans who attended church services across the land.

The personal touch

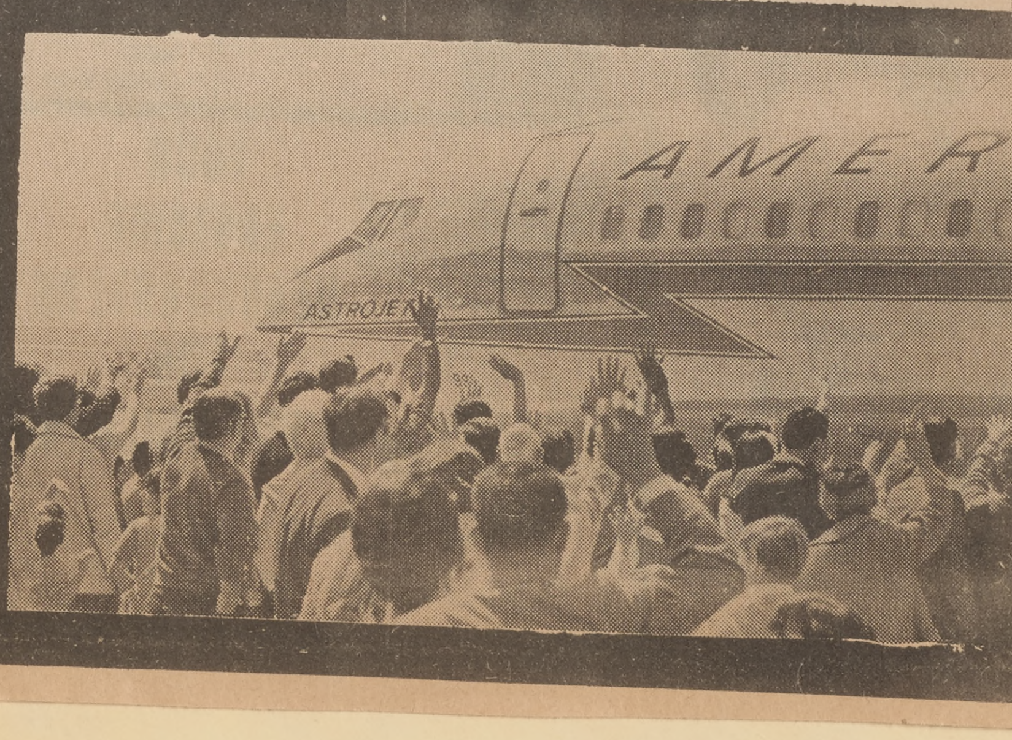
When Sen. Kennedy came to town, personal contact--symbolized here by a multitude of hands--was his theme.

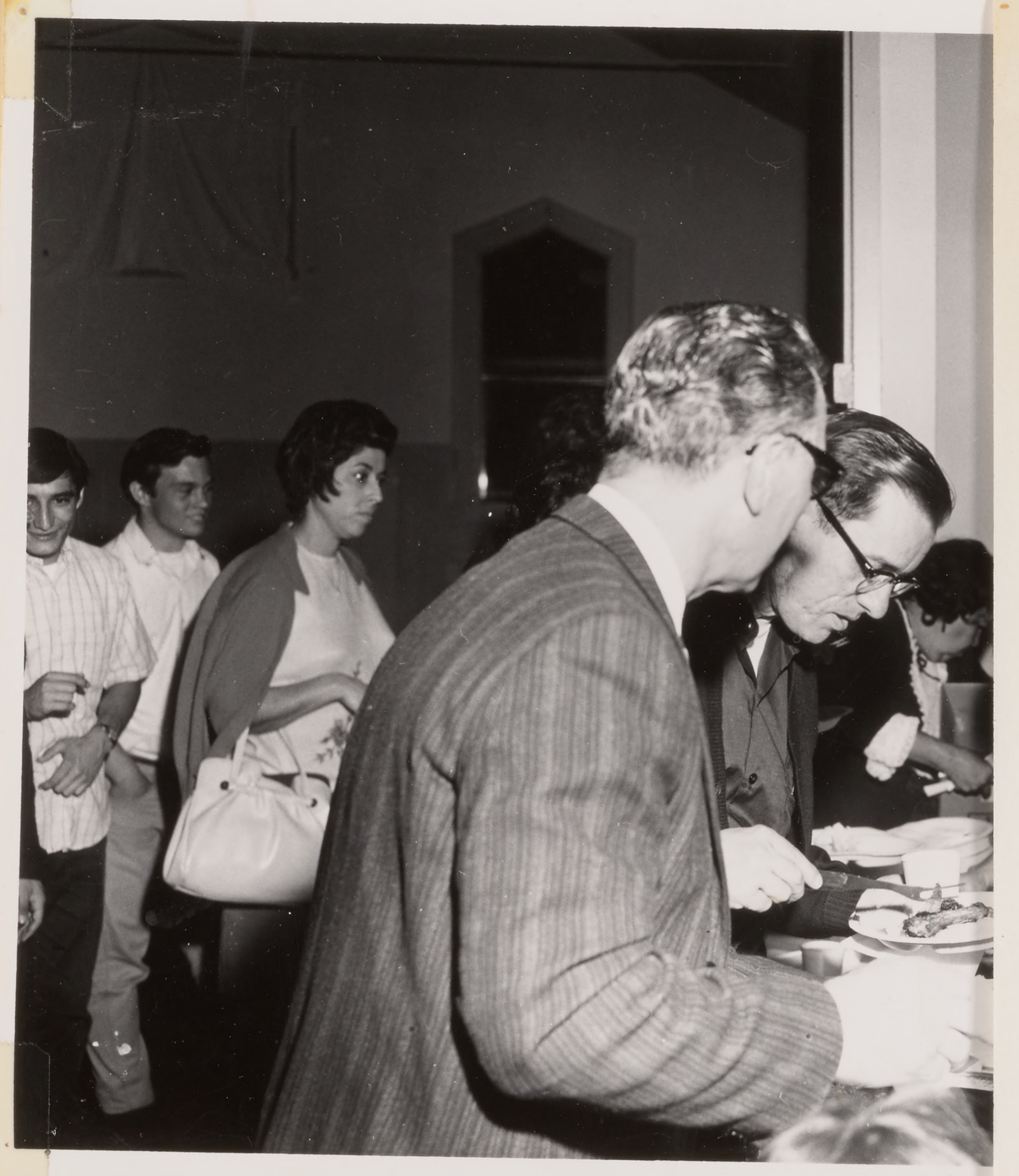
They call it charisma

Crowds were attracted by the charisma of this man Kennedy. Here, he struggled manfully (and always with a smile) to work his way through an east San Jose gathering of followers.

Their last goodbye

"Goodbye, Bobby," called people from the crowd at San Jose Minicipal Airport. It was to be their last farewell to him.





Holu Thursday

Franciscan order changes jo

May 1968

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h — Cement Workers
k Esparza

CREDITS

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Architects: Leslie Irwin and Frank Gonsalves, 552 Mission Street, San Francisco, California

General Contractor: Manuel Villarreal, 2556 Glade Drive, Sunnyvale, California

Volunteer Craftsmen:

- Designer of all handcrafted articles: Jeanne Heiberg
- Sanctuary furniture: Frank Ortiz, Nick Santos and Jose Sabala
- Main Altar and Baptismal Cabinet: Rudy Sanchez
- Side Altar: Frank Ortiz
- Candlesticks, Paschal Candle and Votive light holders: Lupe Mancias
- Processional Cross: Lupe Mancias
- Benediction Candelra: Lupe Mancias
- Baptismal font: Henry Urban, Mr. Collins, and Mr. Aranda
- Predieux: Nick Santos, Ernest Hernandez and Frank Ortiz
- Donation boxes: Nick Santos
- Lectern: Bill Eggert and Nick Santos
- Sacristy Cabinets: Ted Gonzales
- Cross on top of church: Jerry Sanchez

Professional Craftsmen:

- St. Joseph Ceramic: Kenneth Dierck, 818 Craft Ave., El Cerrito, California
- Ceramic Candlesticks of Our Lady of Guadalupe Shrine: John Leary, San Jose, California
- Baptismal font cover: Henry Dombrink, Oakland, California
- Woodcarved statues: John Perry, Hayward, California
- Stations of the Cross: Manuel Villamor, 1525 Valencia Street, San Francisco, California
- Seasonal hangings, Copper etchings, Mosaic works: Jeanne Heiberg

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Photography by Phil N[illegible]son

east san jose
SUN
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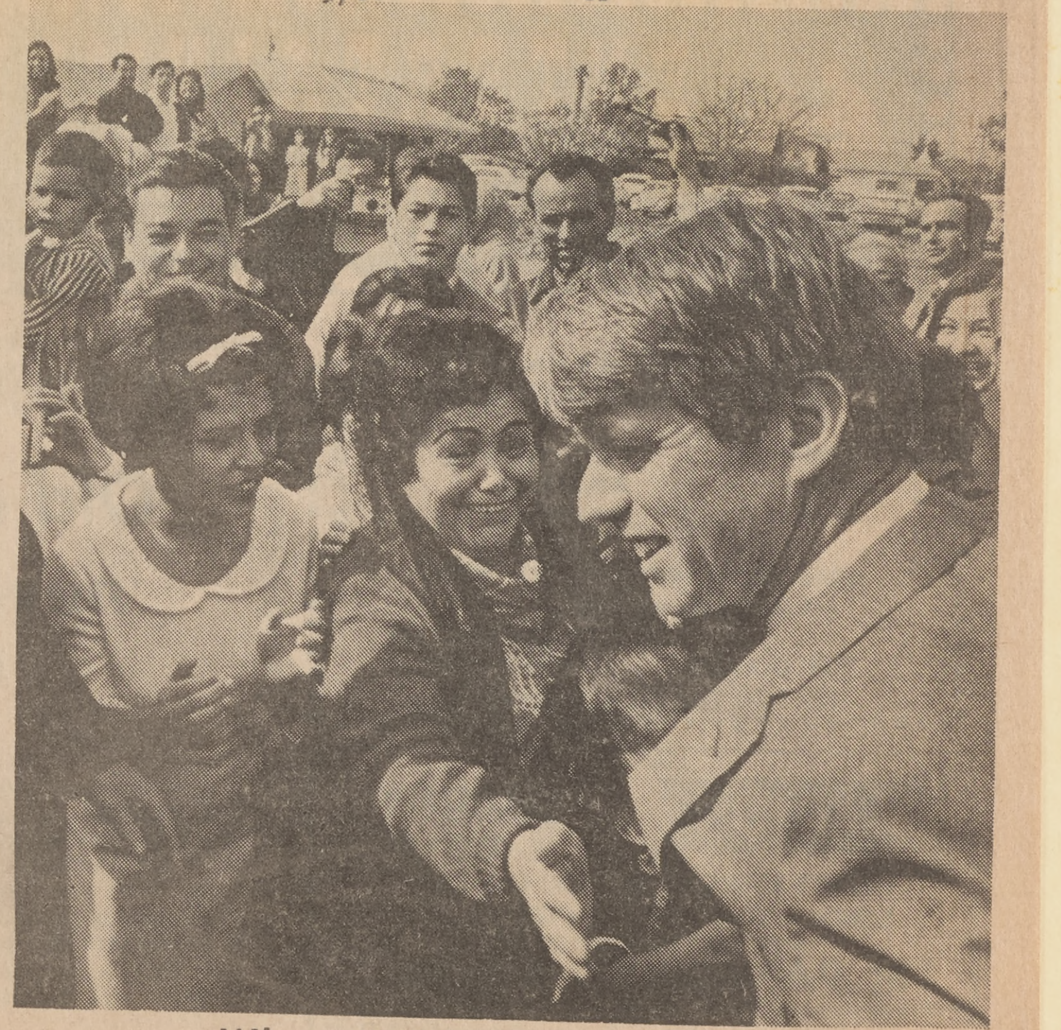

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(Continued from Page 1)

direct from the East into San Jose at 11 o'clock on Saturday morning. He would go on to other cities after a kickoff California rally here.

Then the small Kennedy child developed pneumonia and was placed in an oxygen tent in a Washington, D.C. hospital. It appeared for a time that the concerned father might call off his trip to the West Coast altogether. The San Jose appearance was cancelled, for a time.

But young Matthew Kennedy's illness did not become serious, and the California tour was restored on a revised prop-stop Saturday schedule that took the senator through San Francisco, Stockton, Sacramento, and finally, late in the afternoon into San Jose.

At San Jose Municipal Airport there was a mariachi band and between 1,000 and 2,000 Kennedy enthusiasts. Kennedy varied his usual airport-rally formula for one of the most effective vignettes of his trip.

Instead of making any airport speech at all, Kennedy proceeded directly to the 300-foot chain-link fence that held back the crowd and moved all the way along it, shaking hands with everybody.

He must have shaken 500 or 1000 hands within five or 10 minutes, and countless others reached out to touch him. Young girls ran their hands through his hair.

As happened at other Kennedy rallies, people seemed to crave even fleeting physical contact with their hero.

From the airport, the Kennedy motorcade went to the Hyatt House, where Kennedy rested briefly, and 80 or 90 newsmen — about half of them from Washington — scrambled for telephones to dictate their stories.

Then it was time for Kennedy to go to St. James Park, where he was postled in a sea of friendly people that filled most of the block bounded by 1st, St. James, 2nd, and St. John streets.

There and at other rallies that warm spring day, Kennedy first showed the style that would mark his campaign — a style reminiscent of another Kennedy, his brother John, with whom he was destined to share political martyrdom.

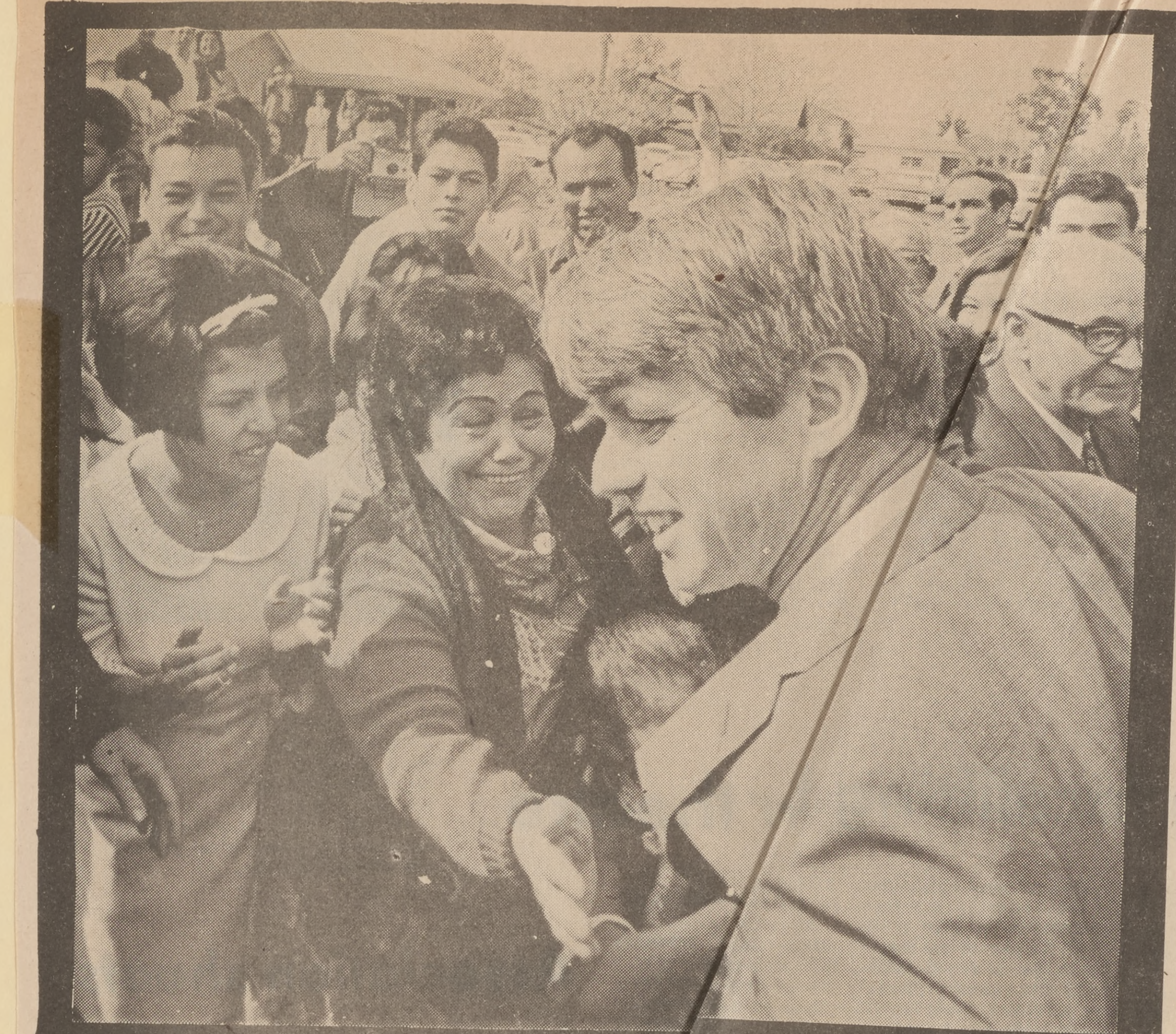
Robert sounded like John F. Kennedy when he said over and over again, "I think we can do better . . . And I need your help."

And he punctuated his words with the same jabbing fist JFK had used.

A potpourri of the things Kennedy said, on that first campaign visit to California this year, would make a fitting epitaph for him, typifying the spirit of his last crusade:

"We must resist the erosion of our national sense of decency. . . . Poverty is indecent . . . Illiteracy is indecent . . . The maiming and death of young men in the swamps of Vietnam and the swamps of Asia is indecent . . . It is indecent for a man to labor with his hands and back in the valleys of California, with no hope of sending his sons to college . . . [illegible] is indecent for a man livin[illegible] New York, Detroit, Clev[illegible] or Watts to surrender the [illegible] life he has to despair and h[illegible]ssness, and I think we can [illegible]tter."

And the people mourn again

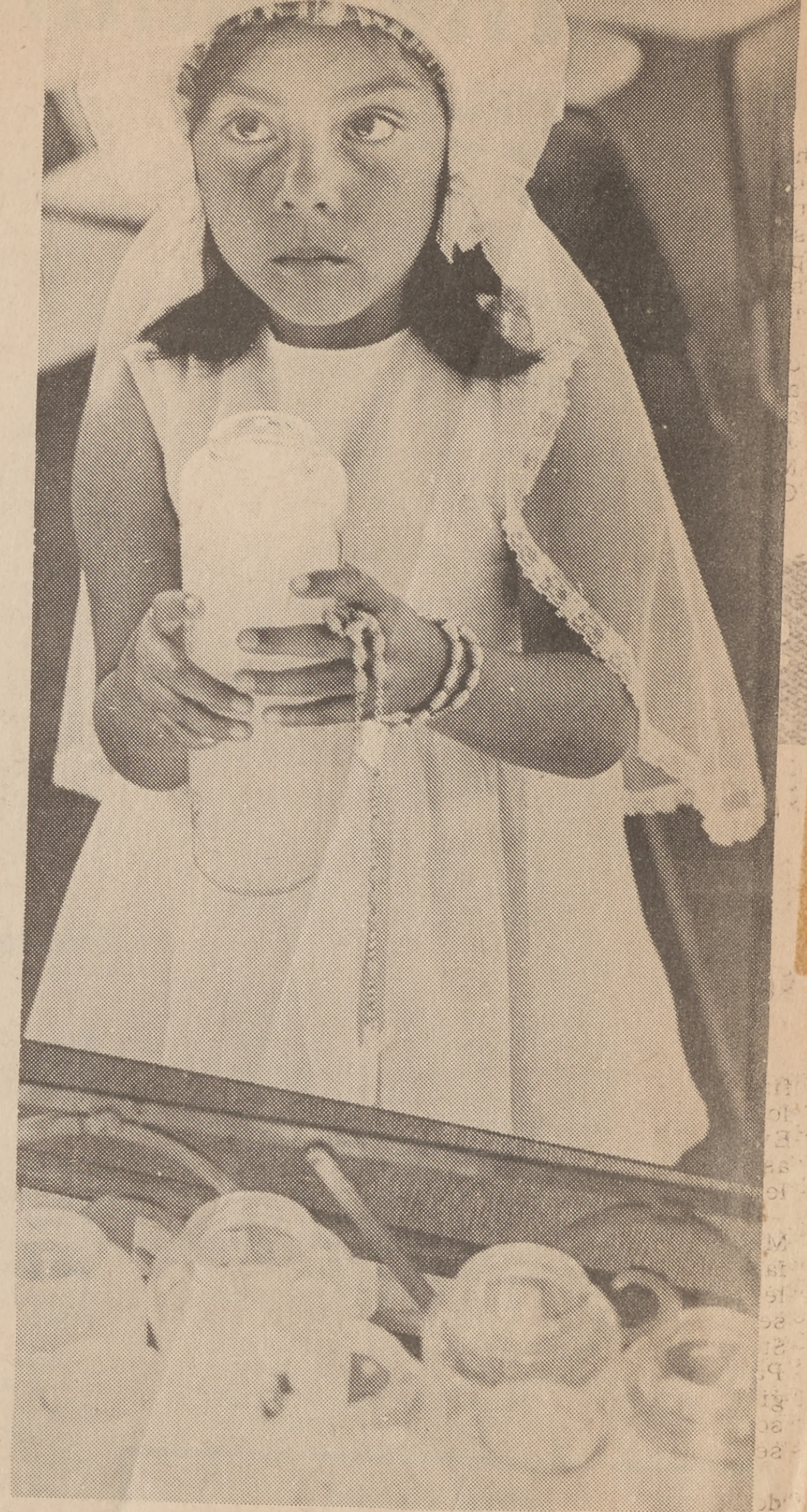


The happy time

For this San Jose woman, [illegible]ness was a
Kennedy handshake. The scene: [illegible]e Our Lady
of Guadalupe church where the [illegible]York senator
attended a service this spring. [illegible]orial services
for him were held there during [illegible]h of last week.

She lit a candle

Linda Balandra, 6 1 2, told her mother, Mrs. Ella Balandra, 14120 Woodhaven dr., that "I want to light some candles for Mr. Kennedy." And so she did--at Our Lady of Guadalupe church.



Photography
by
Phil Nelson

The personal touch

When Sen. Kennedy came to town, personal contact--symbolized here by a multitude of hands--was his theme.

One prayer among many

Solace in prayer was found by a mourner for Robert F. Kennedy at Our Lady of Guadalupe church. She joined millions of Americans who attended church services across the land.

They call it charisma

Crowds were attracted by the charisma of this man Kennedy. Here, he struggled manfully (and always with a smile) to work his way through an east San Jose gathering of followers.

Their last goodbye

"Goodbye, Bobby," called people from the crowd at San Jose Minicipal Airport. It was to be their last farewell to him.

AMER
ASTROJE

a good and decent man

who saw wrong

and tried to right it

saw suffering

and tried to heal it

saw war

and tried to stop it

The Monitor
Official Newspaper of San Francisco Archdiocese
and Dioceses of Stockton and Santa Rosa
110th Year—No. 16—Established 1858 June 13, 1968

A shaken nation searches

By FATHER PHILIP MURPHY

He spoke with the same Boston inflections and crisp diction of his brothers.

And the simple tribute Senator Edward M. Kennedy paid the slain Robert in New York's St. Patrick's Cathedral this week had the familiar Kennedy ring and rythm:

"My brother need not be idealized or enlarged in death beyond what he was in life, but need simply be remembered as a good and decent man, who saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it."

This sober and reasoned appraisal of the ideals of Robert Kennedy contrasted sharply with the expressions of grief and bewilderment that arose from the anguish soul of a deeply troubled nation.

The murder of Robert Kennedy caused religious and political leaders to cry out for a "national examination of conscience." And they spoke with an urgency that had not marked their statements of shock following the death of his brother, President John F. Kennedy.

SORROW OR SICKNESS?

Between November 1963 in Dallas and June 1968 in Los Angeles, the United States had been increasingly embroiled in violence within and without her boundaries. Two months ago America's leading proponent of non-violence, Dr. Martin Luther King, was shot down. Then the statements of sorrow were larded with the repeated insistence that the death of this Gandhi-style prophet of freedom "must not be in vain."

The fact that Dr. King's non-violence had always been of a s ingly vigorous and militant va ty seemed to fade from the consciousness of many white citizens and the repititious "must not have died in vain" rang hollow at times with fearful self-interest.

But many, too, had meant what they said.

Now, the statements that followed the shooting at the Ambassador Hotel took up with unmistakable concern another theme—the spiritual, moral and psychological health of the country.

Bishops called not only for prayers for the senator and h but also for "the r American herit morality."

Roches said.

Robert Kennedy's Democratic rival in the California primary, Sen. Eugene McCarthy, insisted that it would be wrong to assume that the shooting of the senator was only the product of one individual's sickness. The entire nation must share the guilt for creating the conditions which lead to such acts, he said.

Sen. Edward Brooke of Massachusetts agreed. He told the residents of Resurrection City, the campsite of the Poor People's Campaign, that "there is something wrong with this country" when so many public men are assassinated.

But President Johnson seemed to reject both ideas:

"It would be wrong—it would be self-deceptive — to ignore the connection between lawlessness, hatred and this act of violence. It would be just as wrong—just as self deceptive — to conclude from this act that our country is sick—that it has lost its sense of balance, its sense of direction."

STRUCTURE OF VIOLENCE

At the same time the President set up a special commission to study the causes of the infectious hatred and violence in America.

Msgr. Fausto Vallainc, head of the Holy See's Press office, cited elements which "made this crime more atrocious than the many others that bloody our cities daily. Above all is the lack or at least the fragility . . . of the very motives for which it was perpetrated."

It was Monsignor Vallainc's contention that violence, once accepted in principle as a legitimate means to attain an end, spreads a vicious entrapping web over a nation. "Not only he who kills is violent but he who tries to justify violence as a means," he said.

In Philadelphia, John Cardinal Krol followed what became the

almost all nati gious leaders were clea over the American way of none seemed willing to labe country "sick." But in the midst this general refusal to accept the national sickness theory, there remained one stark fact—the obdurate refusal of state and federal officials to pass adequate gun control laws.

PARTICIPATION GAP

"Legislation has been pending in Congress for nearly five years that would control the sale and registration of guns," fumed Michigan Catholic Conference executive, Francis J. Coomes. "Since President Kennedy's death guns have been involved in the murder of an estimated 25,000 Americans."

Even given this strange reluctance to take practical steps to control guns in this country, Psychiatrist Michael T. Khlentzos, di-

the tangle of his country and tening his own ex-

"But he sees not clear, realistic choices through which he can participate in resolving these problems," Dr. Khlentzos maintained. "His anxiety is built up but he has no creative way to relieve his anxiety through practical action. Discouragement and apathy follow, breeding a sense of despair and, at times, violence."

Ironically, Dr. Khlentzos said that Senator Robert Kennedy provided a feeling of participation and an involvement in creative program that proved valuable therapy for some of McAuley's own teenage patients during the California primary.

"We had kids stop using drugs

(Continued on Page 4, Col. 1)

WORDS FOR A FALLEN BROTHER
. . . he saw wrong and tried to right it

★ Sick society or over-optimism?

(Continued from Page 1)

and start back to school because of their involvement in the Kennedy campaign here," Dr. Khlentzos said. "Now they will have to find other alternatives, other practical lines of action. We can't use self-recrimination as an excuse to give up."

Another San Francisco psychiatrist, Dr. Karl Jonas, agreed that there is a mounting sense of national frustration but also rejected the sick society diagnosis.

Part of this frustration is caused, he said, "by the common assumption that there is nothing men cannot do given the good will and skill, that he is capable of removing all injustice.

"Since we have not been successful," he reasoned, "it is assumed someone must be maliciously plotting against us. This exaggerated optimism over man's capabilities must be re-evaluated if the fury and frustration in this nation are to be resolved. Otherwise the frustrated will continue to look for some group or some single person to serve as a scapegoat."

Father Eugene J. Boyle, co-chairman of the Archdiocesan Social Justice Commission, is convinced that there is "a mood in our society which makes this kind of thing more likely."

DEEPLY EMBEDDED

At an Ecumenical service at San Francisco's Episcopal Grace Cathedral, Father Boyle told the congregation bluntly that violence, like racism, is deeply embedded in the core of American life.

He suggested that in this and other assassinations the men who pulled the triggers, "represent not a rejection, not a flaunting of our social values, but an over-acceptance, a carrying of them to their logical extension."

"Until we begin to correct our value system—the one we live by, not the one we proclaim—it is a hopeless task we face," he said.

Archbishop Terrence Cooke of New York during his homily at the Kennedy funeral asked that Americans "keep faith with America and her destiny."

The act of one man must not demoralize and incapacitate 200 million others. To permit this to happen would be to fail utterly to grasp the message of hope and optimism in Senator Kennedy life, Archbishop Cooke insisted.

After the funeral the Kennedy family and some 700 others of the mourners accompanied the Senator's body on a special 21-car, black-draped train from Pennsylvania Station in New York to Union Station in Washington.

ELECTROCUTED

The train ride — scheduled for four hours—took some nine hours and left new tragedy in its wake. Three of the thousands of mourners crowded along the tracks were killed while trying to pay a last tribute to Sen. Kennedy.

Two persons in Elizabeth, N.J., were struck by an oncoming train on the track adjacent to the one the Kennedy train was using. The third was electrocuted at Trenton, N.J., when he climbed a boxcar and grabbed a live overhead wire in an effort to steady himself.

On arrival at Union Station in Washington, Cardinal Cushing was reportedly ill and was met by two doctors and a wheel chair. The cardinal refused the aid and traveled to Andrews Air Force Base, where he was flown back to Boston.

Crowds met the train at Union Station and lined the streets along the 4.6 mile route to Arlington cemetery.

The cortege slowed at the Senate Office building and the Justice Department and came to a mrief halt at Resurrection City, the encampment of the Poor People's Campaign, to which Sen. Kennedy had given great encouragement.

The cortege heard a choir—joined by many of the crowd at Resurrection City and the Lincoln Memorial—sing the "Battle Hymn of the Republic" as the procession slowly turned onto Memorial Bridge to enter Arlington Cemetery.

TINY FLAMES

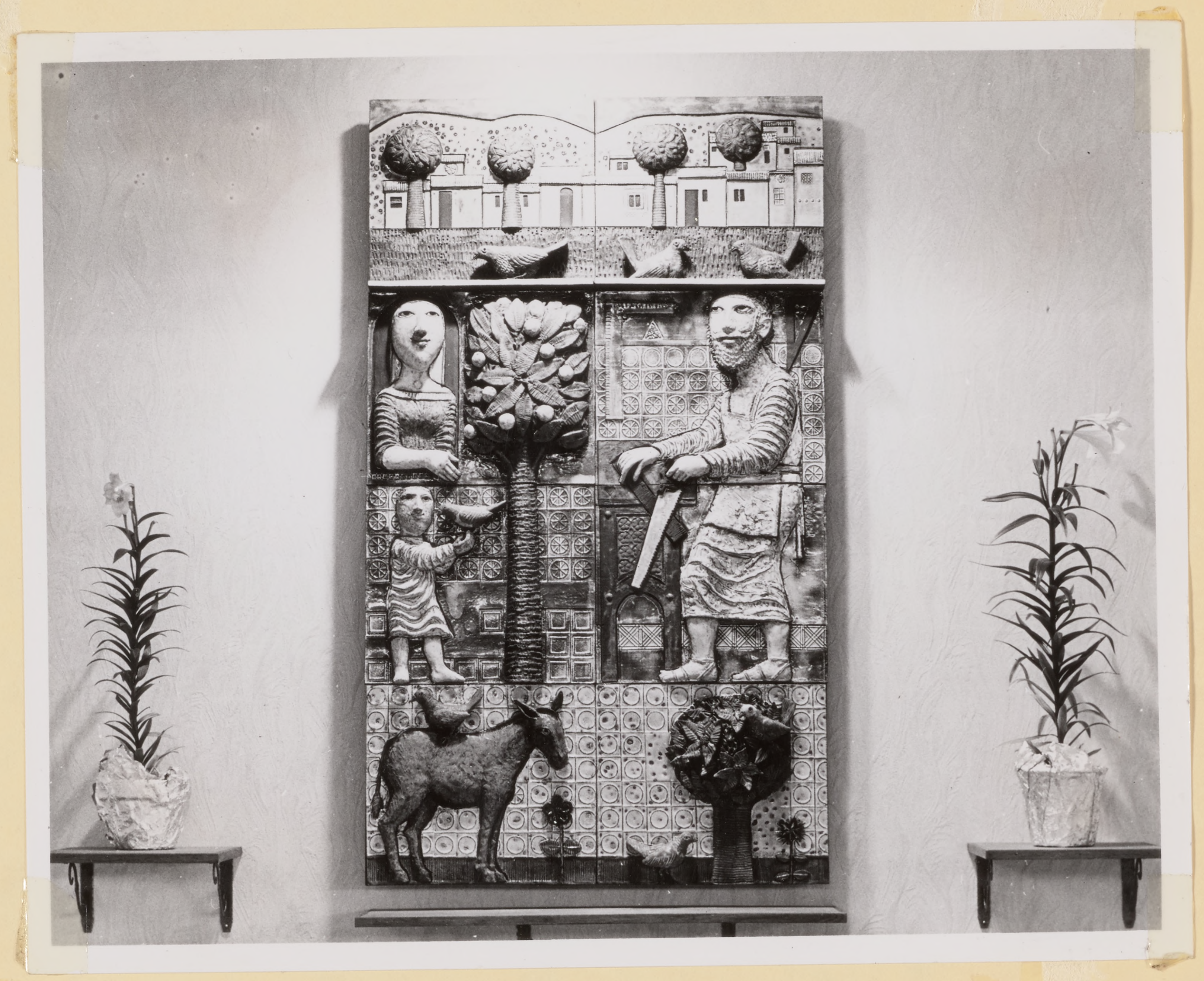
In the cemetery, some 3000 guests, who filled a restricted area surrounding the temporary grave site, lit candles to greet the cortege. Two hundred yards away, crowds of onlookers who had waited patiently for hours for the arrival of the cortege lit answering flames.

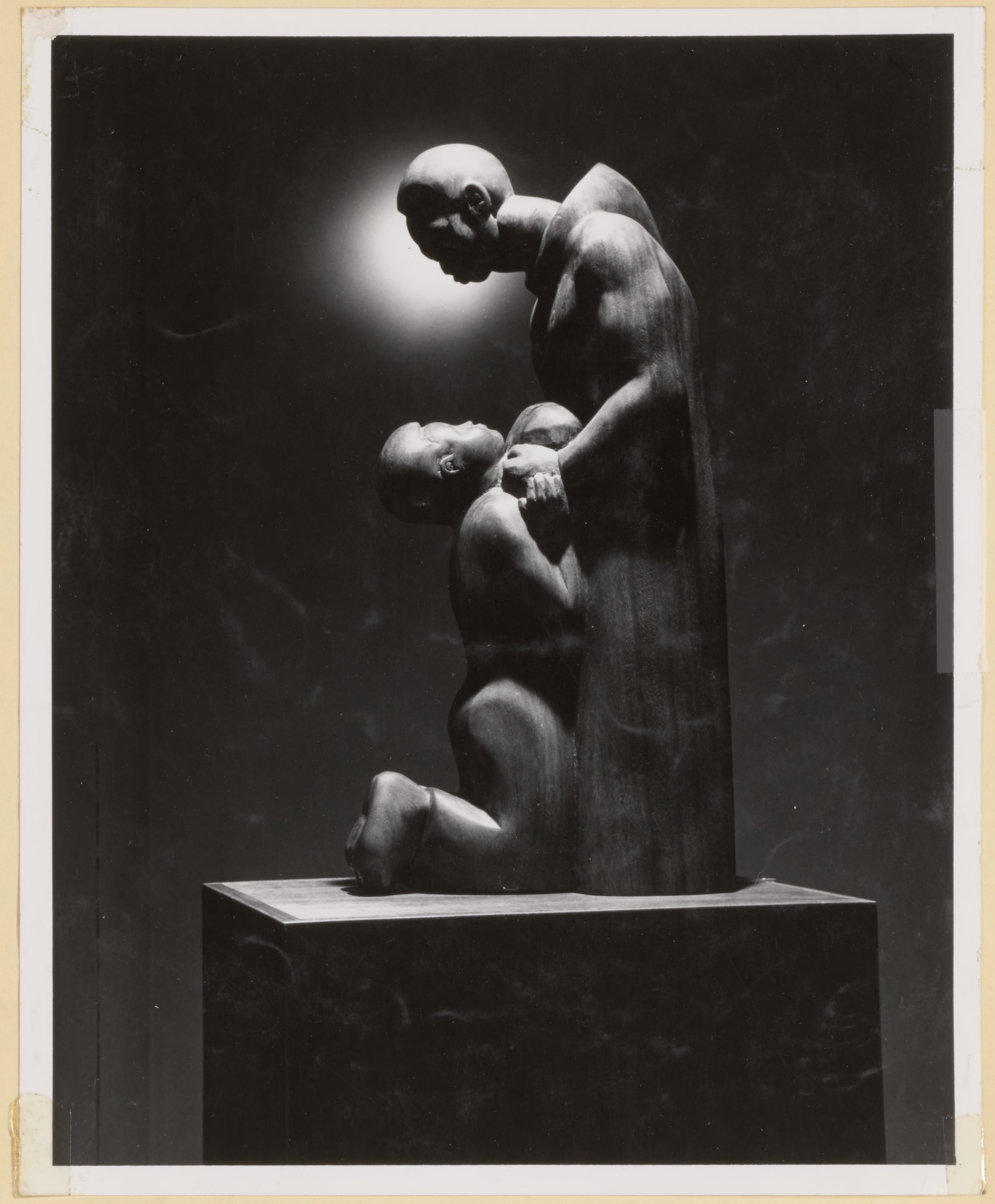
At the close of the rite, Mrs. Robert Kennedy moved forward and knelt to kiss her husband's coffin. She was followed by her family and the guests who were grouped around the grave site. Among them were the President and Mrs. Johnson, Archbishop Raimondi, Archbishop Cooke and Bishop John J. Russell of Richmond.

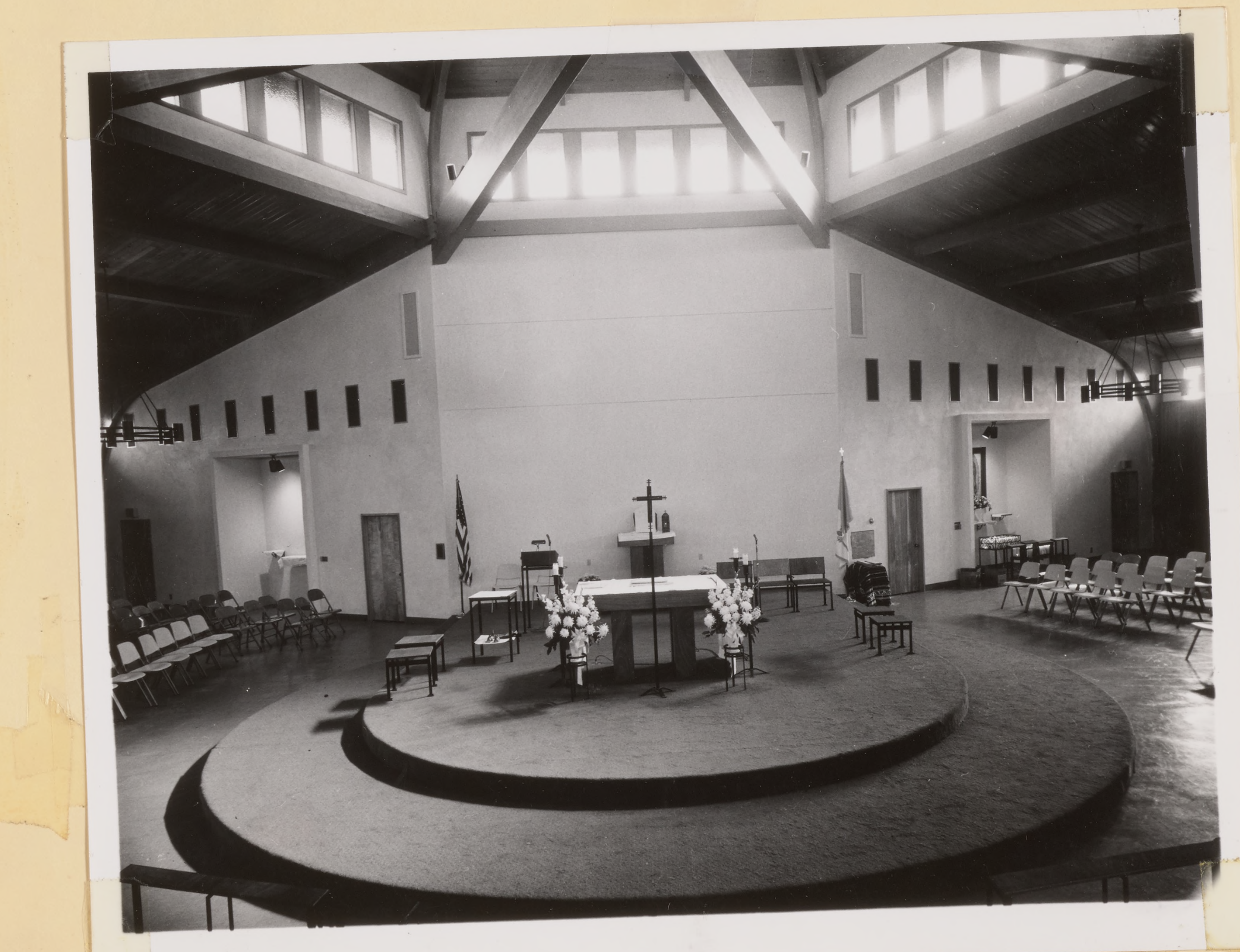
Some 50,000 people visited the grave on the national day of mourning following the burial. Among the visitors were Mrs. Ethel Kennedy and her son Joseph, the eldest of the late Senator's sons, and Mrs. Jaqueline Kennedy and her two children.

The temporary grave is marked by a simple white cross. The Kennedy family plans to select another permanent site, nearer to the late President's grave, and to add what was described as "a simple monument."

The questioning continues in the mind of a weary nation. The final resolution will not come until it can be said that the nation, too, "saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it."

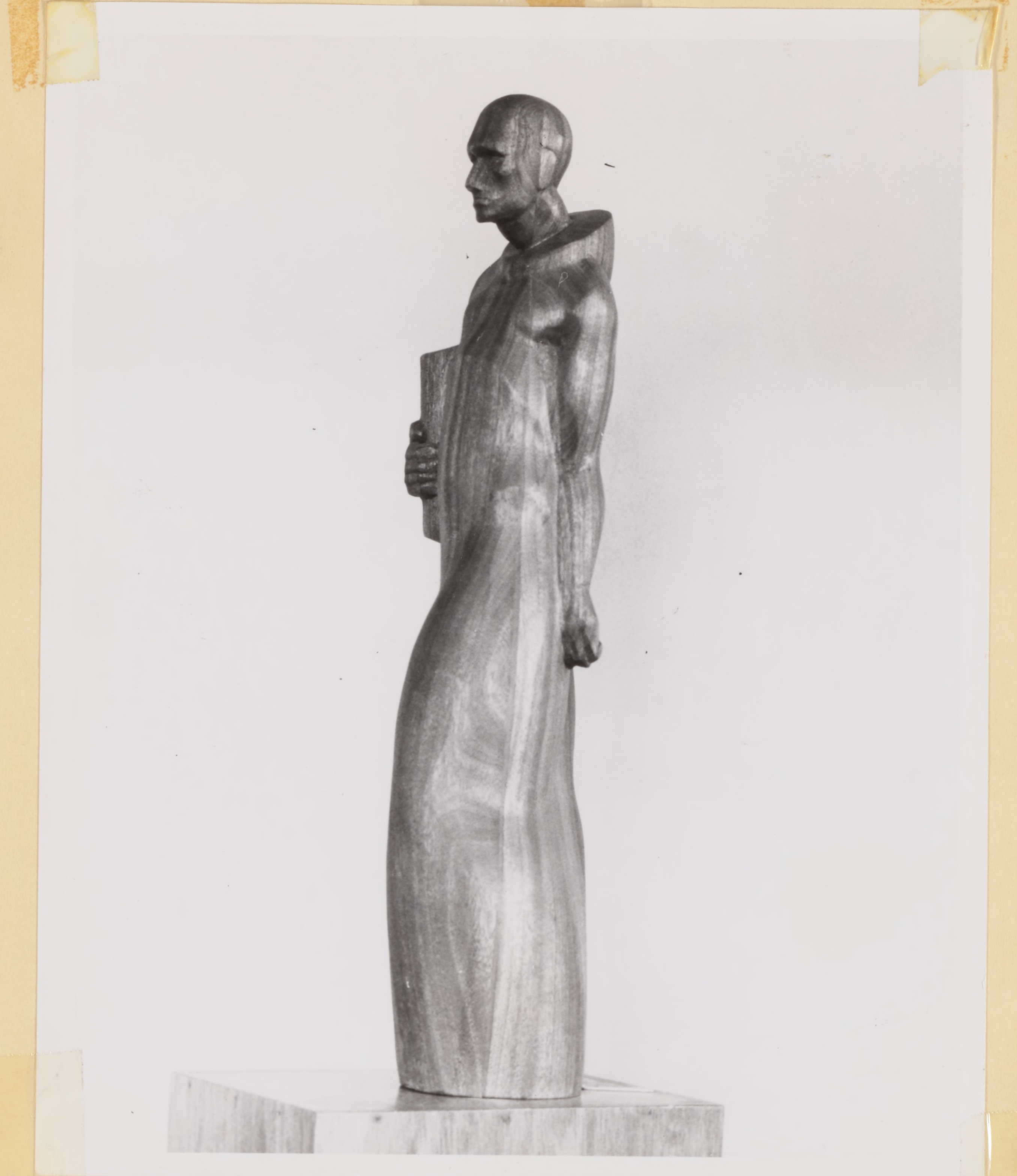


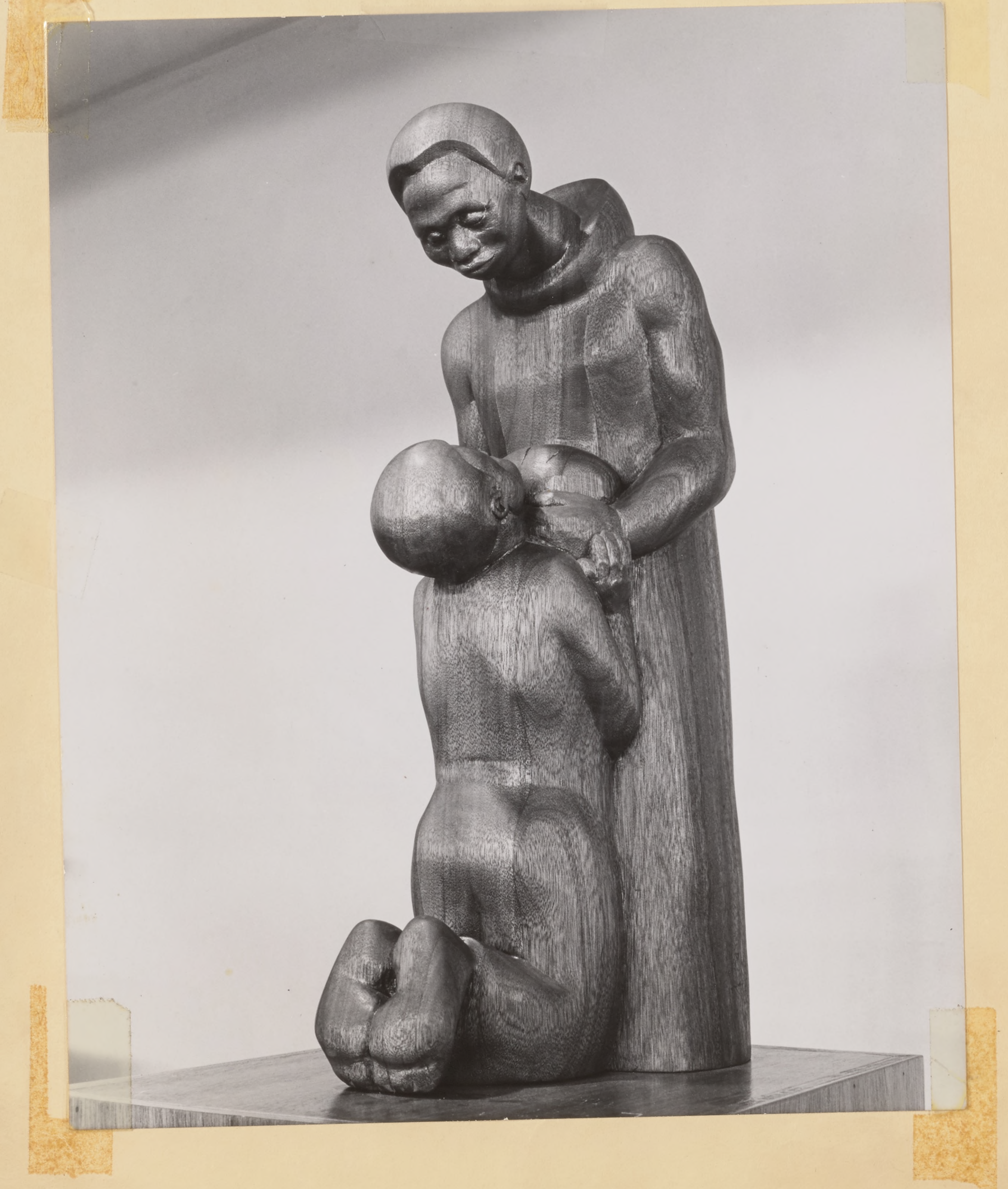


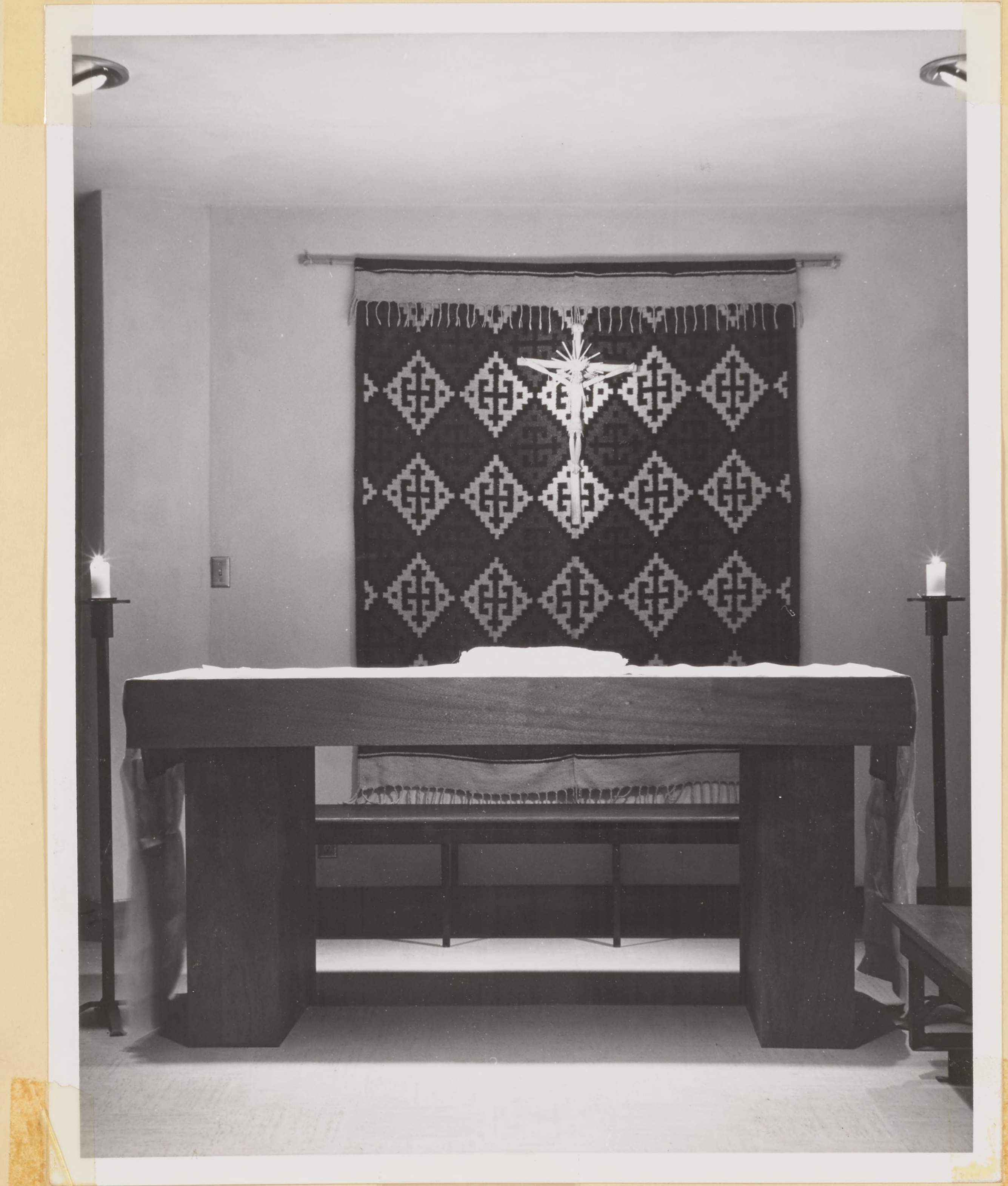


The New Church, Completed,
June, 1968

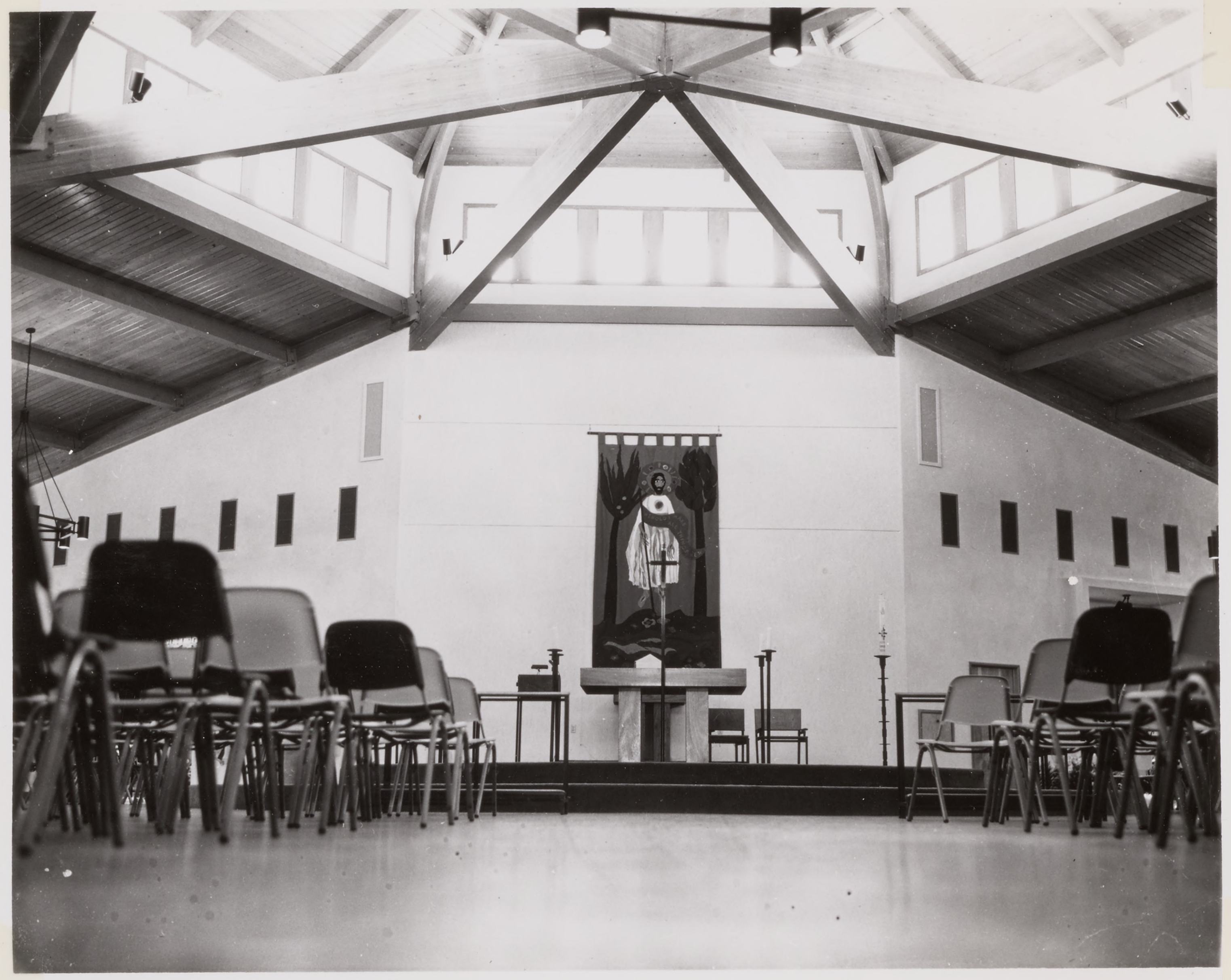
60

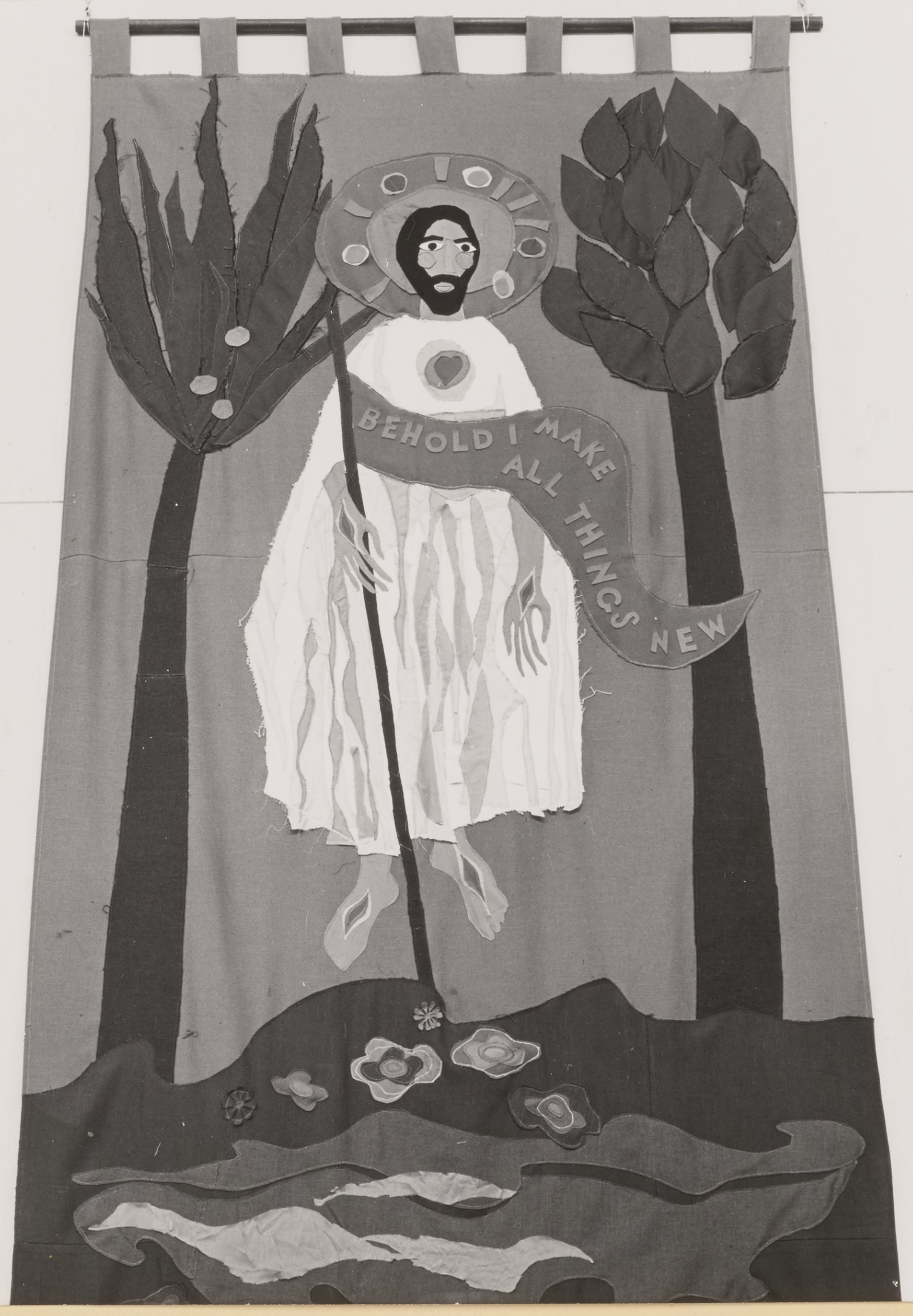


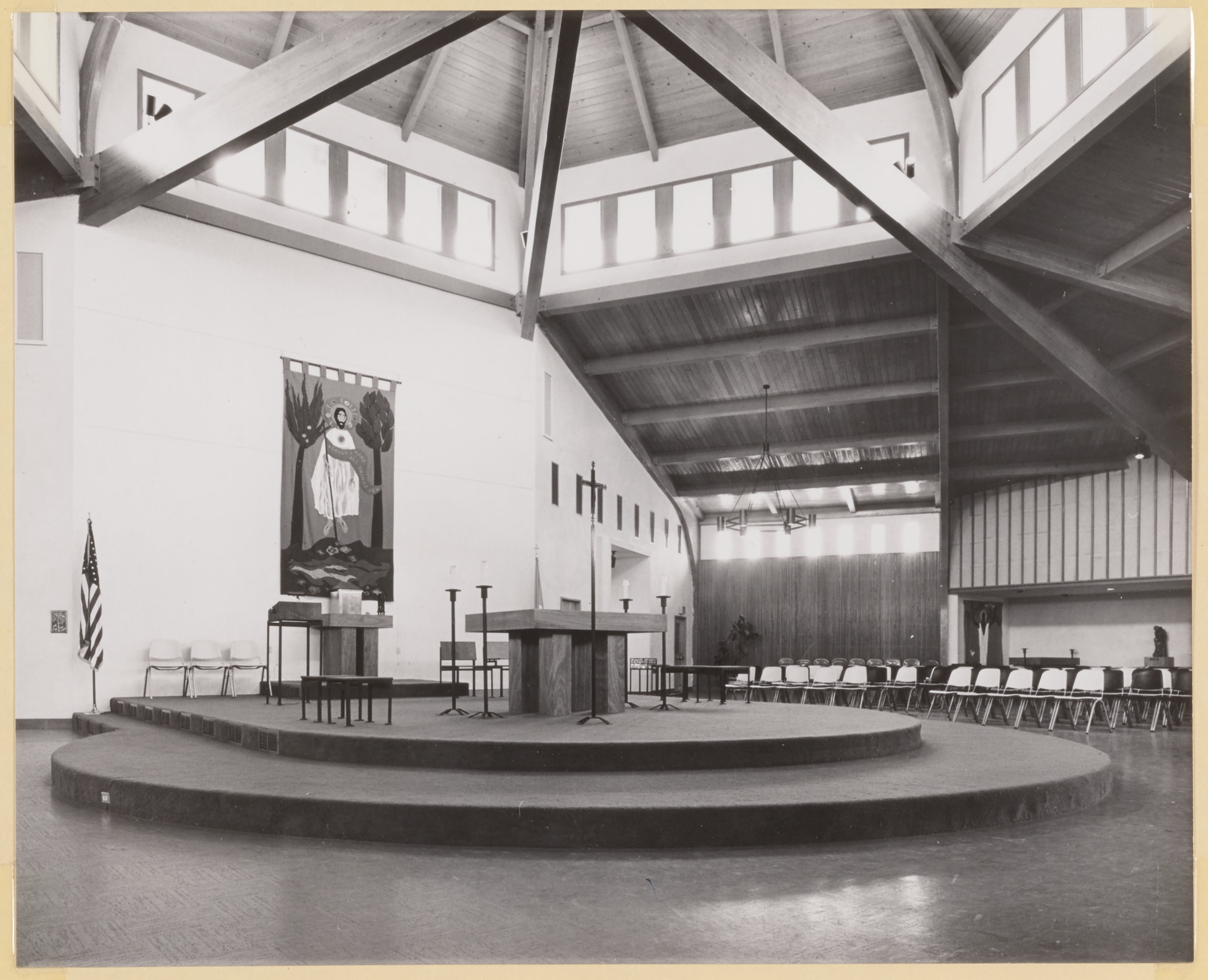




Side Altar and Wood Carvings

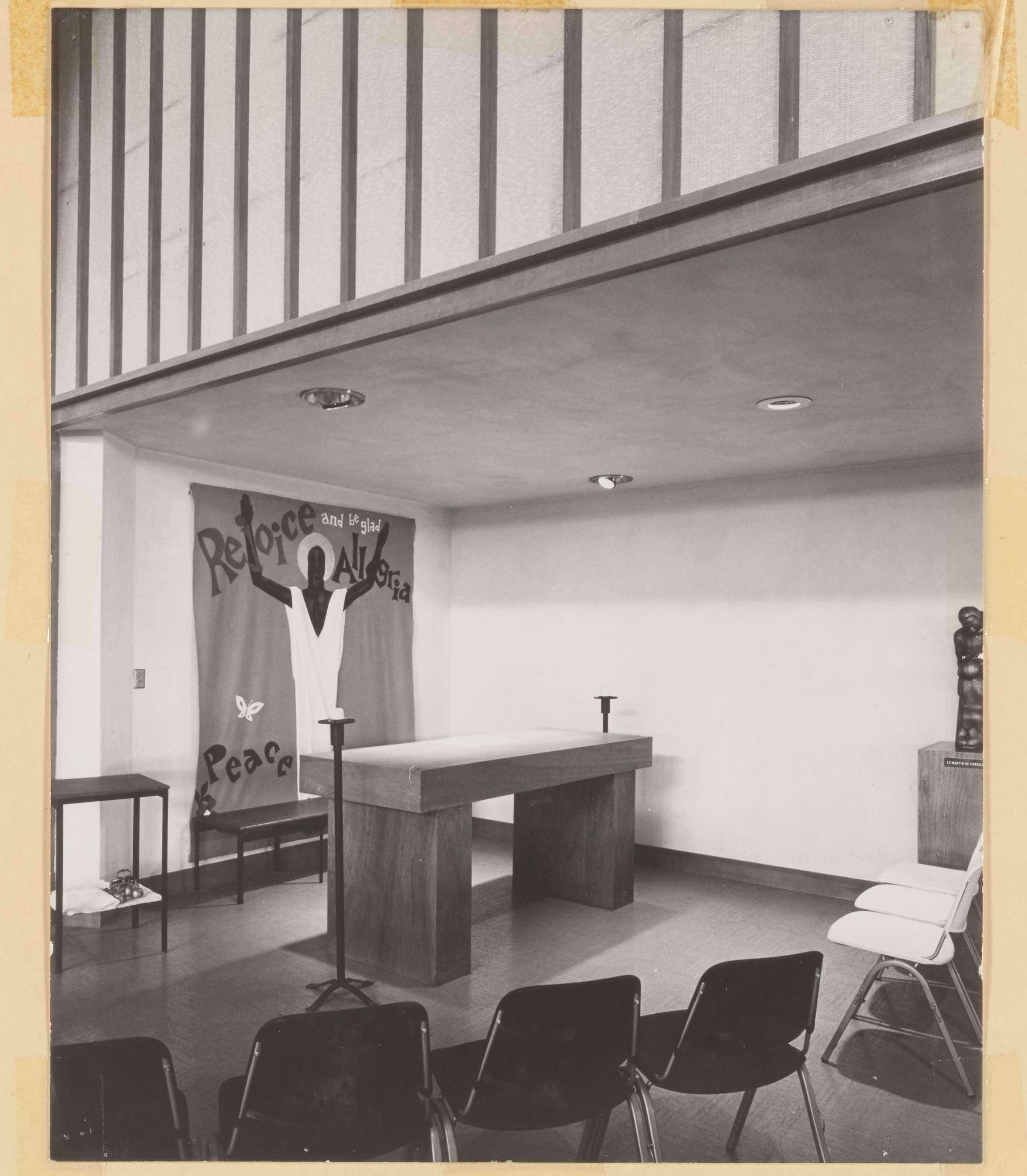


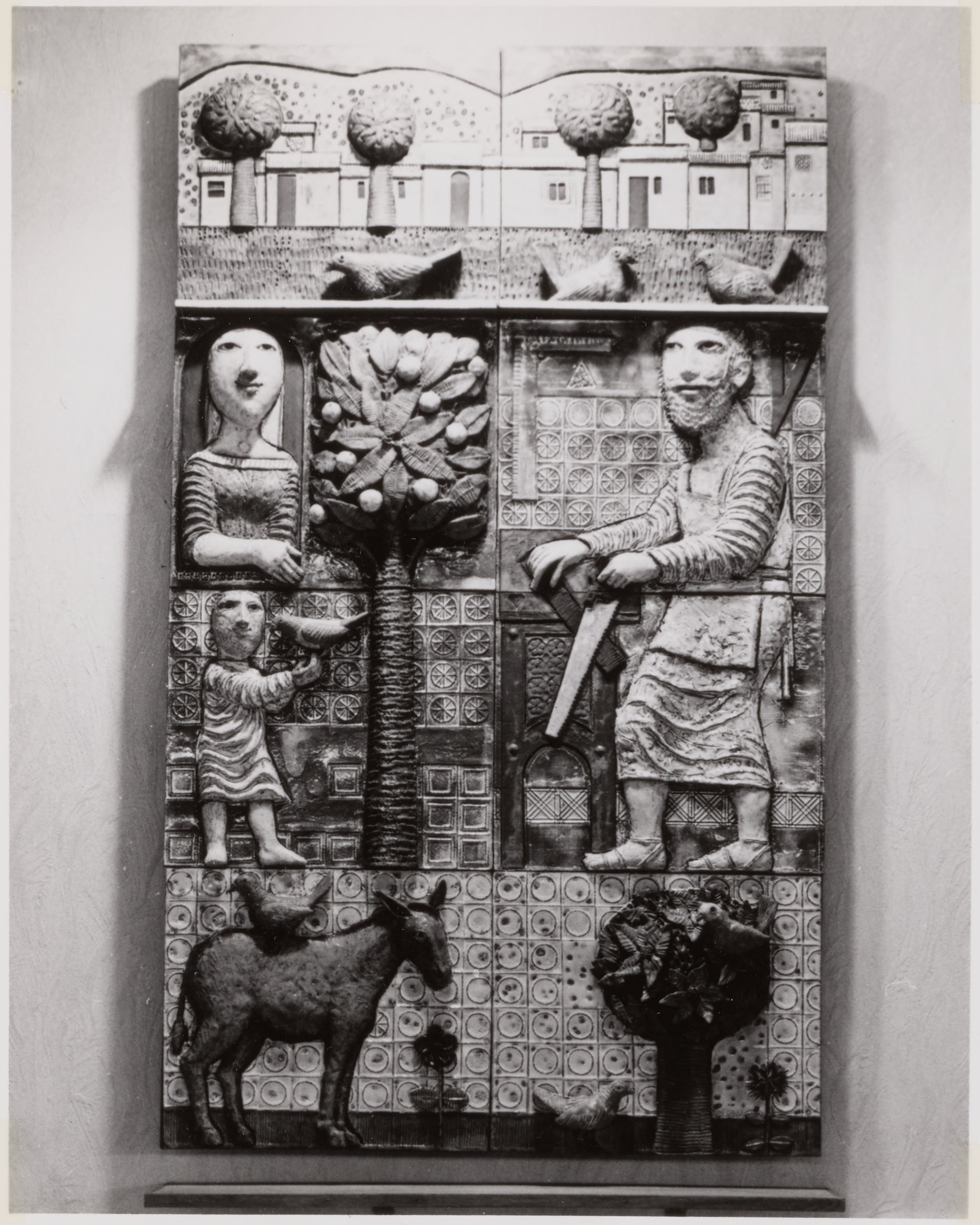

BEHOLD I MAKE ALL THINGS NEW

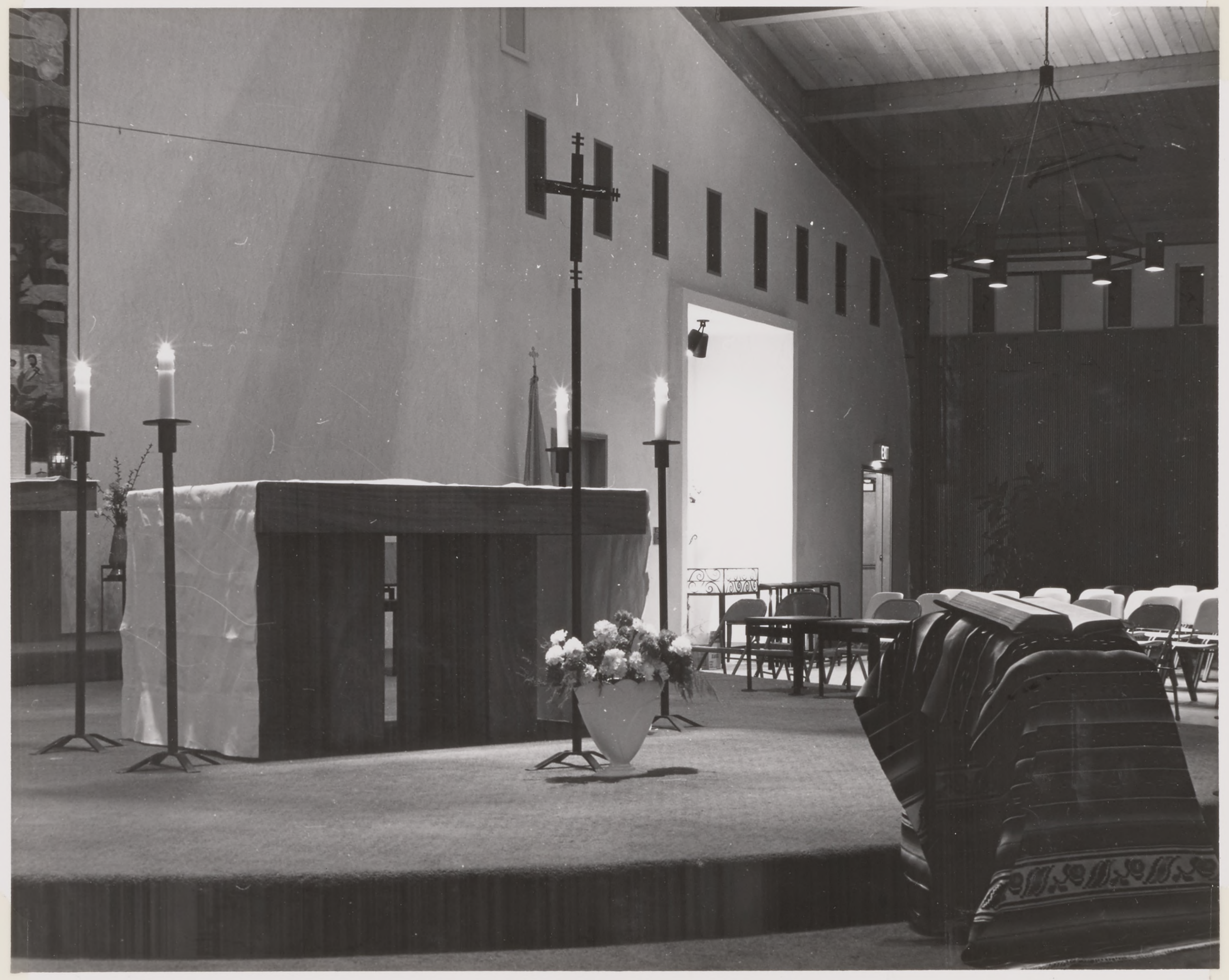


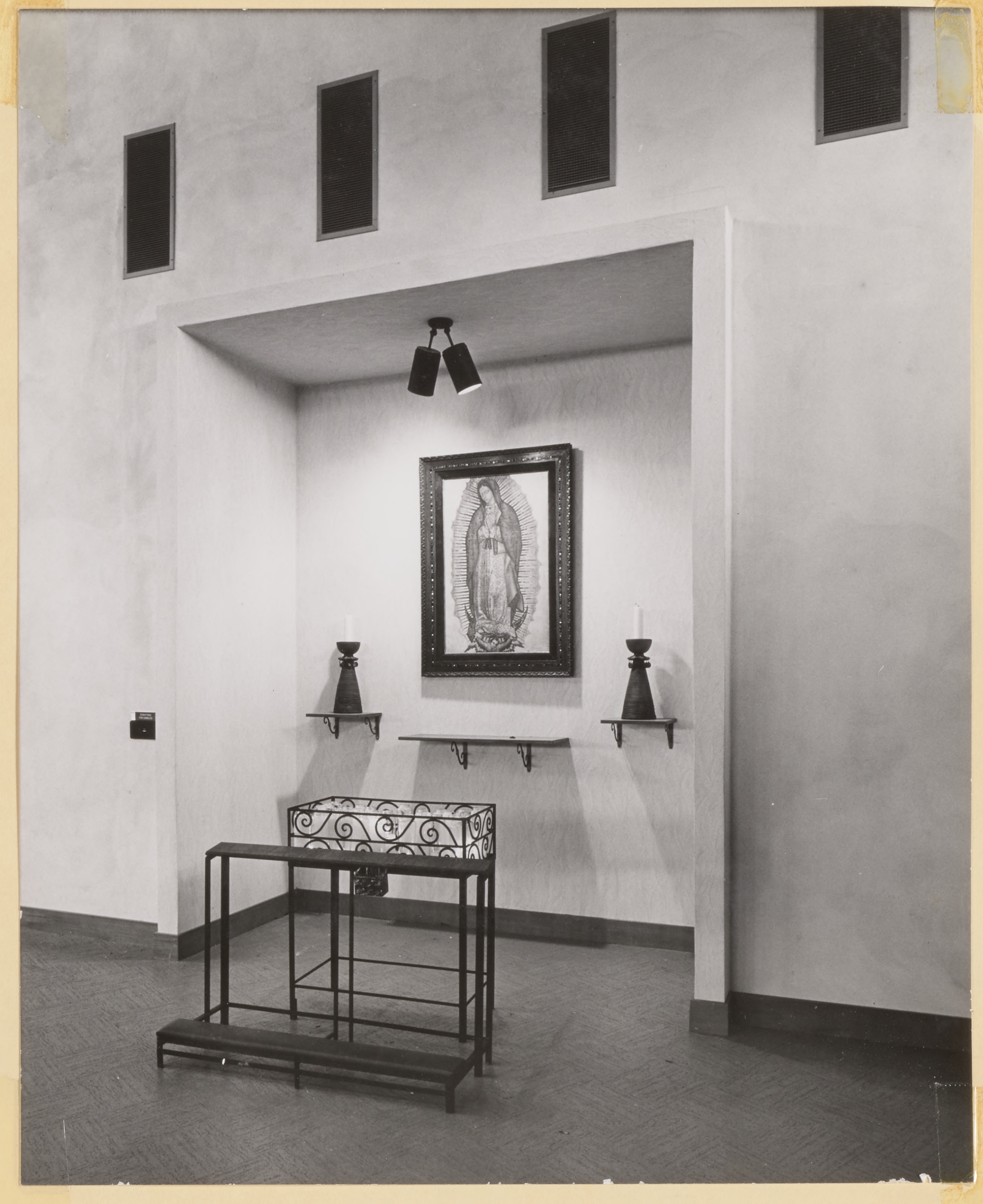
The Completed Church

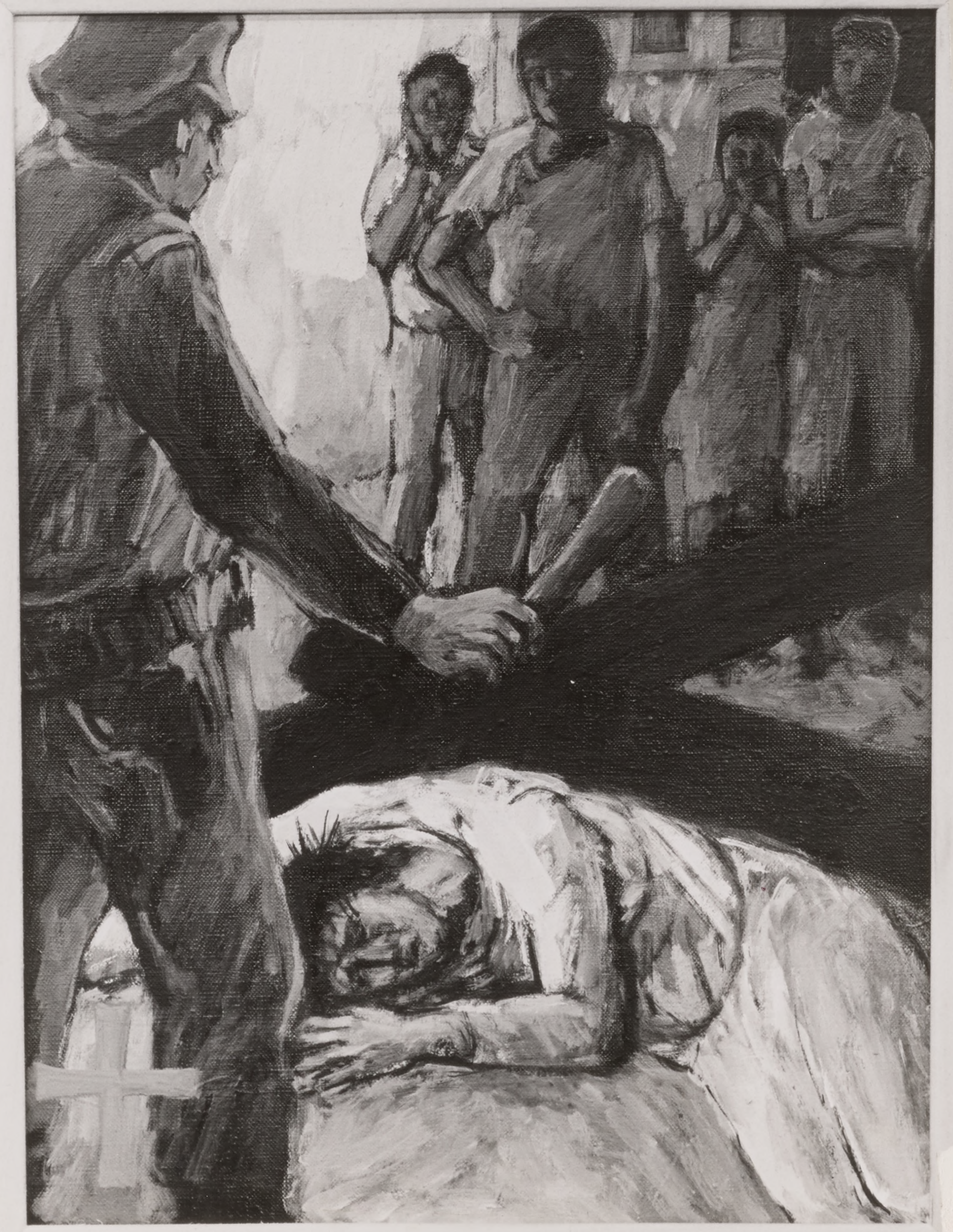
The Completed Church

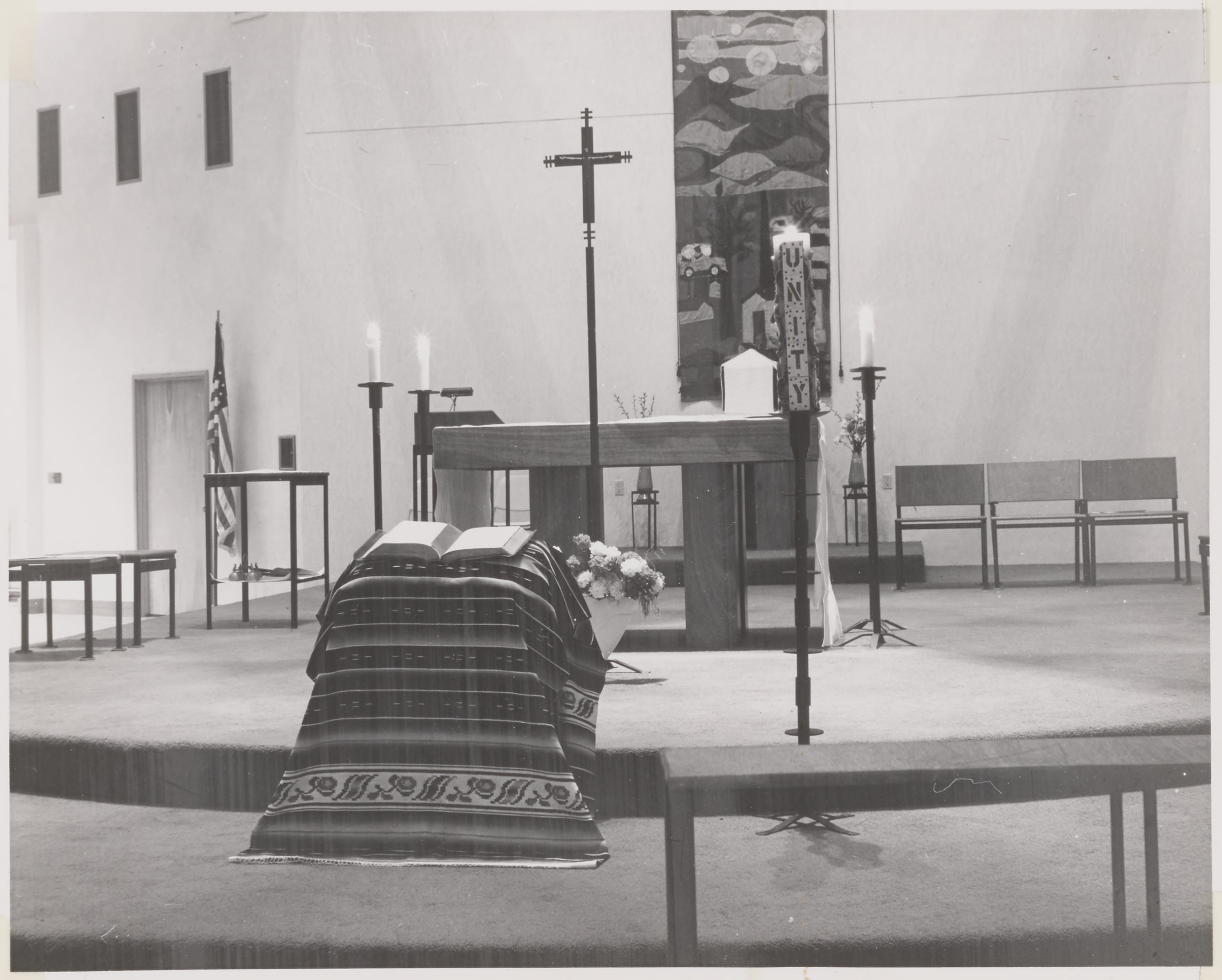

Rejoice and be glad
Alleluia
Peace

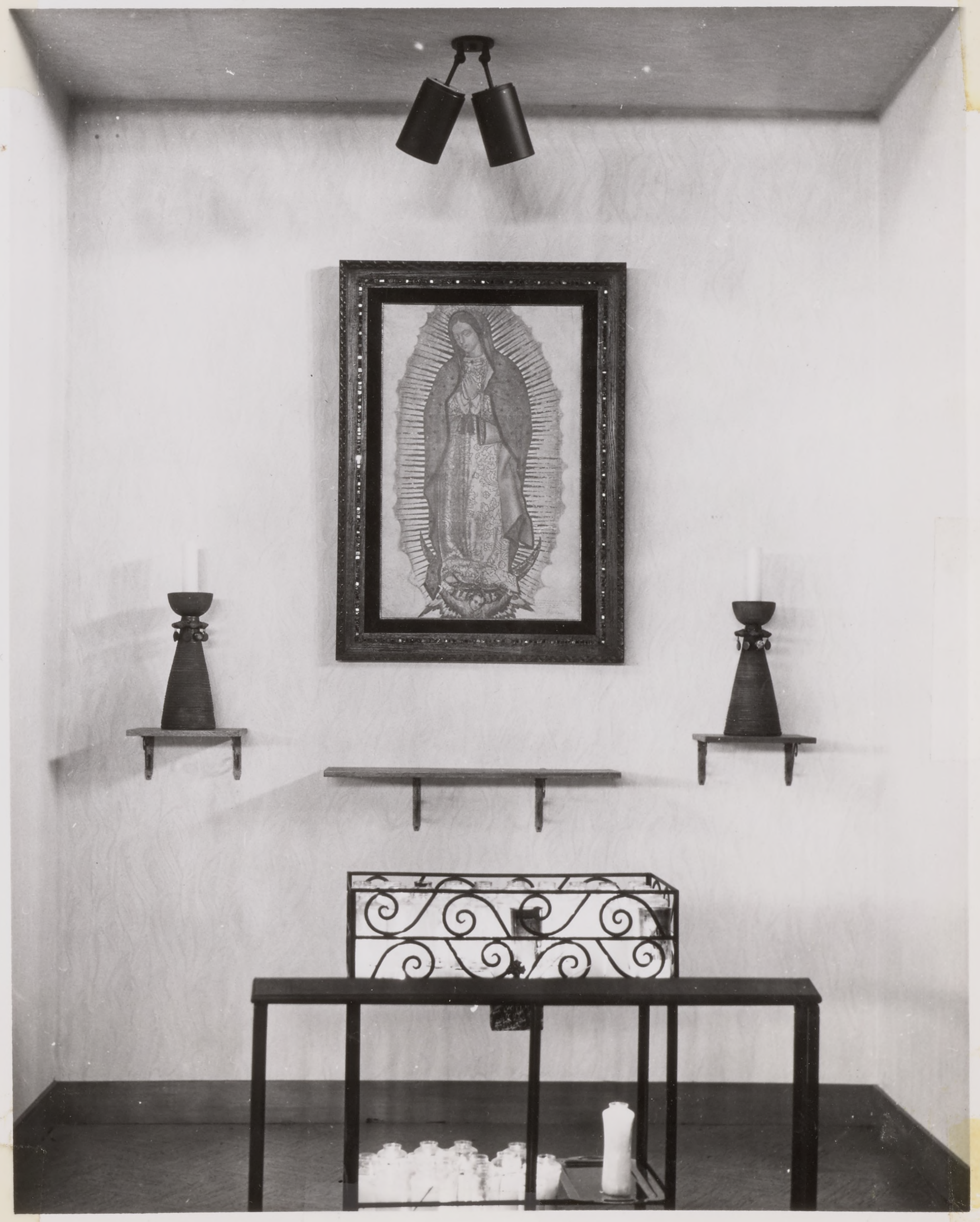




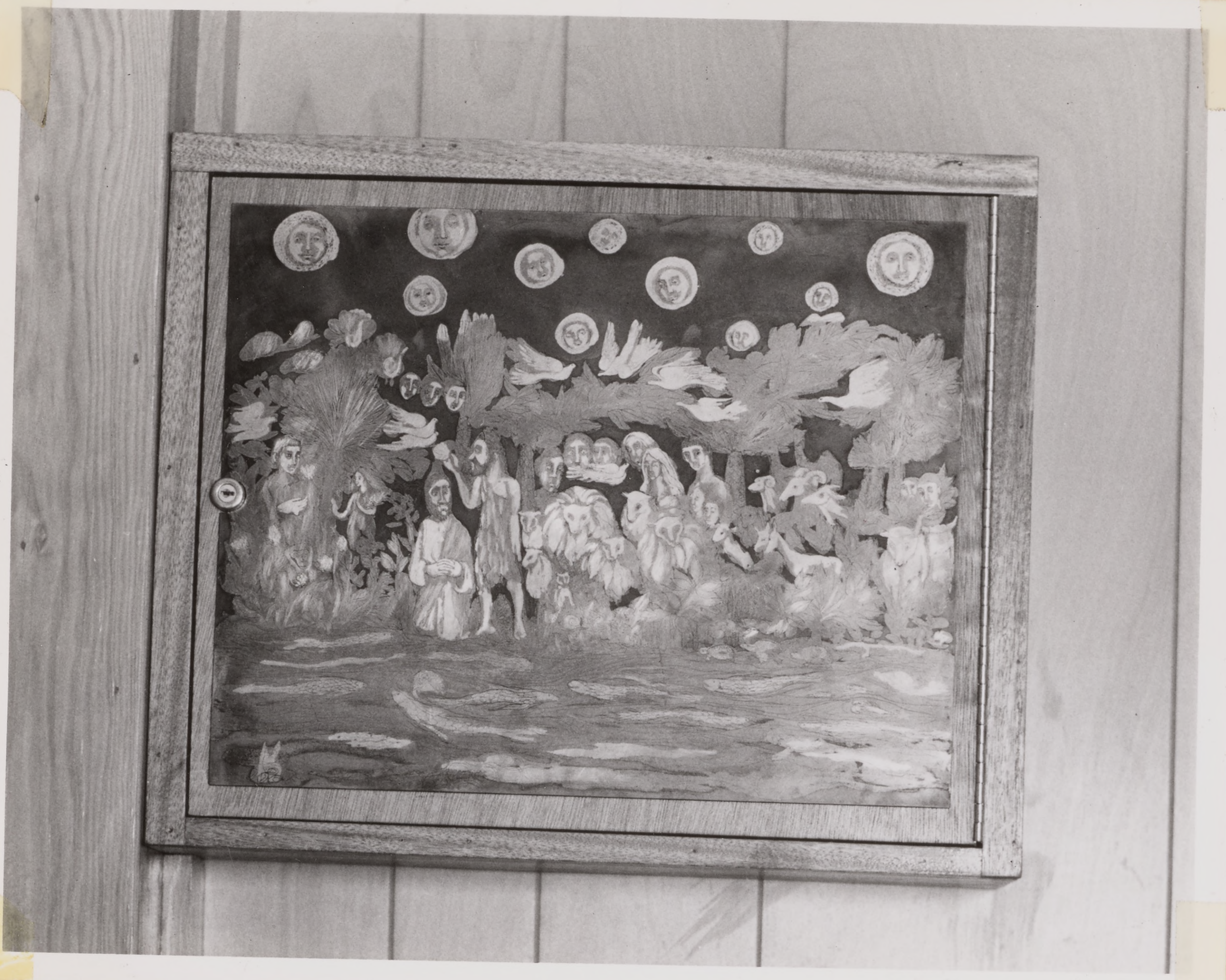








The Completed Church



Parishioners and friends of San Jose's Our Lady of Guadalupe parish will celebrate a labor of love Sunday, June 16, when Archbishop Joseph T. McGucken dedicates their new church at 2020 East San Antonio street. The formal dedication will be held at 12:30 p.m., and will be followed by a fiesta scheduled to last until 7 p.m.

The new Our Lady of Guadalupe church is the culmination of four years of efforts by 250 men and women of the parish who donated their labor, together with various union members who also volunteered labor on the project.

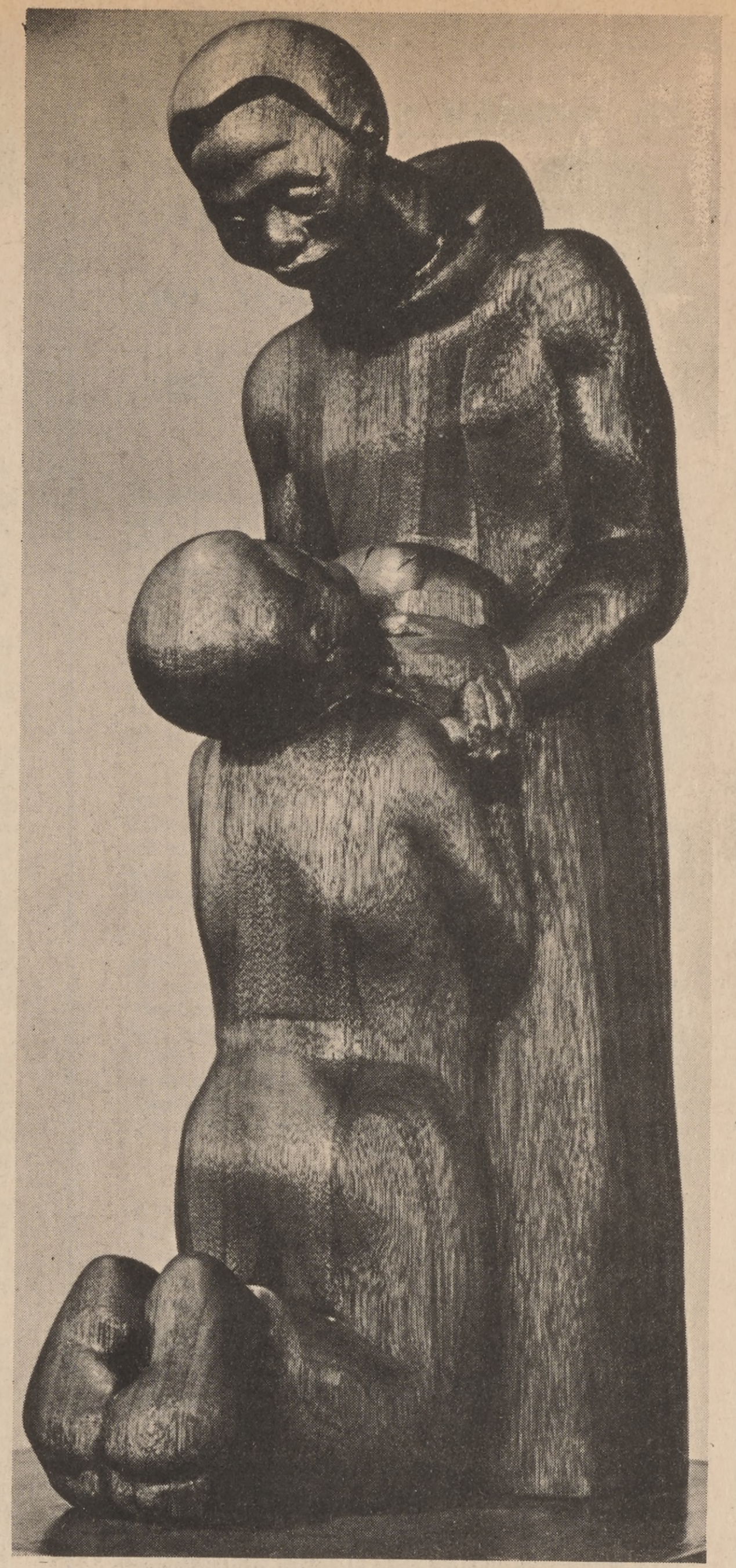
Work was done under the direction of Manuel Villarreal, a general contractor, and Max Moreno, chairman of volunteers. Architects Leslie Irwin and Frank Gonsalves designed the new church. Art consultant was Jeanne Heiberg of Grail.

Father Anthony Soto, OFM, pastor and his associates, Fathers Gabriel McCarthy and Carlos Gonsalves, conceived and directed the project together with members of Our Lady of Guadalupe's parish council.

The contract price was $244,000, from which $22,000 was deducted due to volunteer labor and other savings. Construction includes new church, parish hall and rectory to replace the former parish facilities on Jackson avenue which were acquired for freeway development. New land and part of the new church were paid from proceeds of sale of the old site to the State.

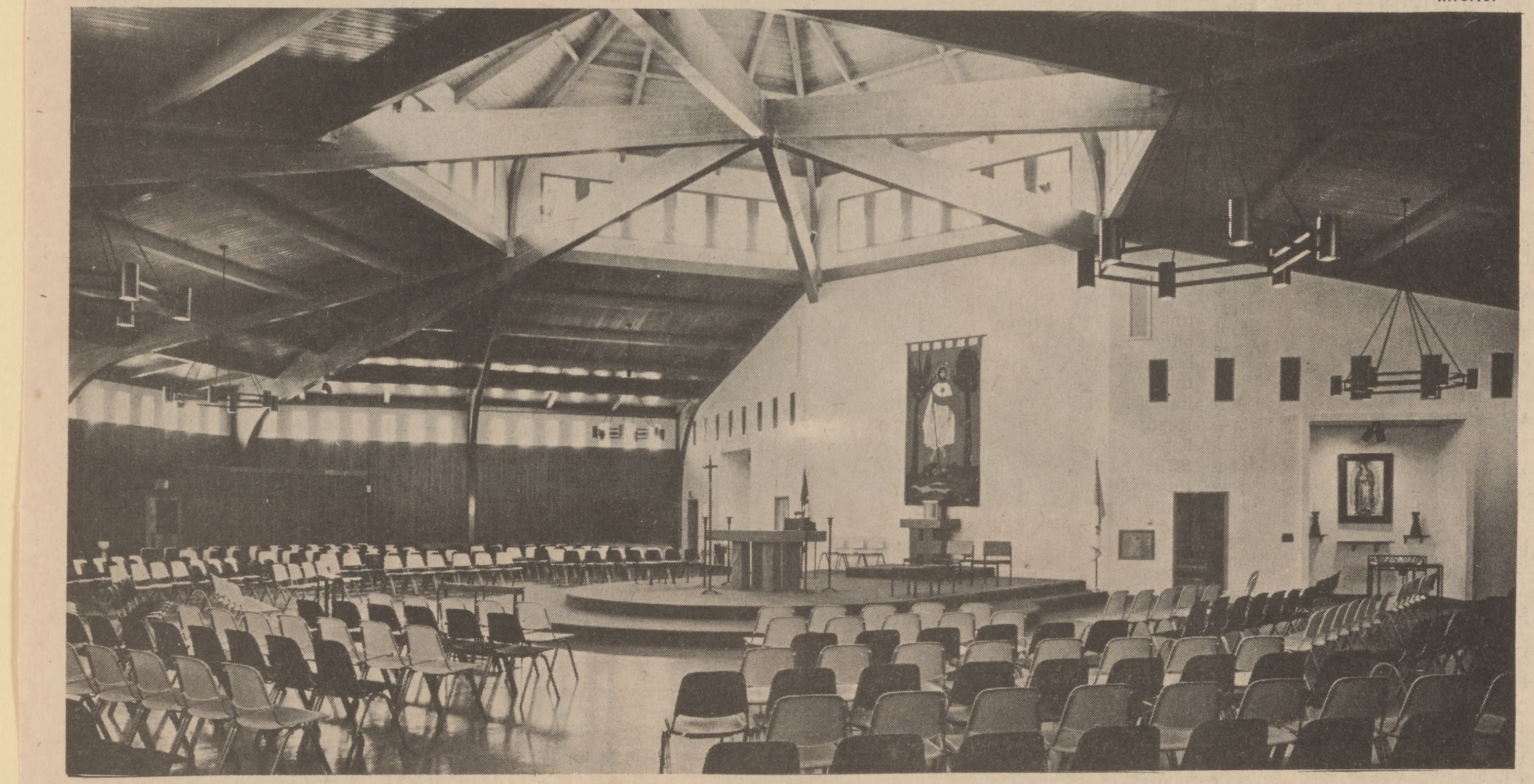
The new rectory for the Franciscan Fathers who administer Our Lady of Guadalupe parish was a duplex formerly located on Jackson avenue. It was bought at auction from the State of California for $2,400 and remodeled by volunteers.

Furnishings of the church were designed by Jeanne Heiberg. All furnishings, except chairs, were made by volunteer craftsmen and a few professional workers. The Philippine Mahogany furniture was constructed by Frank Ortiz, Rudy Sanchez, Ernest Hernandez, Bill Eggert and Ted Gonzales.



wood-carving of Martin de Porres

interior



OUR LADY OF GUADALUPE, SAN JOSE . . .

a labor of love

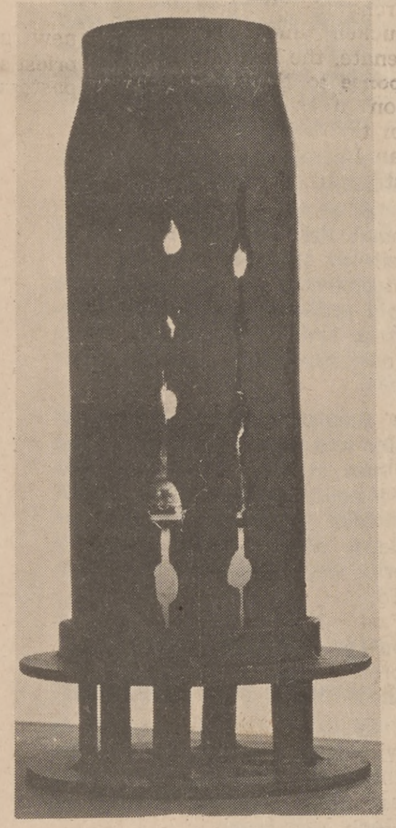
Worthy of special mention is the baptismal font, which also functions as the entrance font, with three depressions in the outer rim containing Holy Water for worshippers. It was made by Henry Urban and two volunteers.

Iron work was done principally by Lupe Mancias, Nick Santos and Joe Sabala. The cross on top of the church was made by Jerry Sanchez and planters were constructed by Rudy Valente.

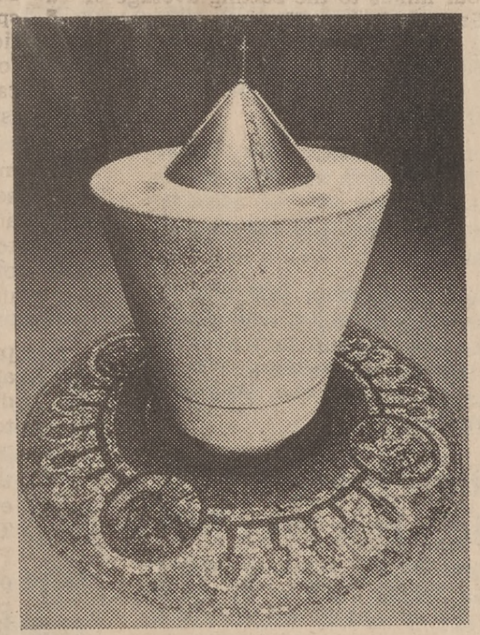
The unusual ceramic shrine of St. Joseph the Worker is the work of artist Ken Dierik. John Leary made the ceramic candlesticks and Henry Dombrink made the cover of the baptismal font.

Other professional art work includes wooden statues carved by John Perry and stations of the cross painted by Manuel Villamor. The stations feature contemporary figures and settings. Jeanne Heiberg also did mosaic work and executed copper etchings.

Thousands of man hours were contributed in various phases of construction including cement, plumbing, painting, plastering, tilesetting, carpet laying, ceramic, acoustic plastering, steel work, welding, roofing, carpentry and landscaping.

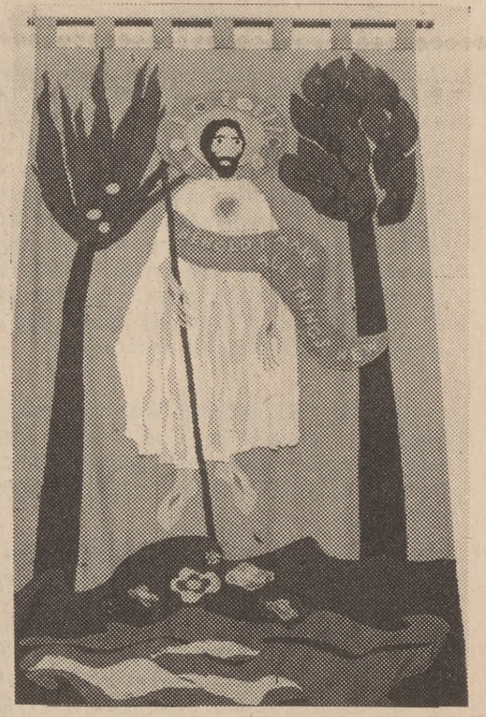


sanctuary lamp

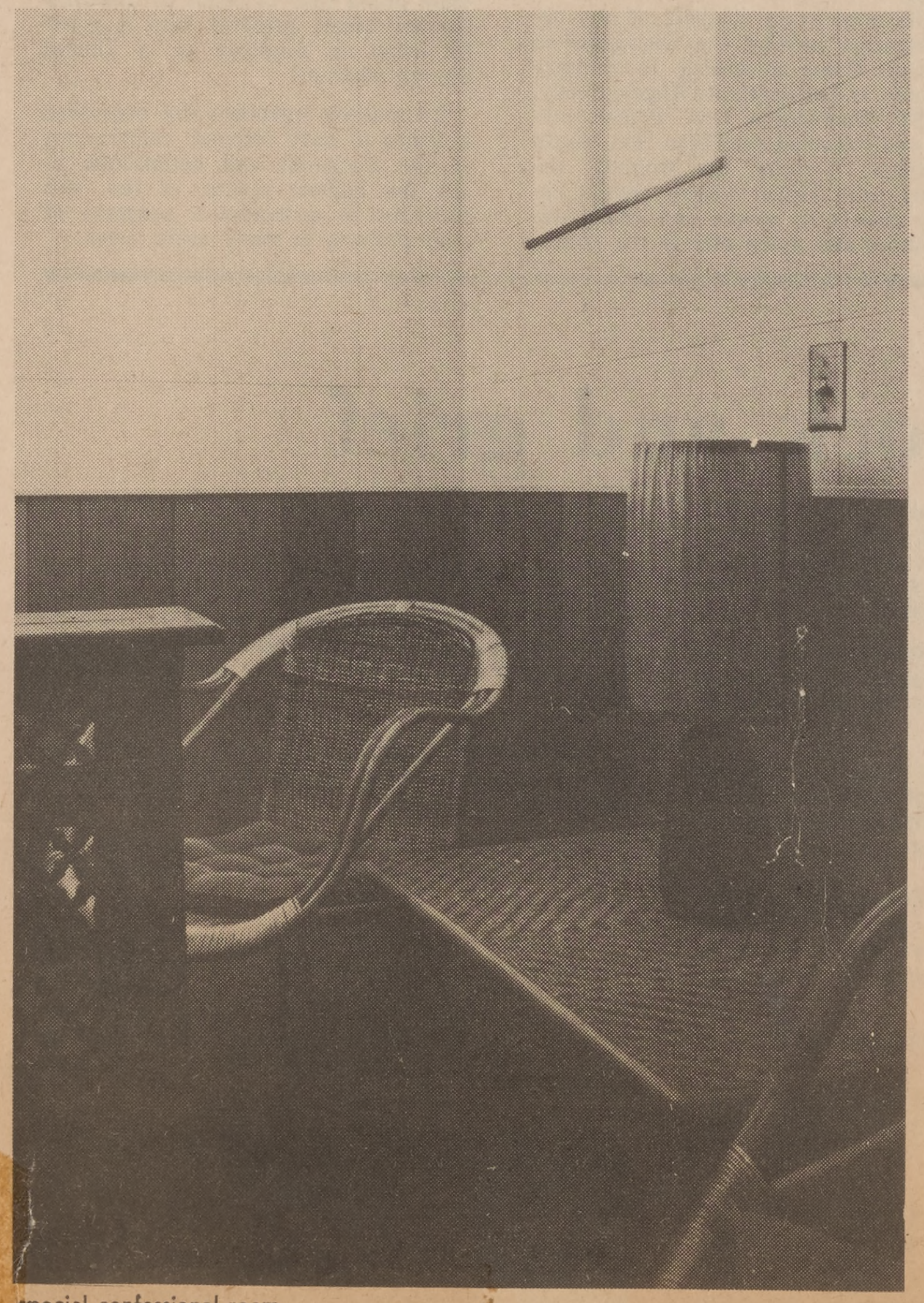


baptistry, font

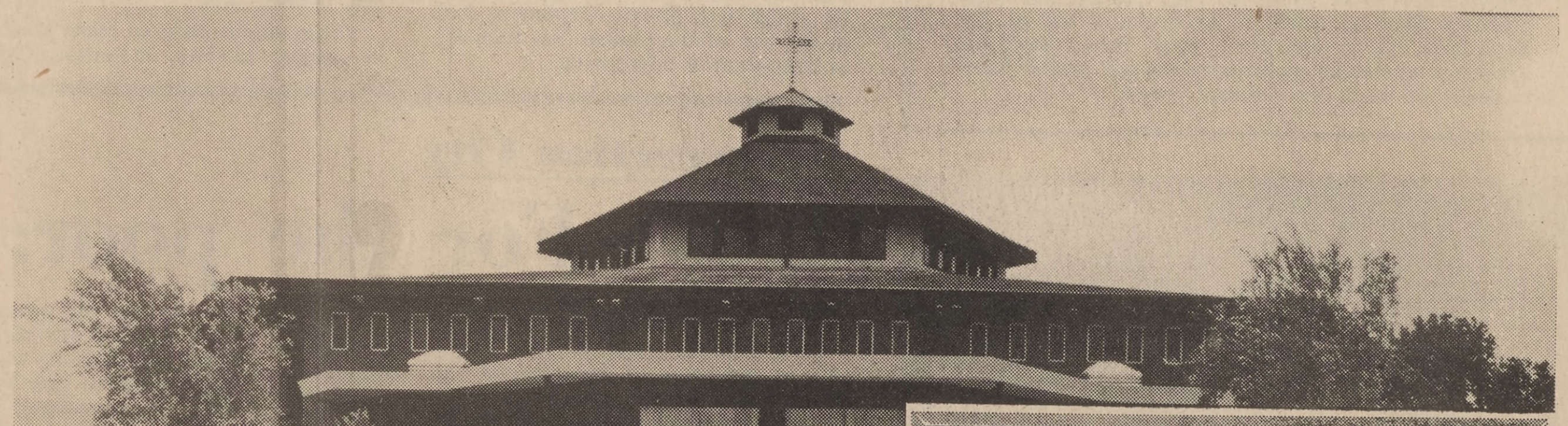
Guadalupe shrine



banner behind altar



special confessional room



exterior

Union volunteers and their Business Agents worked side by side with parish volunteers. Names of volunteers will be inscribed on a special list to be posted in the church. Materials at great discount were supplied by San Jose Steel, West Coast Linoleum, Coast Pipe Supply, and Mayfair Nursery.

The new Our Lady of Guadalupe church incorporates all the latest changes invisioned by the Vatican Council. Its circular shape emphasizes the community aspect of worship, and the central position of the altar makes it the main focus of worship. Separate chairs allow for adaptability of seating at various liturgical services. The social hall is part of the church building.

Guadalupe's rectory is a typical duplex of the area and the Franciscan Fathers maintain an "open door policy" to all. Our Lady of Guadalupe, built by loving hands, is meant to be a home for all. The priests and people lived this belief on Jackson street, and it is their most cherished possession as they inaugurate their new parish facilities.

Sincere appreciation is expressed to the following firms for their participation in this dedication tribute to the new Our Lady of Guadalupe Church:

MANUEL VILLARREAL, GENERAL CONTRACTOR
2556 Glade Avenue, Santa Clara

HILL ELECTRICAL CONTRACTORS
1170 Kifer Road, Sunnyvale

RAY HELLWIG, PLUMBING AND HEATING
1585 Laurelwood Drive, Santa Clara

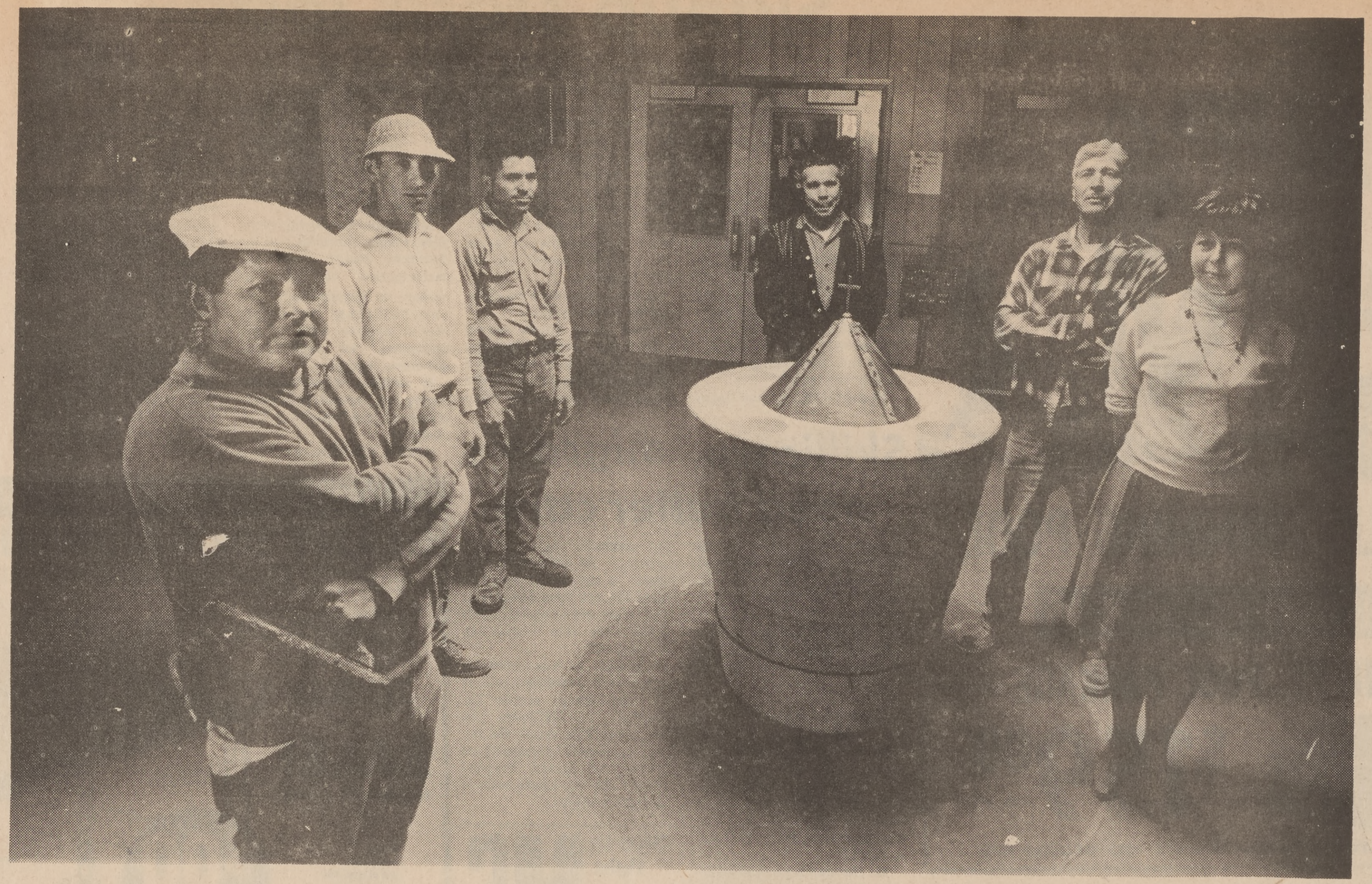
ANDY'S ROOFING
963 Linda Vista, Mountain View

SUNNYVALE DRYWALL
249 Leota Avenue, Sunnyvale

PINE CONE LUMBER
204 E. Evelyn Avenue, Sunnyvale

MERCURY SHEET METAL AND HEATING, INC.
81 Pioneer Way, Mountain View

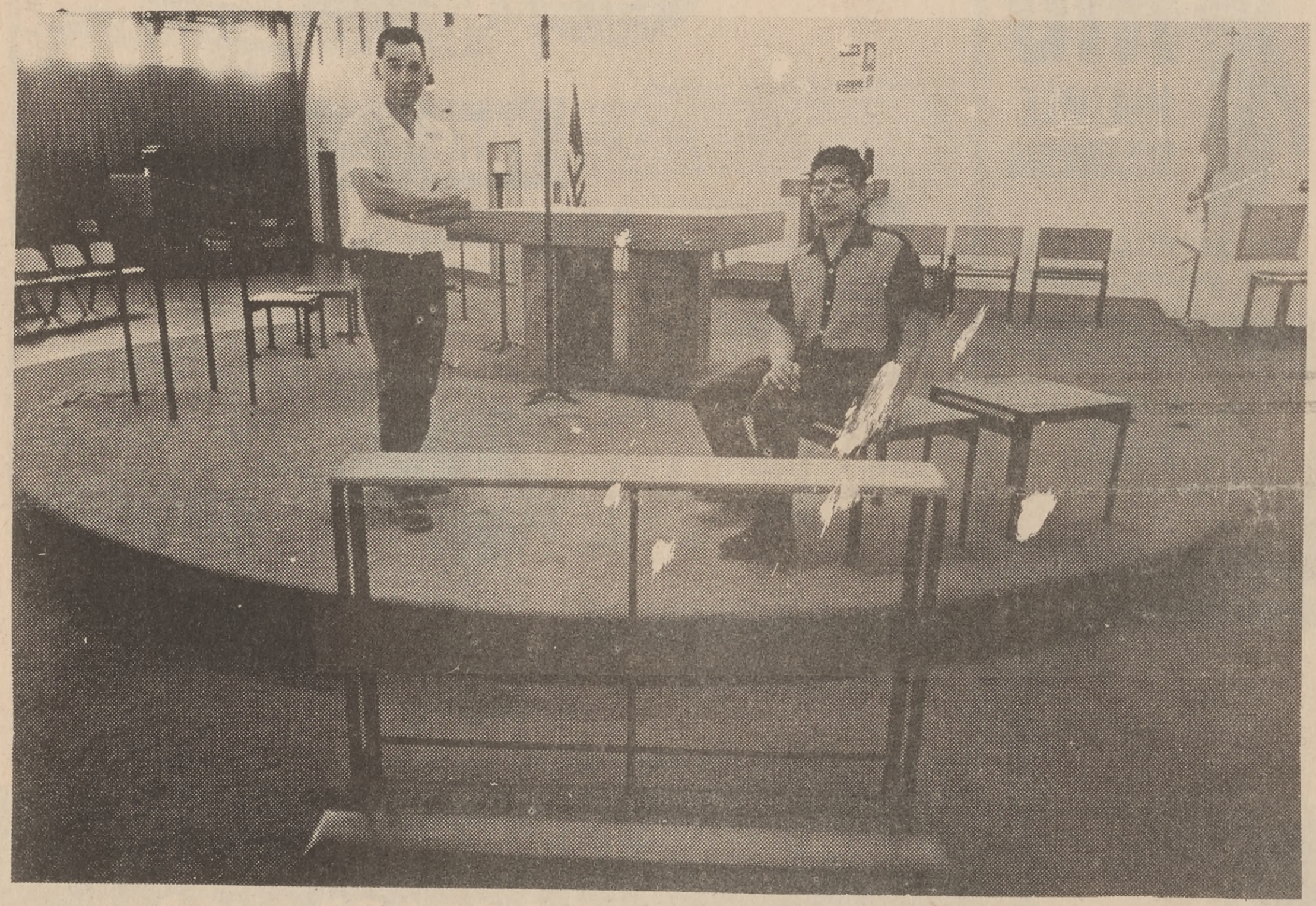
Church outfitted with parishioner-made artifacts



The proud craftsmen

Portions of the new Our Lady of Guadalupe church on San Antonio street were the work of men from the church parish--craftsmen who worked with designs made by Jeanne Heiberg. With her here are some of the men, standing near the baptismal font--one of the attractive pieces which were "home made." From left are Pete Martinez, Gabriel Martinez, Carlos Venegas, Chick Esparza, Art Sanchez and Jeanne Heiberg.

Photos by Phil Nelson



Distinctive furniture

The distinctive pieces of church furniture in this picture were built by Nick Santos (left), expert ironworker, and Ernie Hernandez, woodworking craftsman. San Jose Steel donated the use of its shop for some of this work.

Designer and her work

Designer Heiberg displays a piece of the copper door which now opens into the baptistry of the church. She worked with the architect in overall design of the church and created the plans for the interior decoration and furniture.

A cross for Our Lady

When Our Lady of Guadalupe church is dedicated Sunday, this cross--fashioned by Lupe Mancias, 2113 Anderson lane--will be among the accoutrements. Mancias did the work from a design by Jeanne Heiberg.

Guadalupe church—the dedication of a dream

Four years of effort by 250 volunteers will culminate Sunday when the new edifice of Our Lady of Guadalupe Catholic church is dedicated.

The dedication will be at 12:30 p.m. at the church, 2020 E. San Antonio st., and a "Fiesta of food and entertainment" will follow until 7 p.m.

Made necessary by the construction of the Junipero Serra freeway which took all the parish land and buildings on Jackson avenue, the new church incorporates all the latest changes envisioned by the Vatican Council, church officials said.

(See page 22 for pictures of the work).

Its circular shape emphasizes the community aspect of worship; the seating, the adaptability to change; the central position of the altar, the main focus of religious worship.

The social hall is part of the church building and the rectory a Jackson avenue duplex bought at auction from the state and remodeled by volunteers.

A hub of the Mayfair community in which it is situated, the church has an open door policy to all comers at all times.

Designed by architects Leslie Irwin and Frank Gonsalves, the project was conceived and directed by the parish clergy and the parish council. The pastor and his associates are the Revs. Anthony Soto, O.F.M., Gabriel McCarthy, O.F.M., and Carlos Gonsalves, O.F.M.

At the dedication special honor will be given to the pioneer priests of the parish such as the Rev. Don McDonnell and Rev. Kern who established what was then Guadalupe mission.

Art consultant was Jeanne Heiberg, a graphic arts and design instructor at Holy Name college. She worked for three years on designs for the artifacts and furnishings.

All furnishings, except chairs, were made by parish volunteer craftsmen and a few professionals.

The cement baptismal font was the work of Henry Urban, Collins and Aranda; Ironwork was done by Lupe Mancias, Nick Santos and Joe Sabala. The Philippine mahogany furniture was done by Frank Ortiz, Rudy Sanchez, Enest Hernandez, Bill Eggert and Ted Gonzales, while the cross at the top of the church was done by Jerry Sanchez, and planters were done by Rudy Valente.

Ken Dierik did the St. Joseph ceramic, John Leary, the ceramic candlesticks and Henry Dombrink, the baptismal font cover. Wood carved statues were by John Perry and the Stations of the Cross by Manuel Villamor. Miss Heiberg did the Mosaic work and copper etchings.

Volunteers contributed an estimated $22,000 in work on the building construction which was deducted from the total $224,000 price by the contractor.

Men who donated most hours in volunteer construction under direction of Max Moreno were: cement: Narciso Esparza and Art Sanchez; rectory plumbing: Lupe Tobias and John Castro: painting: John Dariano, Rafael Cruz, Leonardo Ruiz, Leonardo Vasquez, Roberto Perez, and Conrad Pardes; Plastering: Max Moreno, Eric Lopez, Al Gonzales, Eminio Sanchez, Tony Bravo and Julian Baca; tile-setting; Carlos Cruz, Rudy Cruz, and Inez Mancillas; carpet layers; Carlos Moralez and Roberto Azevedo; ceramic: Raul Avila; Glass: Jess Pantoja; acoustic plaster: Apolonio Barbosa; sheetrock: Carlos Arroyo; steel work: Joe Sabala and the Herrera brothers; welding: Richard Alegria and Manuel Moreno; roofing: Andy Villasenor and Joe Rivas; Carpenter work: Manuel Villarreal and Ralph Esquivel; landscaping: Max Moreno.

Helping them were two hundred other men whose names will be inscribed in a special list in the new church.

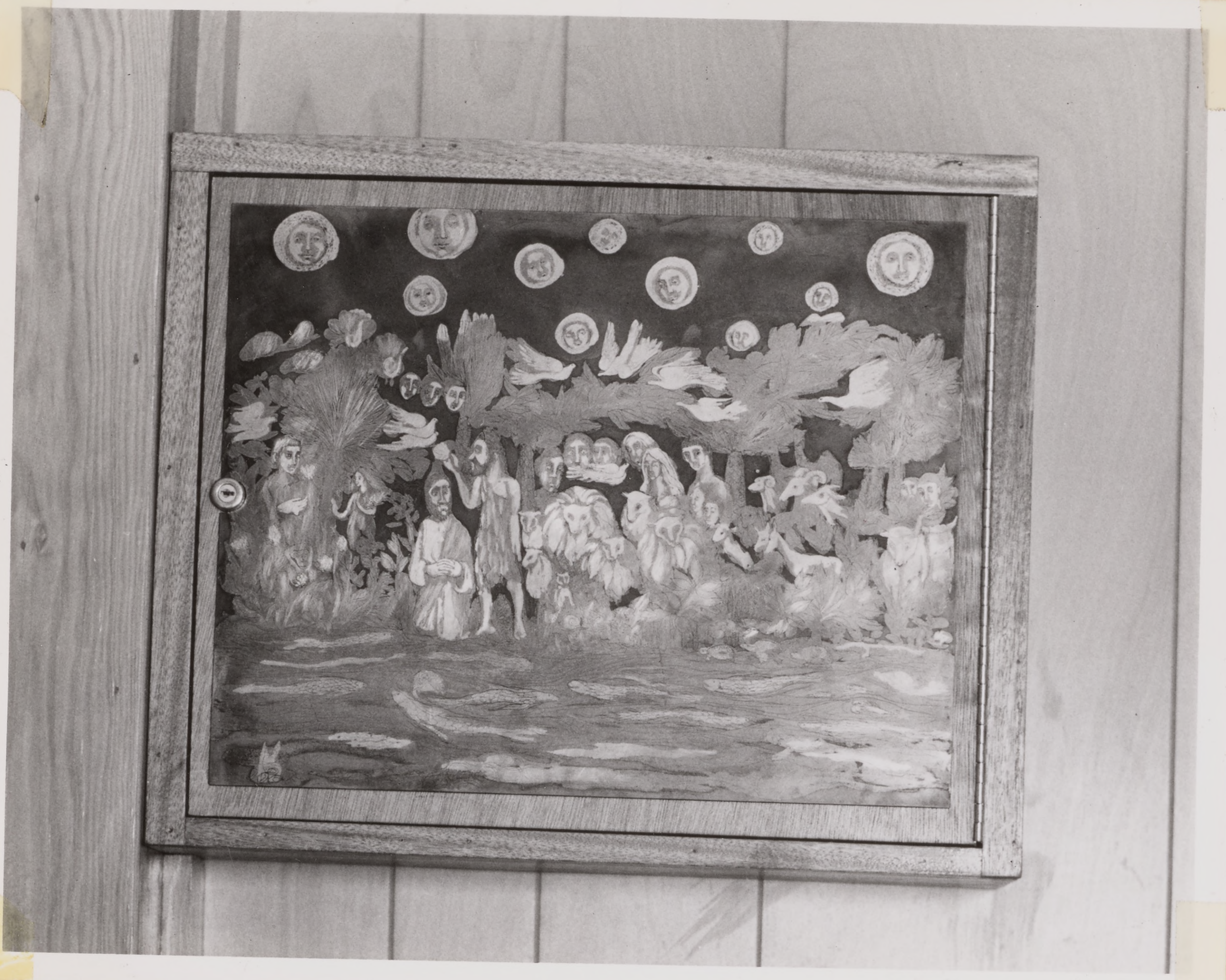
NEW CHURCH OF OUR LADY OF GUADALUPE DEDICATION

For Release:

The new church of Our Lady of Guadalupe, 2020 E. San Antonio St. will be dedicated on Sunday June 16th at 12:30 P.M. A fiesta of food and entertainment will follow until 7 P.M. to celebrate the occasion. The culmination of four years of effort, it represents the volunteer work of some 250 men and women who donated their labor to build it. This was done under the direction of Manuel Villarreal, a general contractor, and Max Moreno, chairman of volunteers. Designed by architects Leslie Irwin and Frank Gonsalves, the project was conceived and directed by the parish clergy and the parish council. The pastor and his associates involved were Fathers Anthony Soto O.F.M., Gabriel McCarthy O.F.M., and Carlos Gonsalves O.F.M. Art consultant was Jeanne Heiberg of the Grail. The contract price was $244,000.00 from which $22,000.00 was deducted due to volunteer labor and other savings. Constructed were a church, a hall, and a rectory. The rectory was a duplex formerly on Jackson Avenue which was bought at auction from the State of California for $2,400.00 and remodeled by volunteers.

Building was made necessary by the new freeway which took all parish land and facilities on Jackson Avenue. New land and part of the new church were paid from proceeds of sale of the old land to the State. Special honor will be given to the pioneer priests such as Fr. Don McDonnell and Fr. Kern who established what was then known as Guadalupe Mission, now the parish.

All furnishings, except chairs, were made by parish volunteer craftsmen and a few professionals. All were designed by Jeanne Heiberg. Of special mention is the baptismal font done in cement by Henry Urban, Mr. Collins, and Mr. Aranda. Ironwork was done mostly by Lupe Mancias, Nick Santos, and Joe Sabala. Philippine Mohogan furniture was the work of Frank Ortiz, Rudy Sanchez, Ernest Hernandez, Bill Eggert and Ted Gonzales. The cross on top of church was done by Jerry Sanchez. Planters were done by Rudy Valente. Professionally made were the



Parishioners and friends of San Jose's Our Lady of Guadalupe parish will celebrate a labor of love Sunday, June 16, when Archbishop Joseph T. McGucken dedicates their new church at 2020 East San Antonio street. The formal dedication will be held at 12:30 p.m., and will be followed by a fiesta scheduled to last until 7 p.m.

The new Our Lady of Guadalupe church is the culmination of four years of efforts by 250 men and women of the parish who donated their labor, together with various union members who also volunteered labor on the project.

Work was done under the direction of Manuel Villarreal, a general contractor, and Max Moreno, chairman of volunteers. Architects Leslie Irwin and Frank Gonsalves designed the new church. Art consultant was Jeanne Heiberg of Grail.

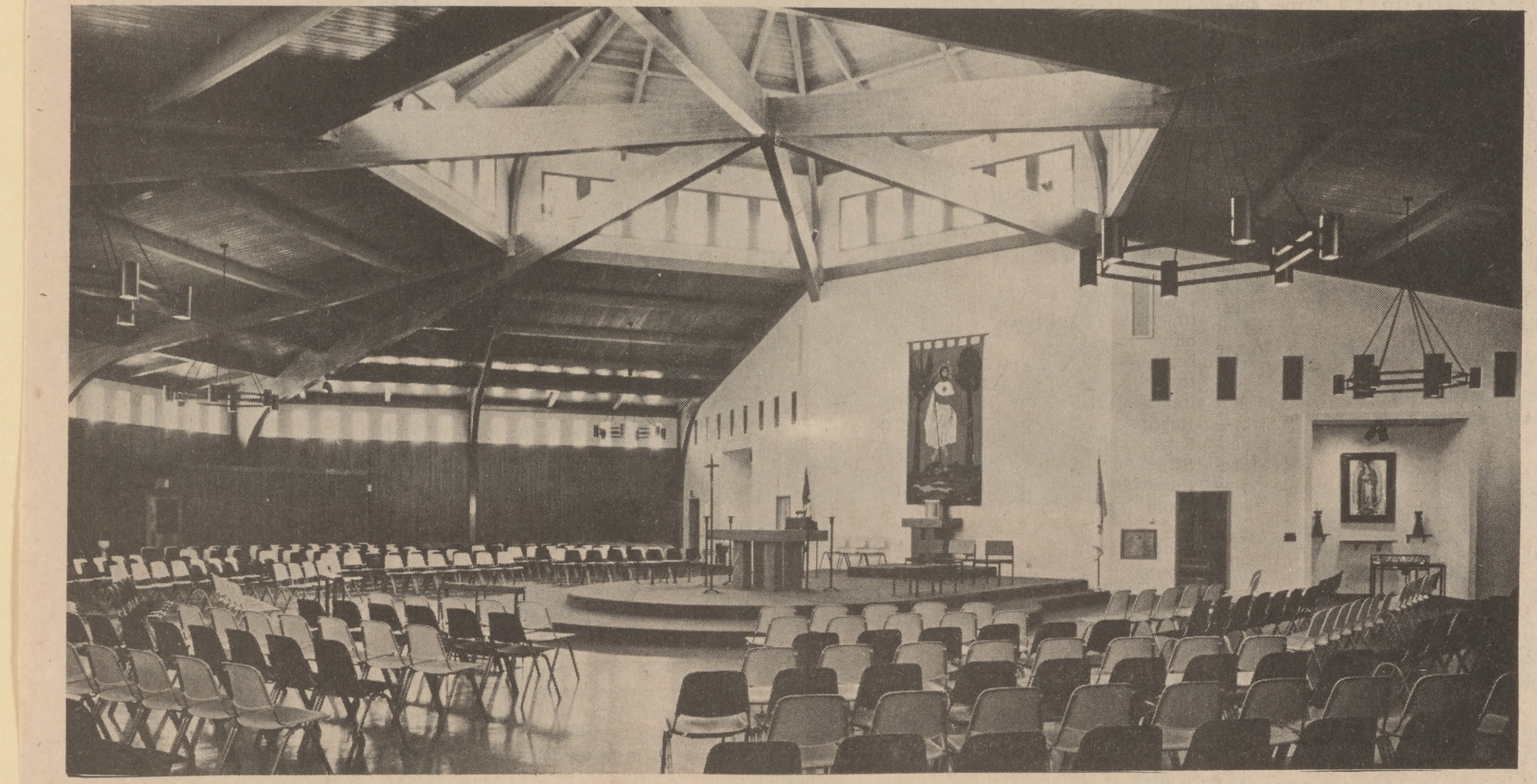
Father Anthony Soto, OFM, pastor and his associates, Fathers Gabriel McCarthy and Carlos Gonsalves, conceived and directed the project together with members of Our Lady of Guadalupe's parish council.

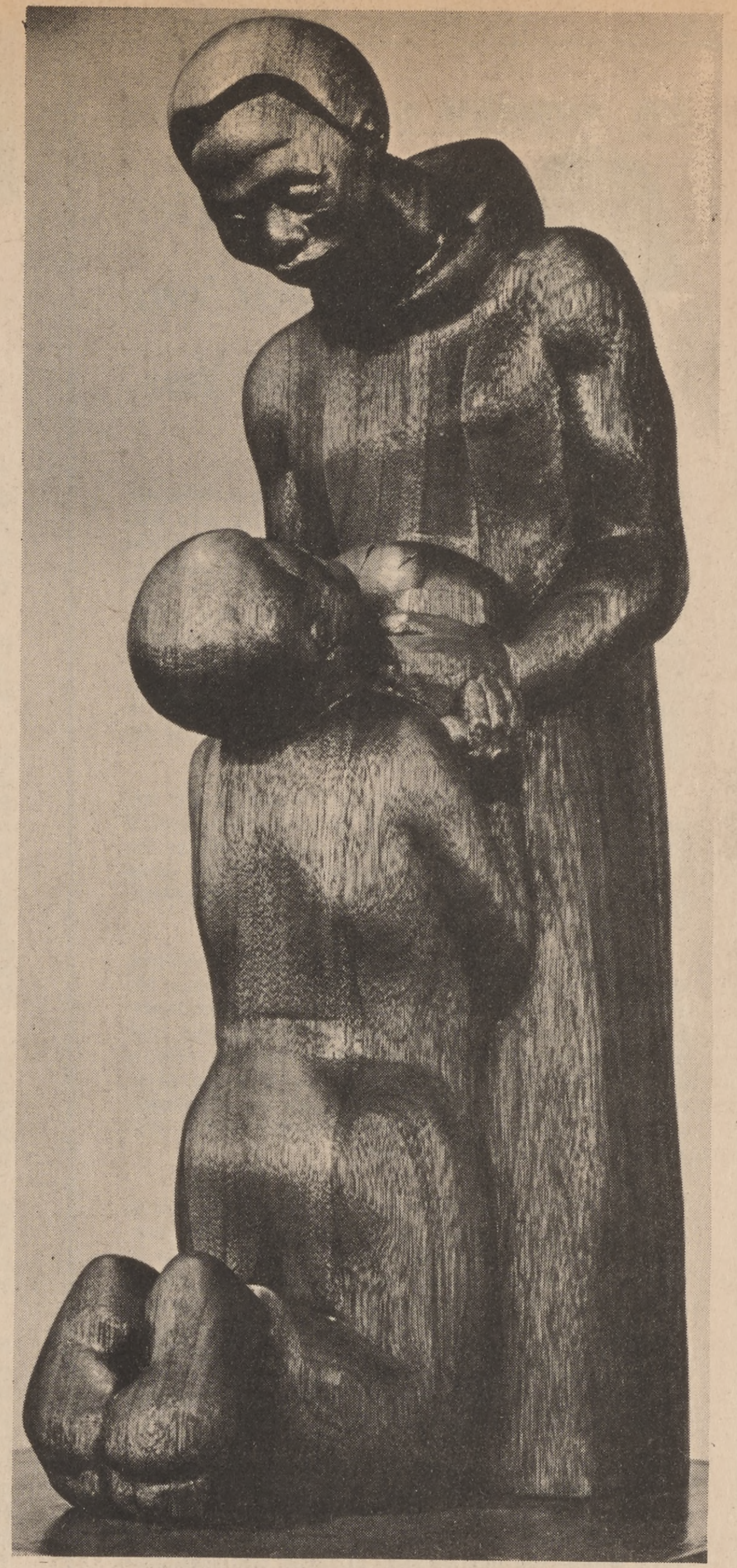
The contract price was $244,000, from which $22,000 was deducted due to volunteer labor and other savings. Construction includes new church, parish hall and rectory to replace the former parish facilities on Jackson avenue which were acquired for freeway development. New land and part of the new church were paid from proceeds of sale of the old site to the State.

The new rectory for the Franciscan Fathers who administer Our Lady of Guadalupe parish was a duplex formerly located on Jackson avenue. It was bought at auction from the State of California for $2,400 and remodeled by volunteers.

Furnishings of the church were designed by Jeanne Heiberg. All furnishings, except chairs, were made by volunteer craftsmen and a few professional workers. The Philippine Mahogany furniture was constructed by Frank Ortiz, Rudy Sanchez, Ernest Hernandez, Bill Eggert and Ted Gonzales.

interior





wood-carving of Martin de Porres

OUR LADY OF GUADALUPE, SAN JOSE . . .

a labor of love

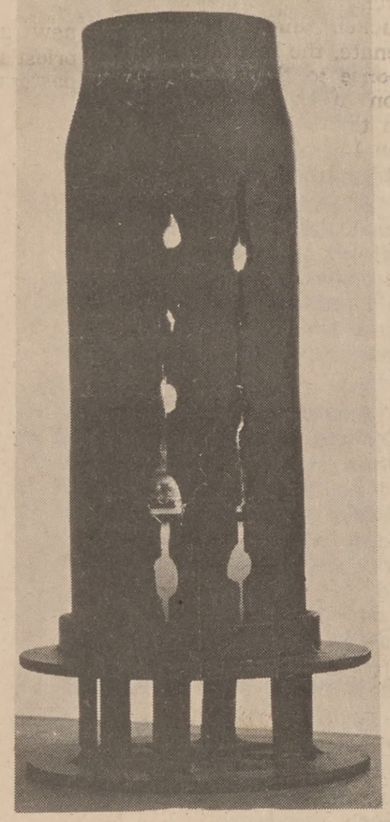
Worthy of special mention is the baptismal font, which also functions as the entrance font, with three depressions in the outer rim containing Holy Water for worshippers. It was made by Henry Urban and two volunteers.

Iron work was done principally by Lupe Mancias, Nick Santos and Joe Sabala. The cross on top of the church was made by Jerry Sanchez and planters were constructed by Rudy Valente.

The unusual ceramic shrine of St. Joseph the Worker is the work of artist Ken Dierik. John Leary made the ceramic candlesticks and Henry Dombrink made the cover of the baptismal font.

Other professional art work includes wooden statues carved by John Perry and stations of the cross painted by Manuel Villamor. The stations feature contemporary figures and settings. Jeanne Heiberg also did mosaic work and executed copper etchings.

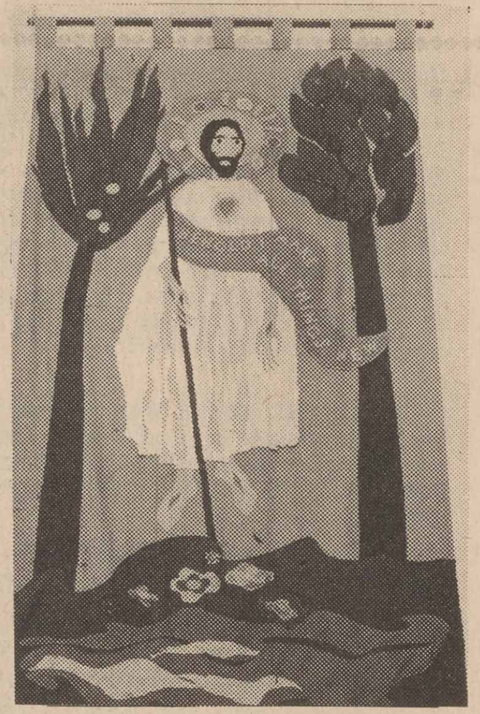
Thousands of man hours were contributed in various phases of construction including cement, plumbing, painting, plastering, tilesetting, carpet laying, ceramic, acoustic plastering, steel work, welding, roofing, carpentry and landscaping.



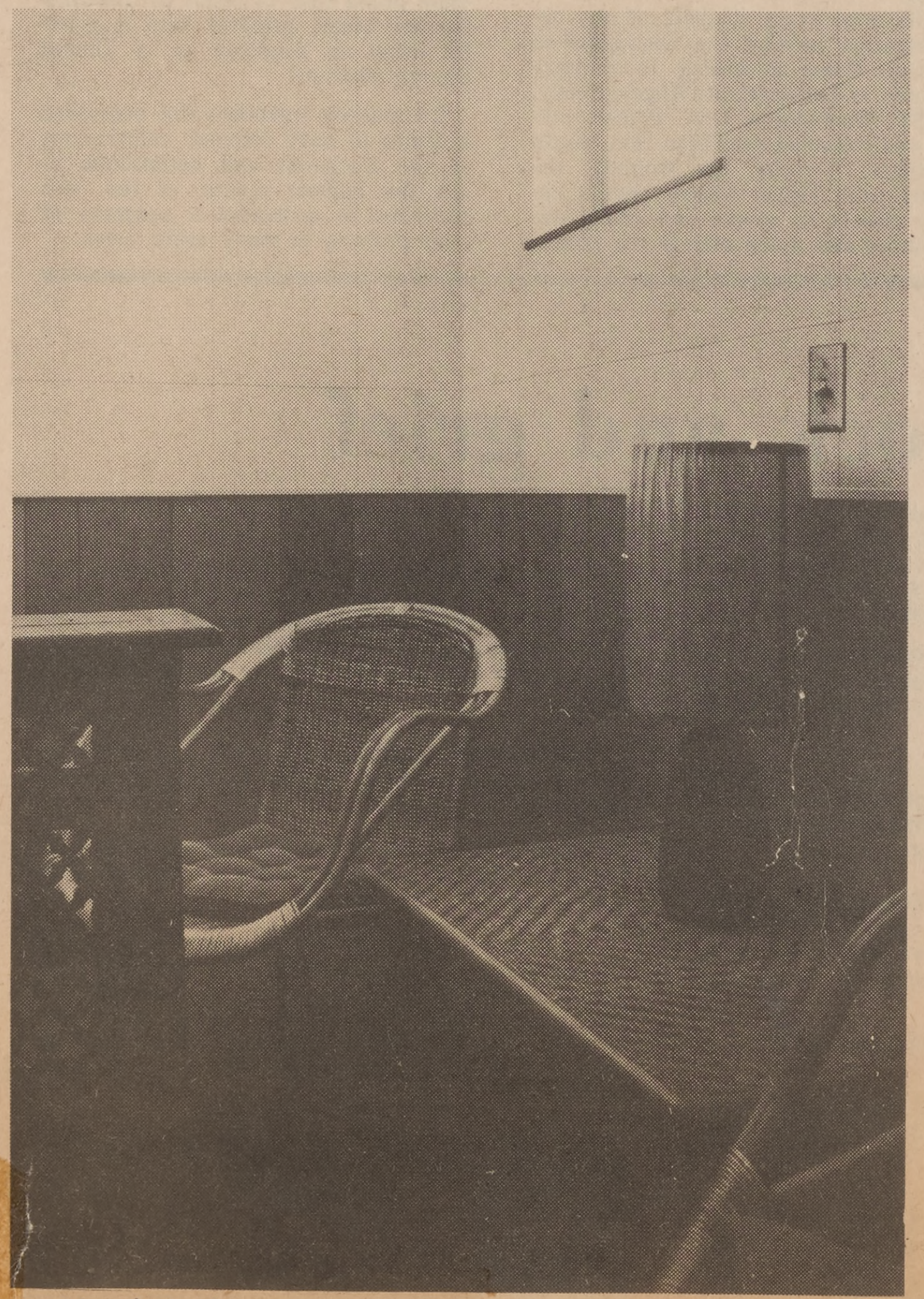
sanctuary lamp

baptistry, font

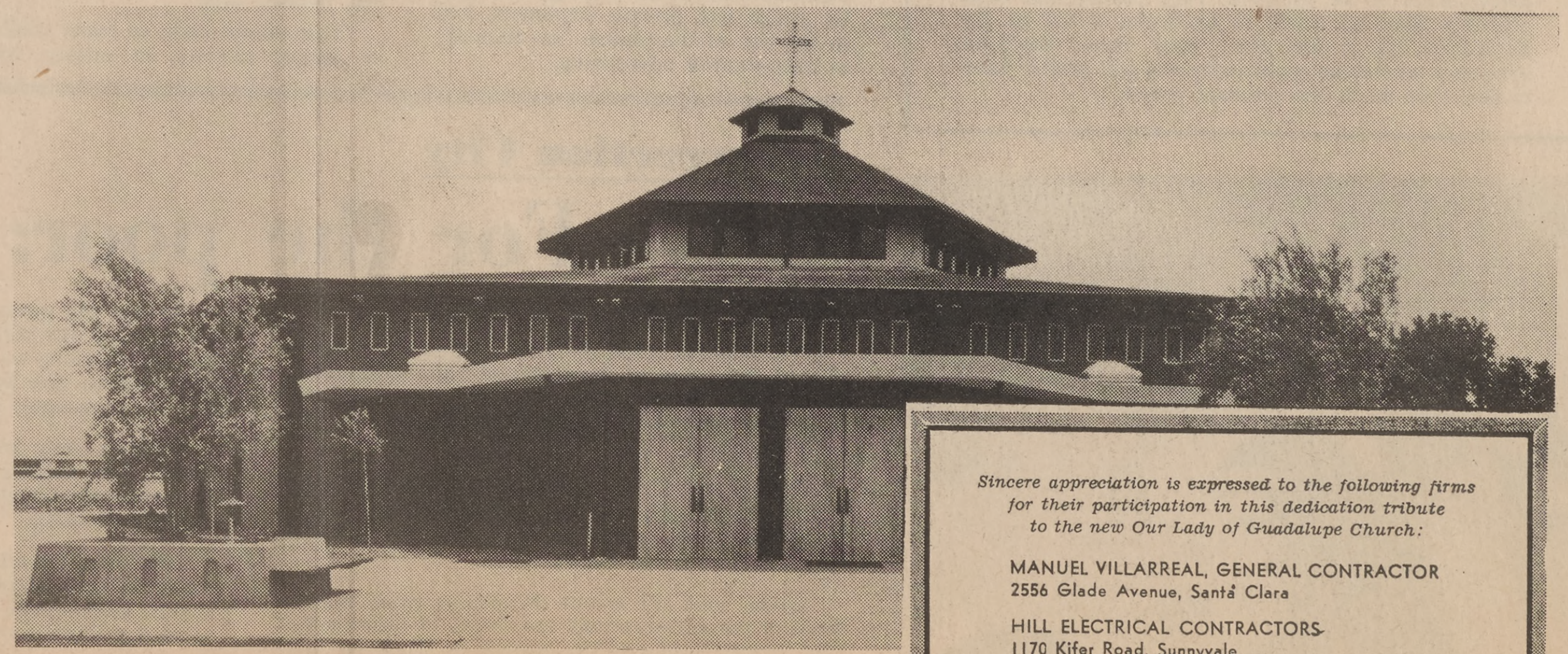
Guadalupe shrine



banner behind altar



special confessional room



exterior

Union volunteers and their Business Agents worked side by side with parish volunteers. Names of volunteers will be inscribed on a special list to be posted in the church. Materials at great discount were supplied by San Jose Steel, West Coast Linoleum, Coast Pipe Supply, and Mayfair Nursery.

The new Our Lady of Guadalupe church incorporates all the latest changes invisioned by the Vatican Council. Its circular shape emphasizes the community aspect of worship, and the central position of the altar makes it the main focus of worship. Separate chairs allow for adaptability of seating at various liturgical services. The social hall is part of the church building.

Guadalupe's rectory is a typical duplex of the area and the Franciscan Fathers maintain an "open door policy" to all. Our Lady of Guadalupe, built by loving hands, is meant to be a home for all. The priests and people lived this belief on Jackson street, and it is their most cherished possession as they inaugurate their new parish facilities.

Sincere appreciation is expressed to the following firms for their participation in this dedication tribute to the new Our Lady of Guadalupe Church:

MANUEL VILLARREAL, GENERAL CONTRACTOR
2556 Glade Avenue, Santa Clara

HILL ELECTRICAL CONTRACTORS
1170 Kifer Road, Sunnyvale

RAY HELLWIG, PLUMBING AND HEATING
1585 Laurelwood Drive, Santa Clara

ANDY'S ROOFING
963 Linda Vista, Mountain View

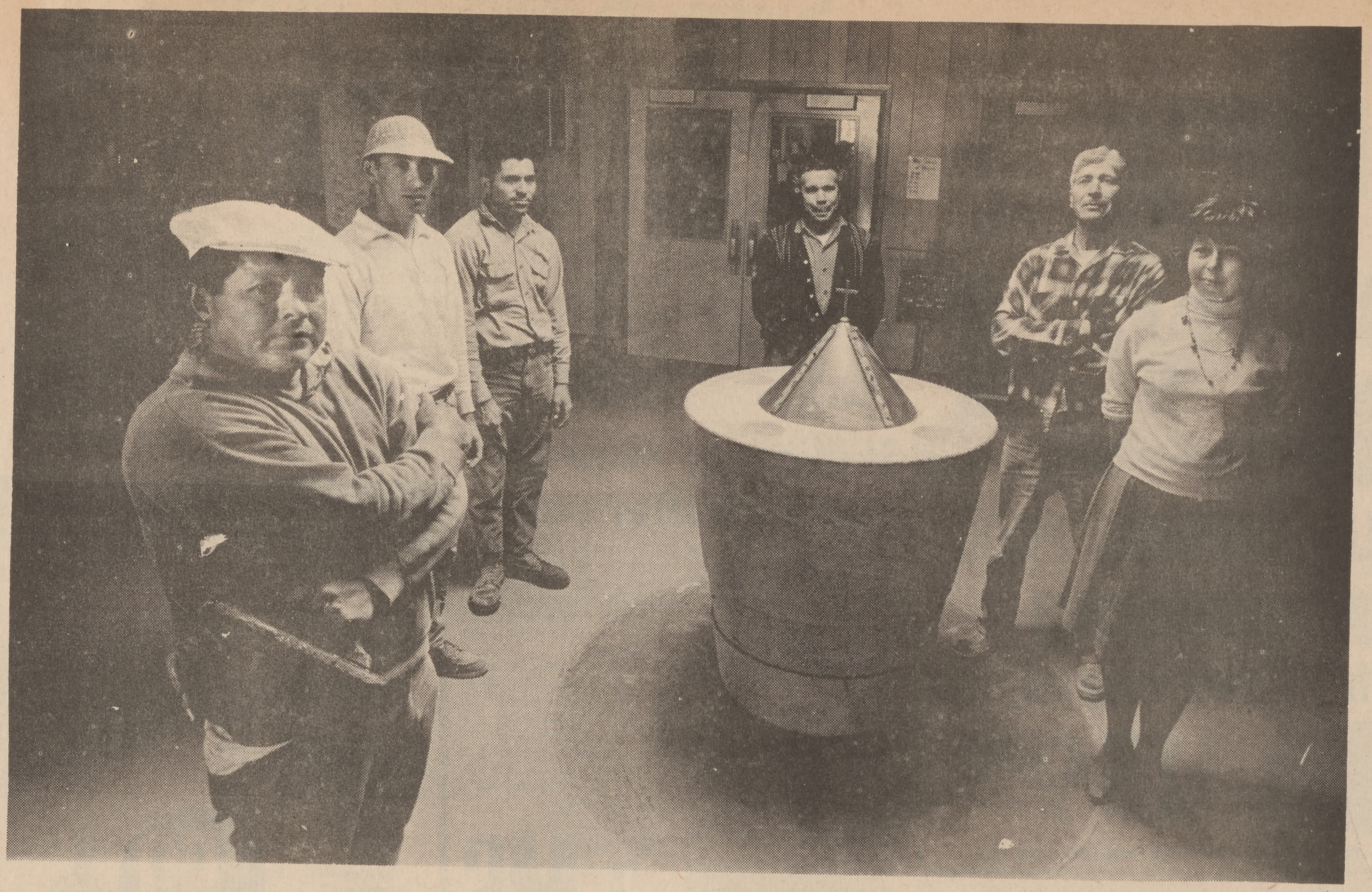
SUNNYVALE DRYWALL
249 Leota Avenue, Sunnyvale

PINE CONE LUMBER
204 E. Evelyn Avenue, Sunnyvale

MERCURY SHEET METAL AND HEATING, INC.
81 Pioneer Way, Mountain View

East San Jose SUN/ June 12, 1968/ page 22

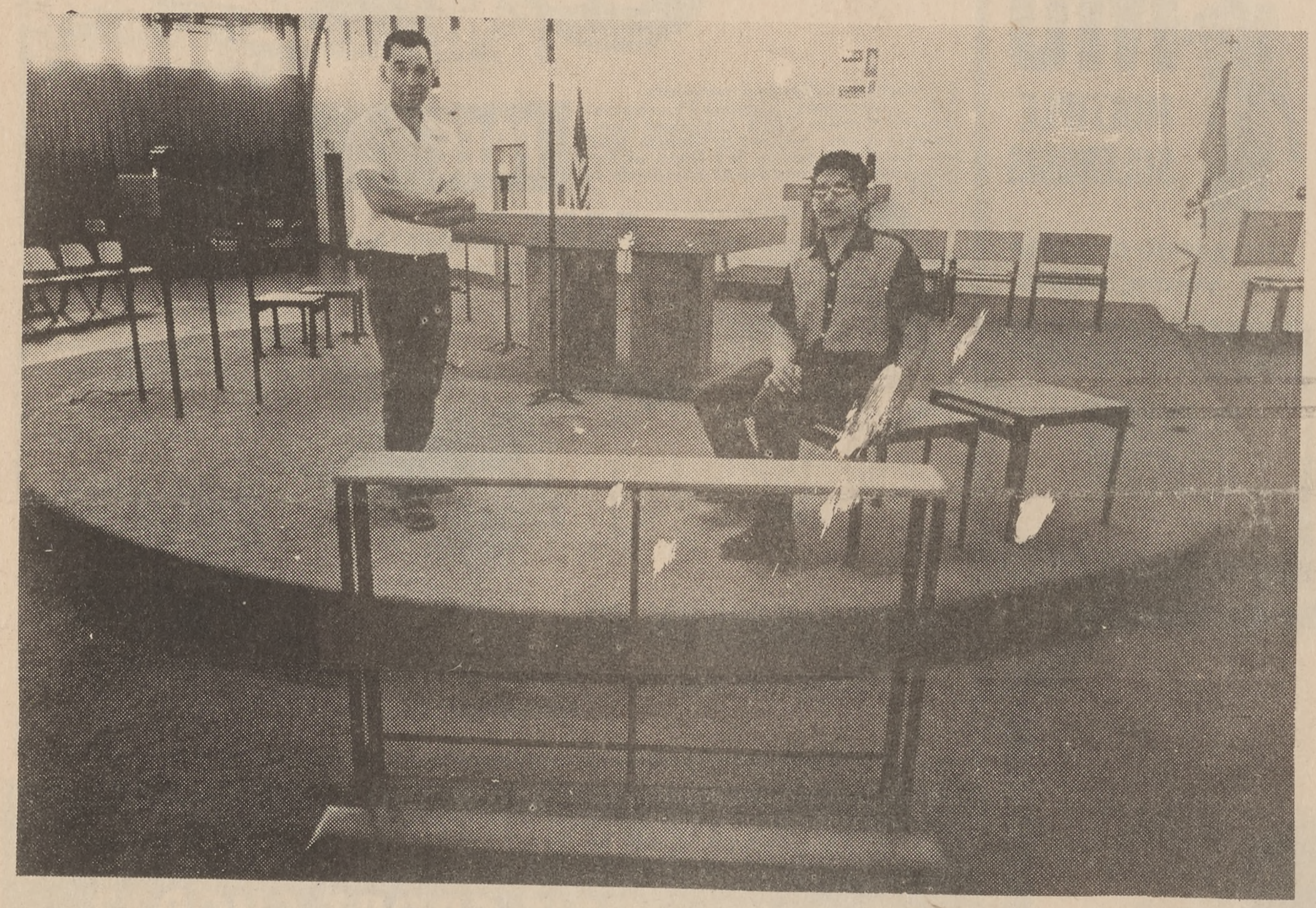
Church outfitted with parishioner-made artifacts



The proud craftsmen

Portions of the new Our Lady of Guadalupe church on San Antonio street were the work of men from the church parish--craftsmen who worked with designs made by Jeanne Heiberg. With her here are some of the men, standing near the baptismal font--one of the attractive pieces which were "home made." From left are Pete Martinez, Gabriel Martinez, Carlos Venegas, Chick Esparza, Art Sanchez and Jeanne Heiberg.

Photos by Phil Nelson



Distinctive furniture The distinctive pieces of church furniture in this picture were built by Nick Santos (left), expert ironworker, and Ernie Hernandez, woodworking craftsman. San Jose Steel donated the use of its shop for some of this work.

Designer and her work Designer Heiberg displays a piece of the copper door which now opens into the baptistry of the church. She worked with the architect in overall design of the church and created the plans for the interior decoration and furniture.

A cross for Our Lady

When Our Lady of Guadalupe church is dedicated Sunday, this cross--fashioned by Lupe Mancias, 2113 Anderson lane--will be among the accoutrements. Mancias did the work from a design by Jeanne Heiberg.

, 1968/ page 3

Guadalupe ch

Four years of effort by 250 volunteers will culminate Sunday when the new edifice of Our Lady of Guadalupe Catholic church is dedicated.

The dedication will be at 12:30 p.m. at the church, 2020 E. San Antonio st., and a "Fiesta of food and entertainment" will follow until 7 p.m.

Made necessary by the construction of the Junipero Serra freeway which took all the parish land and buildings on Jackson avenue, the new church incorporates all the latest changes envisioned by the Vatican Council, church officials said.

(See page 22 for pictures of the work).

Its circular shape emphasizes the community aspect of worship; the seating, the adaptability to

change; the central pos
altar, the main focus
worship.

The social hall is
church building and the
Jackson avenue duplex
auction from the state
modeled by volunteers.

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Designed by architect
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McCarthy, O.F.M., and
Gonsalves, O.F.M.

At the dedication special
will be given to the p

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St. Joseph Ceramic by Ken Dierik, the ceramic candlesticks by John Leary, the baptismal font cover by Henry Dombrink. Of special mention are the wood carved statues by John Perry and the Stations of the Cross by Manuel Villamor. Mosaic work and copper etchings were also the work of Jeanne Heiberg.

Men who donated most hours in volunteer construction under direction of Max Moreno were as follows: Cement: Narciso Esparza and Art Sanchez; Rectory plumbing: Lupe Tobias and John Castro; Painting: John Dariano, Rafael Cruz, Leonardo Ruiz, Leonardo Vasquez, Roberto Perez, and Conrad Paredes; Plastering: Max Moreno, Eric Lopez, Al Gonzales, Erminio Sanchez, Tony Bravo and Julian Baca; Tilesetting: Carlos Cruz, Rudy Cruz, and Inez Mancillas; Carpet layers: Carlos Moralez and Roberto Azevedo; Ceramic: Raul Avila; Glass: Jess Pantoja; Acoustic plaster: Apolonio Barbosa; Sheetrock: Carlos Arroyo; Steel work: Joe Sabala and the Herrera brothers; Welding: Richard Alegria and Manuel Moreno; Roofing: Andy Villasenor and Joe Rivas; Carpenter work: Manuel Villarreal and Ralph Esquivel; Landscaping: Max Moreno. Helping them were two hundred other men whose names will be inscribed in a special list in the new church. Labor Unions sending volunteers were mainly Cement, Plasterers, Laborers, Tilesetters and Painters Unions. Business agents worked alomgside their men.

Except for the work of the general contractor Manuel Villarreal the only principal work not done by volunteers was by Hill Electric, Mercury Plumbing and Heating, A.B. Cline Glass Co., and A.J. Raisch Paving & Lou Gimelli Paving. Materials at great discount were supplied by San Jose Steel, West Coast Linoleum, Coast Pipe Supply, and Mayfair Nursery.

The new church incorporates all the latest changes envisioned by the Vatican Council. Its circular shape emphasizes the community aspect of worship; the seating (chairs), the adaptability to change; the central position of the altar, the main focus of religious worship. The social hall is part of the church building and rectory a typical duplex of the area that has an open door policy to all comers at all times.

The People of Our Lady of Guadalupe
Parish
invite you to share with them the joy of
Dedicating and Blessing their
New Church and Rectory
at
2020 East San Antonio Street
San Jose, California
and to offer a Concelebrated Mass
with
Most Reverend Joseph T. McGucken
Sunday, June 16, 1968 at 12:30 P.M.
Fiesta and Social Celebration after Mass
until 6:00 P.M.

To Father Don McDonnell, Victor Holzgang, Sister Bravo, The Guadalupe Society, The Grail, and other pioneer workers goes a major part of the credit for spirit and life of this parish. The names of others, too numerous to mention, are written in heaven. Main persons involved in the building were:

Architects: Leslie Irwin and Frank Gonsalves

General Contractor: Manuel Villarreal

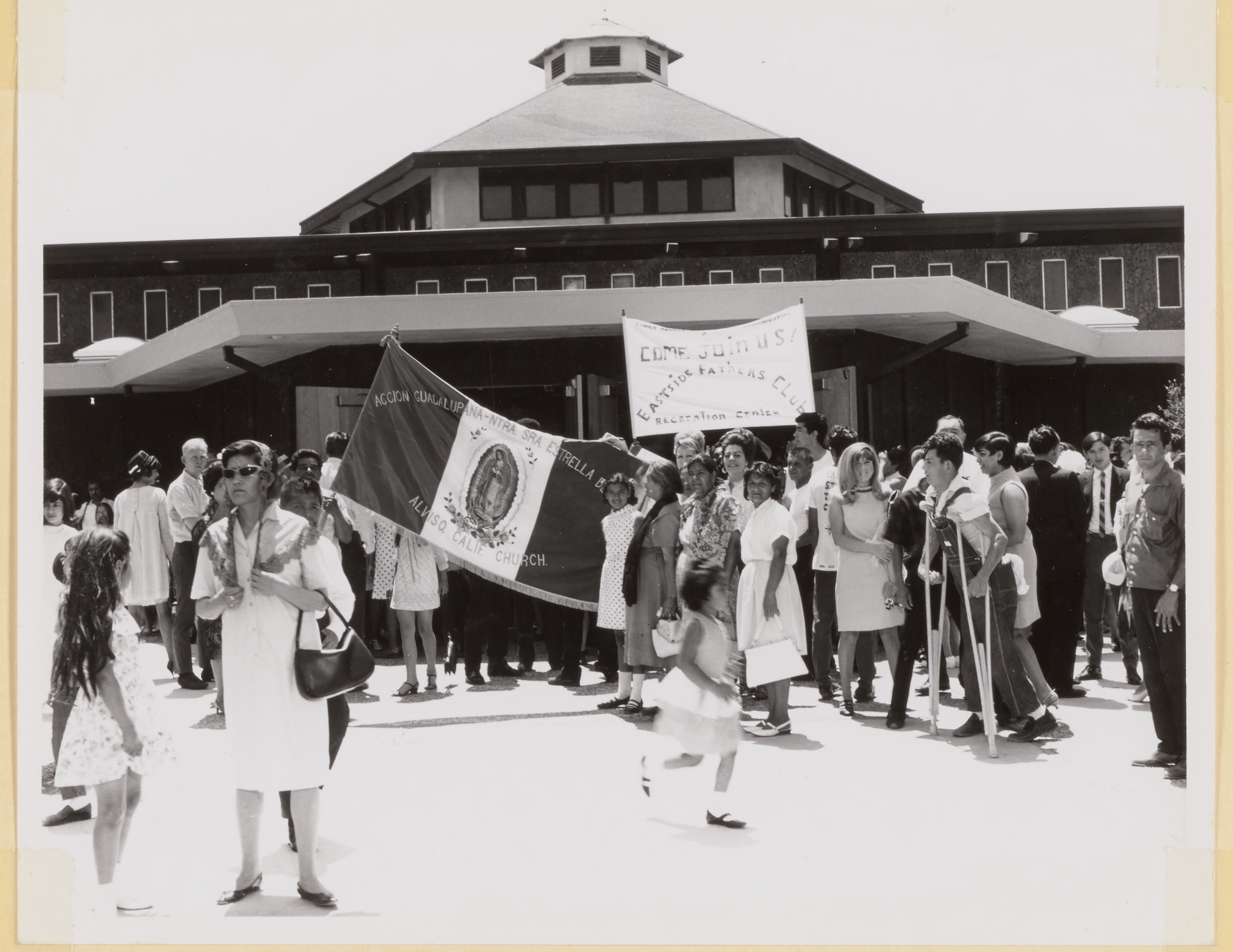
Art Consultant: Jeanne Heiberg

Chairman of Volunteers: Max Moreno

Volunteer Craftsmen for Furnishings:
- Frank Ortiz
- Rudy Sanchez
- Henry Urban
- Tony Aranda
- Bill Eggert
- Jerry Sanchez
- Nick Santos
- Lupe Mancias
- Mike Collins
- Ernest Hernandez
- Ted Gonzales
- Joe Sabala

Professional Craftsmen:
- Kenneth Dierck - St. Joseph
- John Leary - ceramic candlesticks
- John Perry - statues
- Manuel Villamor - stations
- Henry Dombrink - baptismal font cover
- Jeanne Heiberg - cloth hangings, mosaics, and design

Volunteer Leaders:
- N. "Chic" Esparza
- Art Sanchez
- Lupe Tobias
- John Dariano
- Rafael Cruz
- Leonardo Ruiz
- Leonardo Vasquez
- Roberto Perez
- Conrado Paredes
- Ralph Esquivel
- Eric Lopez
- Al Gonzales
- Erminio Sanchez
- Tony Bravo
- Julian Baca
- Carlos Cruz
- Rudy Cruz
- Inez Mancillas
- Carlos Moralez
- Robert Acevedo
- Apolonio Barbosa
- Raul Avila
- Carlos Arroyo
- Joe Sabala
- Herrera brothers
- Richard Alegria
- Manuel Moreno
- Andy Villasenor
- Joe Rivas
- and 200 others

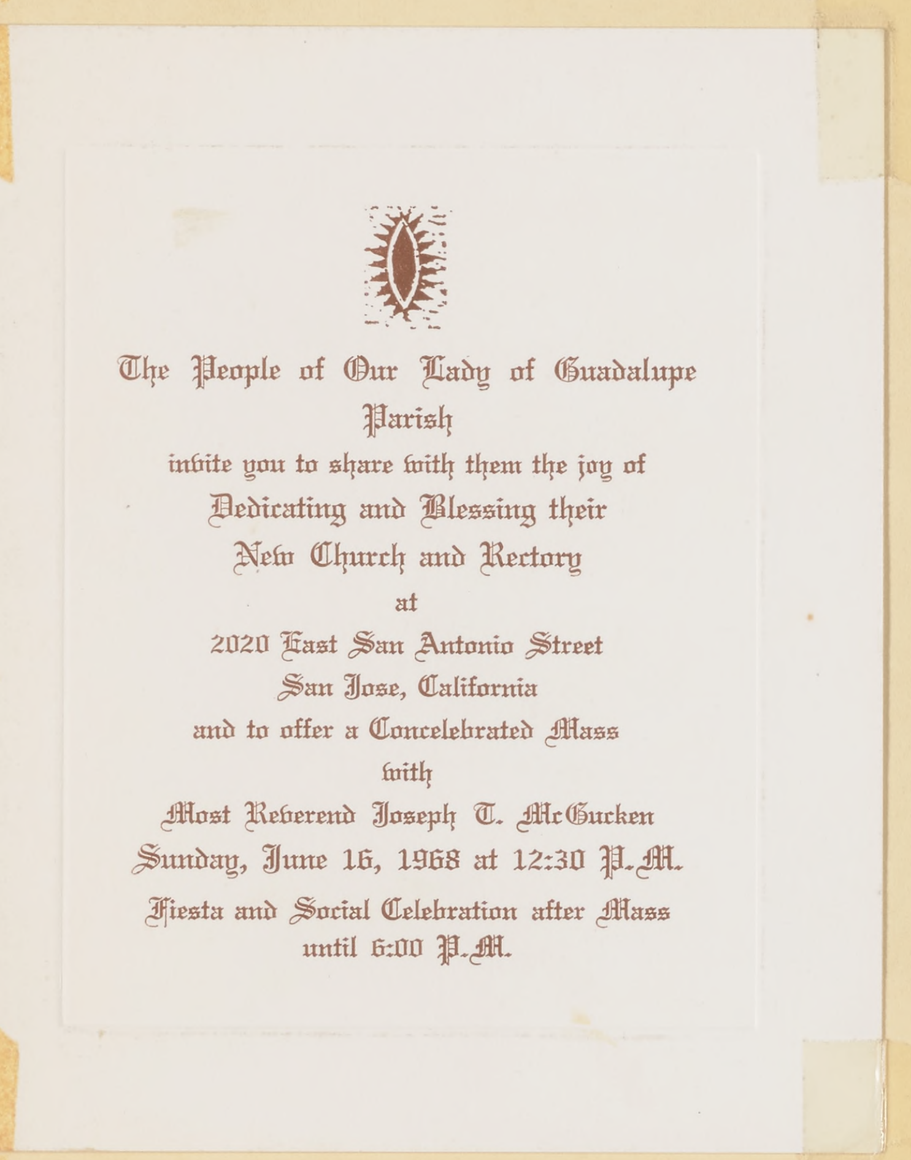


Dedication Day — June 16, 1968

BOYCOTT LETTUCE

KOIC 5th Anniv. Dinner. Nov. 1972

Dedication Day



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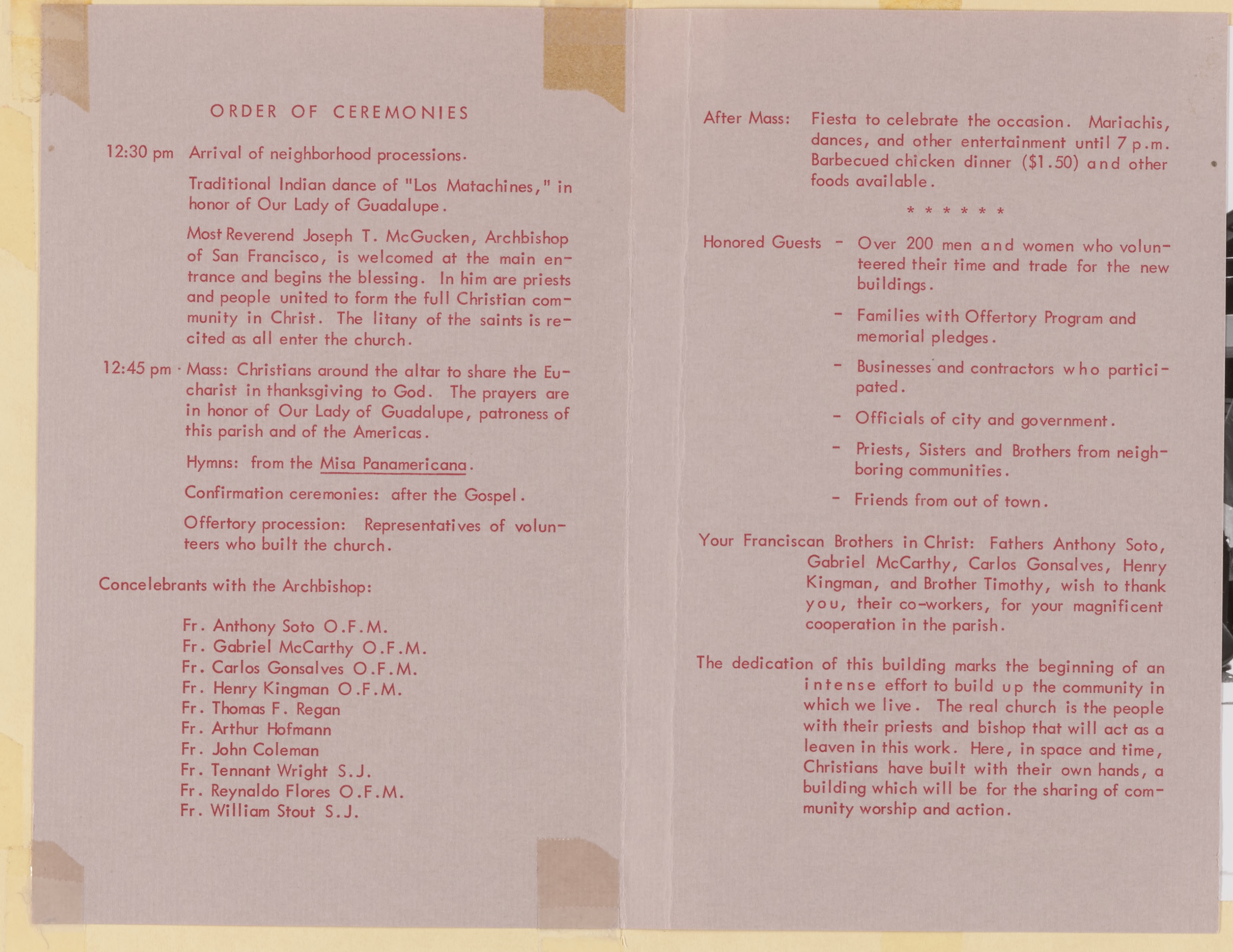


ORDER OF CEREMONIES

12:30 pm Arrival of neighborhood processions.

Traditional Indian dance of "Los Matachines," in honor of Our Lady of Guadalupe.

Most Reverend Joseph T. McGucken, Archbishop of San Francisco, is welcomed at the main entrance and begins the blessing. In him are priests and people united to form the full Christian community in Christ. The litany of the saints is recited as all enter the church.

12:45 pm · Mass: Christians around the altar to share the Eucharist in thanksgiving to God. The prayers are in honor of Our Lady of Guadalupe, patroness of this parish and of the Americas.

Hymns: from the Misa Panamericana.

Confirmation ceremonies: after the Gospel.

Offertory procession: Representatives of volunteers who built the church.

Concelebrants with the Archbishop:

Fr. Anthony Soto O.F.M.
Fr. Gabriel McCarthy O.F.M.
Fr. Carlos Gonsalves O.F.M.
Fr. Henry Kingman O.F.M.
Fr. Thomas F. Regan
Fr. Arthur Hofmann
Fr. John Coleman
Fr. Tennant Wright S.J.
Fr. Reynaldo Flores O.F.M.
Fr. William Stout S.J.

After Mass: Fiesta to celebrate the occasion. Mariachis, dances, and other entertainment until 7 p.m. Barbecued chicken dinner ($1.50) and other foods available.

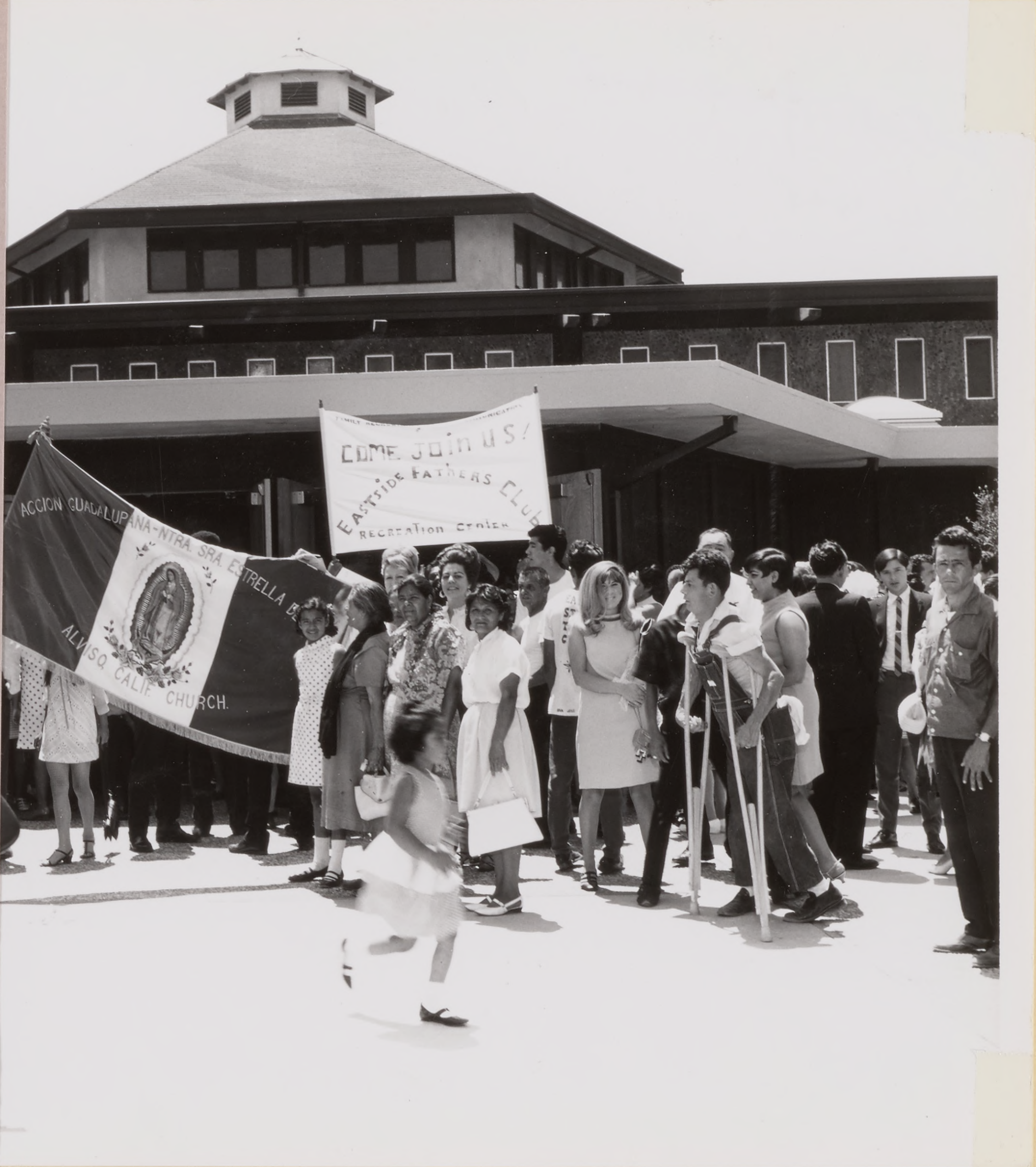
* * * * * *

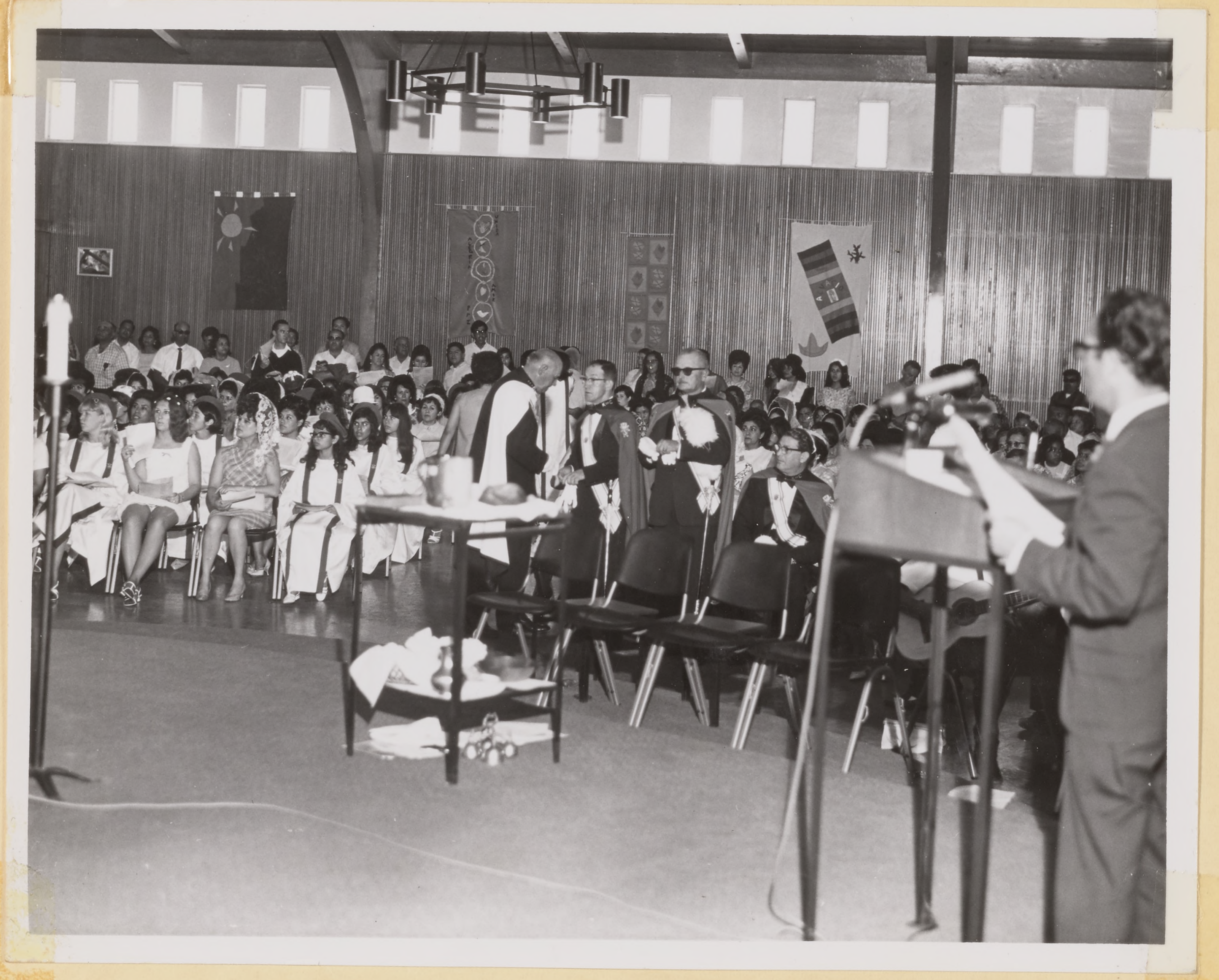
Honored Guests - Over 200 men and women who volunteered their time and trade for the new buildings.

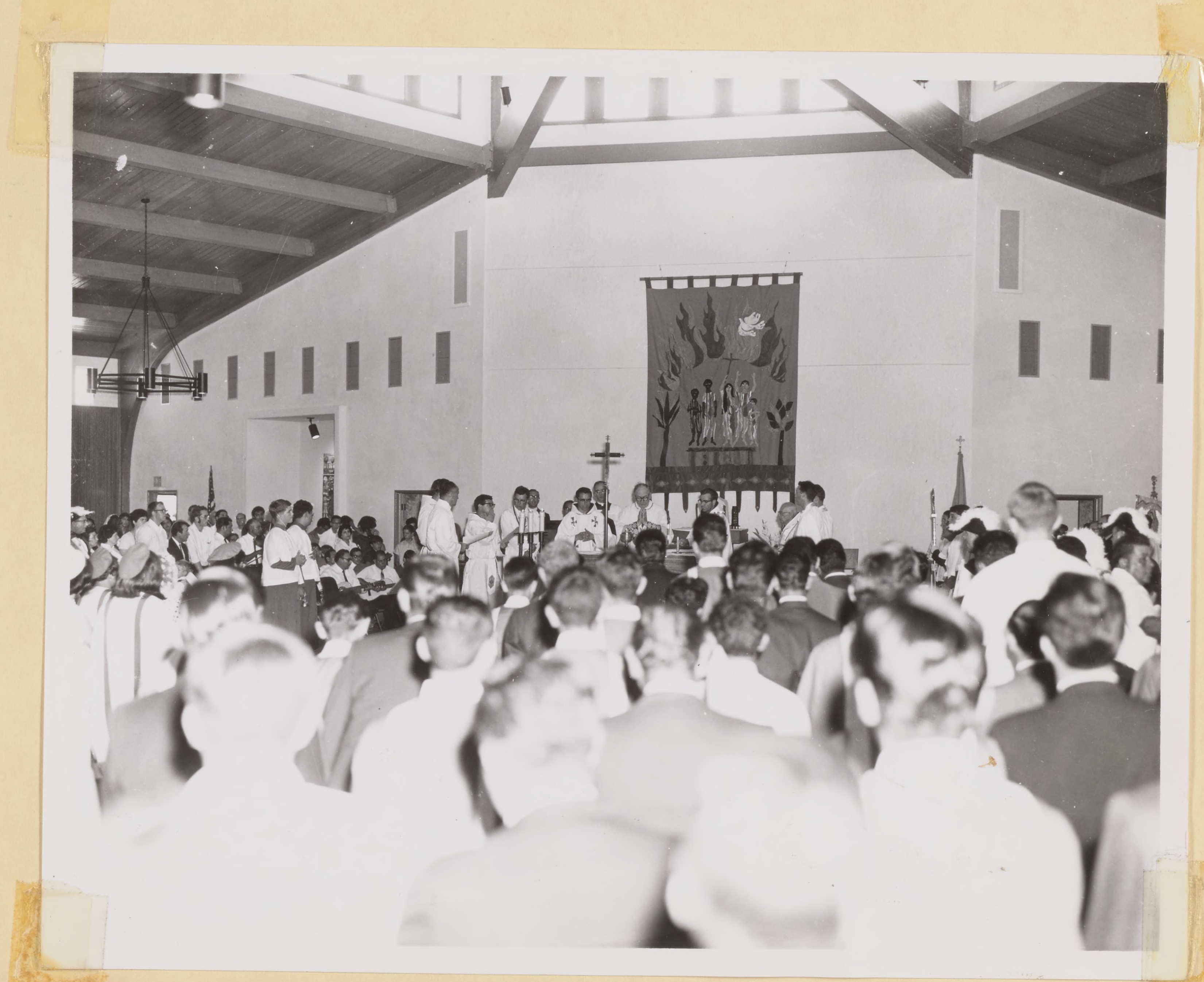
- Families with Offertory Program and memorial pledges.
- Businesses and contractors who participated.
- Officials of city and government.
- Priests, Sisters and Brothers from neighboring communities.
- Friends from out of town.

Your Franciscan Brothers in Christ: Fathers Anthony Soto, Gabriel McCarthy, Carlos Gonsalves, Henry Kingman, and Brother Timothy, wish to thank you, their co-workers, for your magnificent cooperation in the parish.

The dedication of this building marks the beginning of an intense effort to build up the community in which we live. The real church is the people with their priests and bishop that will act as a leaven in this work. Here, in space and time, Christians have built with their own hands, a building which will be for the sharing of community worship and action.







Dedication Day — June 16, 1968

OIC 5th Anniv. Dinner. Nov. 1972

Dedication Day

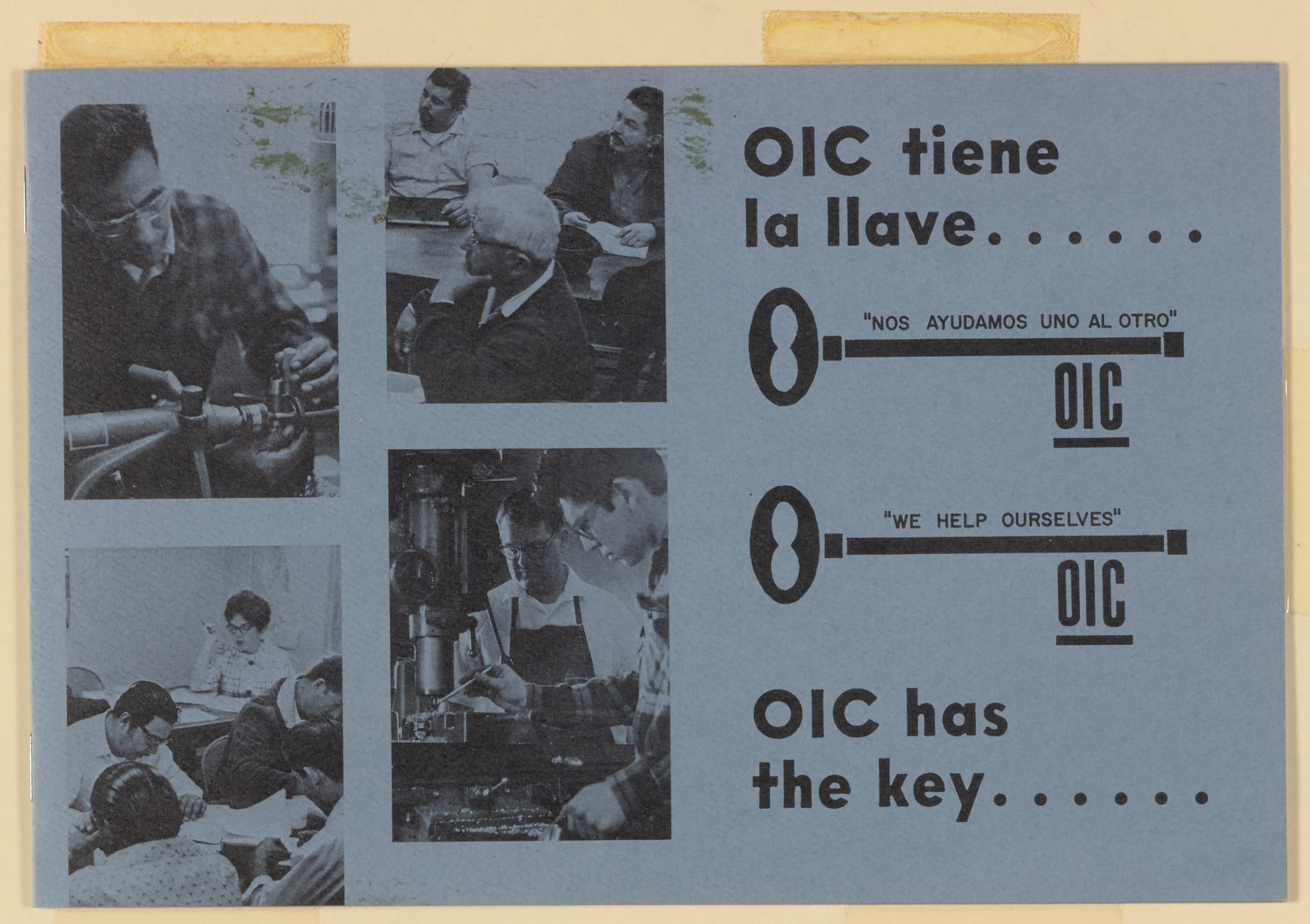
Richard Diaz, Father Anthony, Father Henry Kingma

Dec. 1968

Father Umberto Almazan, Father Gabriel,
and Father Henry

Jesuits from Alma College at Fiesta
with Father Anthony

June 16, 1968



OIC tiene
la llave......

"NOS AYUDAMOS UNO AL OTRO"
OIC

"WE HELP OURSELVES"
OIC

OIC has
the key......

Our Lady of Guadalupe
2020 E. San Antonio
San Jose, Calif. 95116
12/67 ES

'Urban center' is planned here

east san jose
SUN
Vol. X No. 34 Wednesday, August 21, 1968
696 Kings Row, San Jose, Calif. 95112

Architects eye site on Eastside

By SUSAN BEVING
Staff Writer

A Los Gatos architect who helped organize an "urban center" in East Palo Alto is working on setting up another on the Eastside of San Jose.

Robert Q. Turner, of Higgins & Root Architects, Los Gatos, said last week that six other persons in the architectural field and the University of California, Santa Cruz, extension have offered their services for the project.

The center would provide architectural aid for $1 to persons who otherwise would not be able to afford it, Turner said. Hopefully, members of other professions, such as planners, sociologists, and engineers, will be drawn into the center, he said.

"We hope to become an integral part of planning," he said. Center members, who would have technical knowledge, would brief the community on such things as urban renewal projects, and then if the people didn't like the governmental plans they could fight them, Turner explained.

"One of the breakdowns now is that the community has no knowledge about it (a project)," he added.

Center members might also study such areas as housing and make suggestions to the city planning department, he said.

The center could be used to train persons in the architectural field, Turner said. Trainees might begin by doing research, such as on city codes, and eventually work into drafting, he said. Federal monies might provide 50 percent of the wage, he suggested.

Basically, the center would be working with groups in the community to help them get what they want, he said. In this respect, it would serve as an informational agency, or would tell persons where they could go or what they could do to achieve their aims, he said.

The Palo Alto center, which was begun in June, is getting its "talent" from three sources, Turner said:

- The community.
- Professions. Landscape architects, engineers and some young city and county planners there have indicated interest, he said.
- Financial organizations.

It probably will be three months before the center on the Eastside here gets off the ground, Turner said. The group now may rent a temporary facility or it may later use a site at San Antonio St. and Sunset Ave., which the Robert Smith Memorial Foundation has an option to buy, he said.

Turner said Dick Wehner, of Kelly Brothers house movers and a trustee of the foundation, has offered to move any building in his stock to the site.

An honorary trustee has suggested that a facility be shared by the center and the foundation and that the center serve as master planner for the foundation, Turner said.

The university extension has promised two persons--one to serve part-time as a temporary director and another to work full-time in other administrative work, he said. The extension now must seek funds from other sources for this purpose, he added.

The center eventually will have a director, assistant director, secretary and advisory board, which will be drawn from different groups in the community, he said. Each project will be subject to review by the director and advisory board, he added.

Three or four architectural firms have thus far donated funds for the center, Turner said.

The architects who have offered their after-hours time are San Joseans Bill McElhinney, Bill May, Dick Stowers and Harry Mitchner, and Jim Moreland, of Los Gatos. David Scott, in the architectural field in San Jose, also is involved in the project.

Now we have to get something on paper" Turner said. Dale Flowers, head of the urban affairs unit in the university extension is working on drawing up a proposal, he said. The proposal then can be presented to other architectural firms and members of other professions, he said.

Parish Dialog Weekend, July, 1968

PEOPLE AND POLITICS: July 27, 1968

A New Bi-Lingual Issue

By HARRY FARRELL
Mercury Political Writer

Father Anthony Soto of Our Lady of Guadalupe Church on the East Side, whose parish is largely Mexican-American, has stumbled on a provision of the State Election Code that troubles him.

And with the Spanish-speaking population as politically active as it has become in the past few years, it is indeed surprising that no one has challenged or sought to change the code section in question.

There has been a lot of publicity, of course, about bills in the Legislature to require bi-lingual (English and Spanish) ballots and election materials. One such measure would have added Chinese as a third mandatory language. So far, none of these bills has gotten far.

Much less known and understood, however, is the point raised by Father Soto: It is illegal for an election official even to speak in a foreign tongue at a polling place.

The specific provision of the Election Code is contained in Section 14217, which reads:

* * *

ENGLISH — "All proceedings at the polls shall be conducted in the English language. No election official while on duty shall speak other than in the English language."

Father Soto, who is bilingual himself, learned about this little-known provision while he was in line waiting to vote. A Spanish-speaking lady in line with him asked an election board member some routine procedural question in Spanish, but she could not get an answer in that language. In such a situation, all she could do was seek an interpreter, who could relay her question in English, get a reply, and translate for her.

There are logical arguments both for and against the code requirement that election officials speak only English.

Father Soto, who opposes it, considers that it places those who speak Spanish (or any other foreign tongue) at a disadvantage, particularly now when voting requires an understanding of the Votomatic gadgets, punch cards, and so on. Very few such voters will have the foresight or the ability to bring along an interpreter when they go to the polls.

Upholders of the "English-only" requirement advance the argument that if an election official can converse with a voter in a language unknown to others present, almost any sort of shenanigans may be going on. The official may in truth be giving a sales pitch for a particular candidate, and who's the wiser?

* * *

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Monitor - 8-15-68

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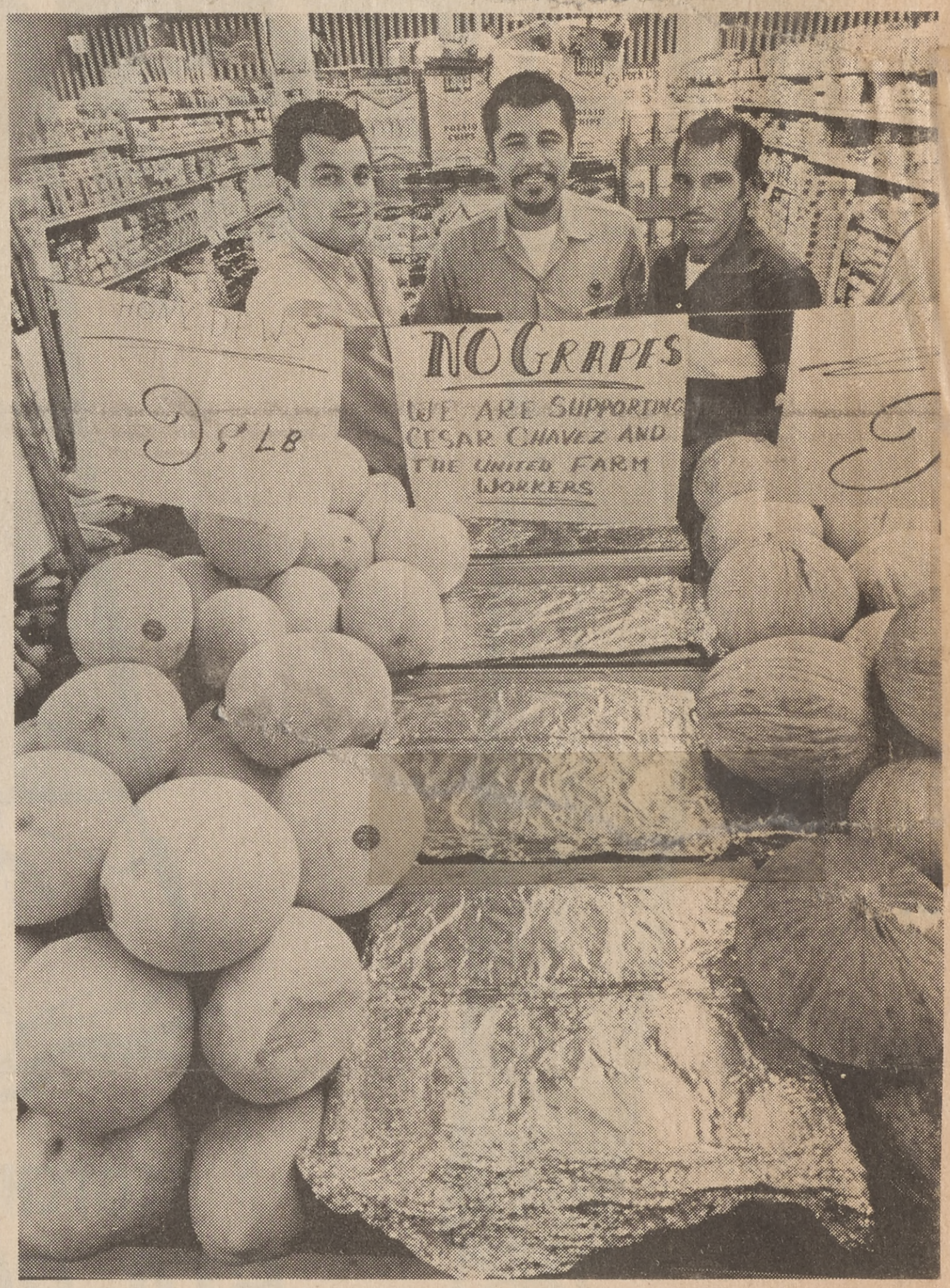
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Dec. 1968

Father Umberto Almazan, Father Gabriel,
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Jesuits from Alma College at Fiesta
with Father Anthony

June 16, 1968

Ciudadanos interesados:

Ciudadanos Interesados del Condado de Santa Clara.

Los problemas de la minoría por que atraviesa la Nación necesitan ser resueltos. Vivimos en tiempos de reto y el Centro de Oportunidades en la Industria, lo invitan a cooperar. La filosofía de "AYUDARSE UNO MISMO" puede servir a la Comunidad a empezar a resolver sus propios problemas y ahora Usted tiene la oportunidad para hacer que el OIC crezca en el Condado de Santa Clara.

Lo invitamos a que apoye el programa y el que está preparado para trabajar en algo mejor, en el Condado de Santa Clara, puede mantener en alto su cabeza y diga con orgullo: "NOS AYUDAMOS NOSOTROS MISMOS."

El OIC ha conseguido un Contrato de participacipación por 18 meses con un costo de $218,000 dólares, con la Agencia de Desarollo Economico del Departamento de Comercio de los Estados Unidos de Norte América.

Esto quire decir que la Comunididad necesita conseguir una cantidad igual o sean $218,000 dólares. Si la Comunidad hace esto, el OIC puede enseñar entre 150 o 200 estudiantes, en lugar de 50 o 60 como pasó durante sus primeros siete meses de operación.

También quiere decir que como tres tantos más estudiantes pueden ser enseñados para conseguir un trabajo permanente; para librarlos de la pobreza, y de no necesitar ayuda de la Asistencia Pública.

Con su ayuda el OIC piensa cambiarse al Norte de la Avenida Sunset en el número 57, donde más etsudiantes pueden ser entreñados al mismo tiempo que pueden recibir mayor destreza o habilidad técnica.

ESPERAMOS CONTAR CON SU AYUDA.

Fr. Anthony Soto

ANTHONY SOTO
Presidente de la Junta de Directores

Concerned citizens:

Concerned Citizens of Santa Clara County:

The minority problems confronting our nation beg for solutions. We live in challenging times and the Opportunities Industrialization Center invites you to respond in concrete terms. A "self help" philosophy can assist a community to begin solving its own problems and you now have the challenge and the opportunity to make OIC grow in Santa Clara County.

We urge you to support OIC's program which will make it possible for the unemployed and underemployed of Santa Clara County to hold up their heads and proudly say: "We Help Ourselves."

The OIC has negotiated an 18 month cost sharing contract for $218,000 with the Economic Development Agency of the U. S. Department of Commerce. This means the community must raise $218,000 in matching funds.

If the community matches the federal grant, OIC can enroll 150 to 200 students at any given time instead of 50 to 60 as it did during its first seven months of operation. This means three times as many people can be trained for full employment; to free themselves of poverty, welfare or public assistance

With your help, OIC hopes to move in September, 1968 to 57 North Sunset Avenue where more students can be trained and additional technical skills can be learned.

Let OIC count on you!

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ANTHONY SOTO
President, Board of Directors

PEOPLE AND POLITICS: July 27, 1968

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By HARRY FARRELL
Mercury Political Writer

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By SUSAN BEVING
Staff Writer

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"We hope to become an integral part of planning," he said. Center members, who would have technical knowledge, would brief the community on such things as urban renewal projects, and then if the people didn't like the governmental plans they could fight them, Turner explained.

"One of the breakdowns now is that the community has no knowledge about it (a project)," he added.

Center members might also study such areas as housing and make suggestions to the city planning department, he said.

The center could be used to train persons in the architectural field, Turner said. Trainees might begin by doing research, such as on city codes, and eventually work into drafting, he said. Federal monies might provide 50 per cent of the wage, he suggested.

Basically, the center would be working with groups in the community to help them get what they want, he said. In this respect, it would serve as an informational agency, or would tell persons where they could go or what they could do to achieve their aims, he said.

The Palo Alto center, which was begun in June, is getting its "talent" from three sources, Turner said:

- The community.
- Professions. Landscape architects, engineers and some young city and county planners there have indicated interest, he said.
- Financial organizations.

It probably will be three months before the center on the Eastside here gets off the ground, Turner said. The group now may rent a temporary facility or it may later use a site at San Antonio St. and Sunset Ave., which the Robert Smith Memorial Foundation has an option to buy, he said.

Turner said Dick Wehner, of Kelly Brothers house movers and a trustee of the foundation, has offered to move any building in his stock to the site.

An honorary trustee has suggested that a facility be shared by the center and the foundation and that the center serve as master planner for the foundation, Turner said.

The university extension has promised two persons--one to serve part-time as a temporary director and another to work full-time in other administrative work, he said. The extension now must seek funds from other sources for this purpose, he added.

The center eventually will have a director, assistant director, secretary and advisory board, which will be drawn from different groups in the community, he said. Each project will be subject to review by the director and advisory board, he added.

Three or four architectural firms have thus far donated funds for the center, Turner said.

The architects who have offered their after-hours time are San Joseans Bill McElhinney, Bill May, Dick Stowers and Harry Mitchner, and Jim Moreland, of Los Gatos. David Scott, in the architectural field in San Jose, also is involved in the project.

Now we have to get something on paper" Turner said. Dale Flowers, head of the urban affairs unit in the university extension is working on drawing up a proposal, he said. The proposal then can be presented to other architectural firms and members of other professions, he said.

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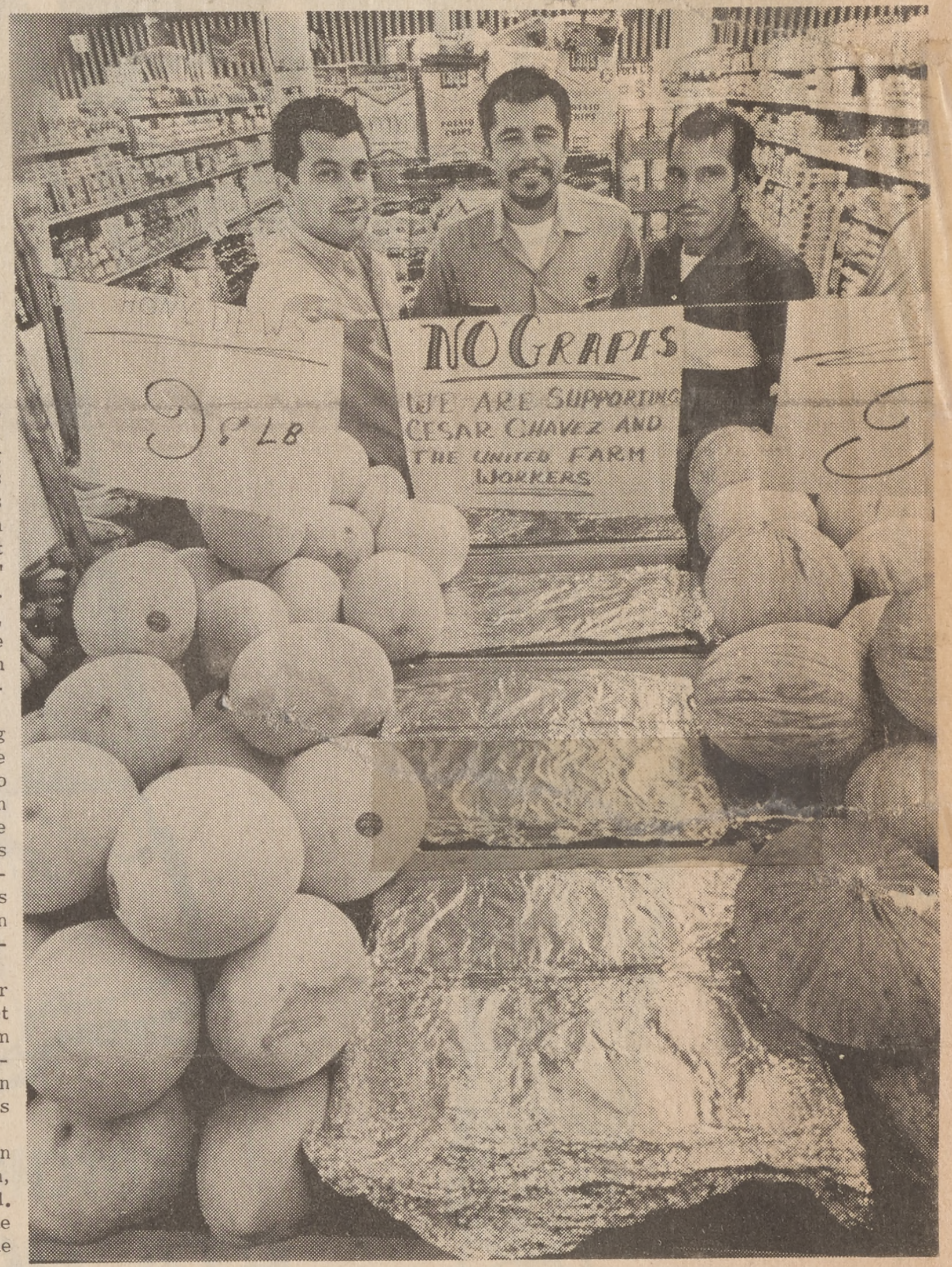
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Al Garza
Vice President

Dolores Garcia
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Alex Reyes
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Chuck Alexander

Rev. Kenneth Bell

Rev. Perry Carlson

Alexandra Carrasco

Gumaro Casas

Willie Caston

Rev. Philip Conway

Rev. George Doub

Johnny Escamelia

Adalberto Flores

Jerry Grayson

Charlie Harris

Jose Martinez

John Pierce

Max Ruiz

C. Michael Smith

Mary Ann Stone

Rev. Jos. Sullivan

Epifanio Tavarez

Antonio Zapien

. . . Usted tiene la llave del OIC

OIC — QUE ES

El Centro de Oportunidades en la Industria del Condado de Santa Clara es un Centro de enseñanza para el que no tiene trabajo y para el que no puede trabajar en algo mejor. No solamente ofrece entrenamiento para el desarrollo de la habilidad de la persona, sinó que también ofrece una oportunidad para el desarrollo del individuo como persona y como humano.

El desarollo como "hombre entero" es necesario para a preparación de uno que no tiene trabajo. Un estudiante del OIC no solamente aprende un trabajo de habilidad o destreza, sinó que también aprende a comprender que su éxito o triunfo depende de él mismo. El estudiante aprende conceptos y prácticas de los trabajos y como solicitar un trabajo, conservarlo y lo que es mas importante, mejorar en el.

OIC — COMO TRABAJA

Antes que un estudiante empieze su enseñanza técnica o cuando deja el OIC para trabajar recibe una enseñanza especial. Se le enseña a tener confianza en si mismo y a mejorar su persona. Desarrolla su sentido de responsabilidad como trabajador y como sostenedor de su familia.

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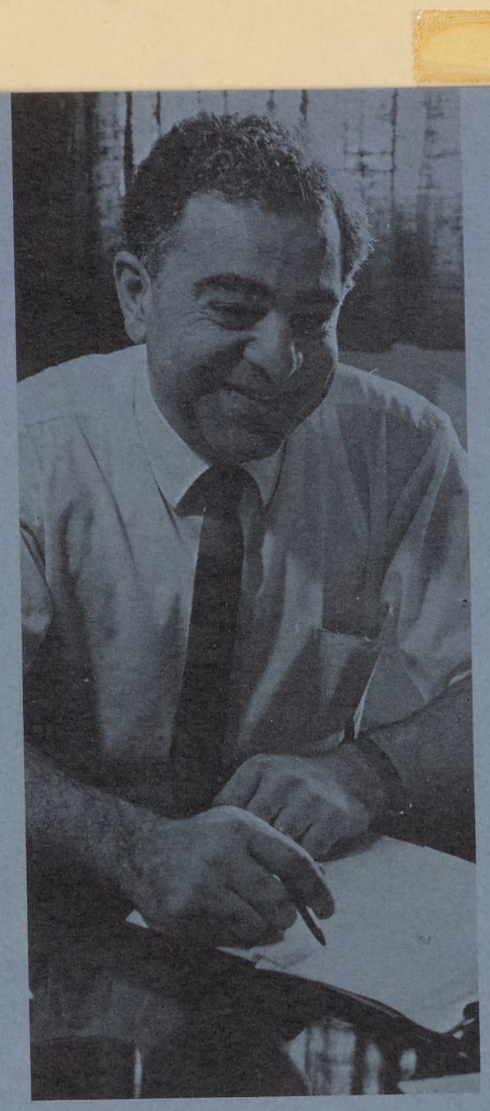

Russell Tershy
Executive Director

. . . You have the key at OIC

OIC — WHAT IT IS

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Development as a "whole man" is essential for an unemployed individual's preparation for a job. An OIC student not only trains in an employable skill, but also learns to adjust his attitudes and to realize success is up to him.

The trainee learns industrial concepts and practices and how to apply for a job, then keeping it and more important, performing well and upgrading himself.

OIC — HOW IT WORKS

Before a student begins technical training or leaves OIC for an entry level job, he undergoes "Feeder Training." Here he develops self confidence and improves his self image. He develops positive attitudes and firms up his responsibilities as an individual, a worker, a family provider.

Feeder training sophisticates the student in the ability to communicate, to complete job applications, prepare for and undergo job interviews, to comprehend oral directions and to understand written instructions.

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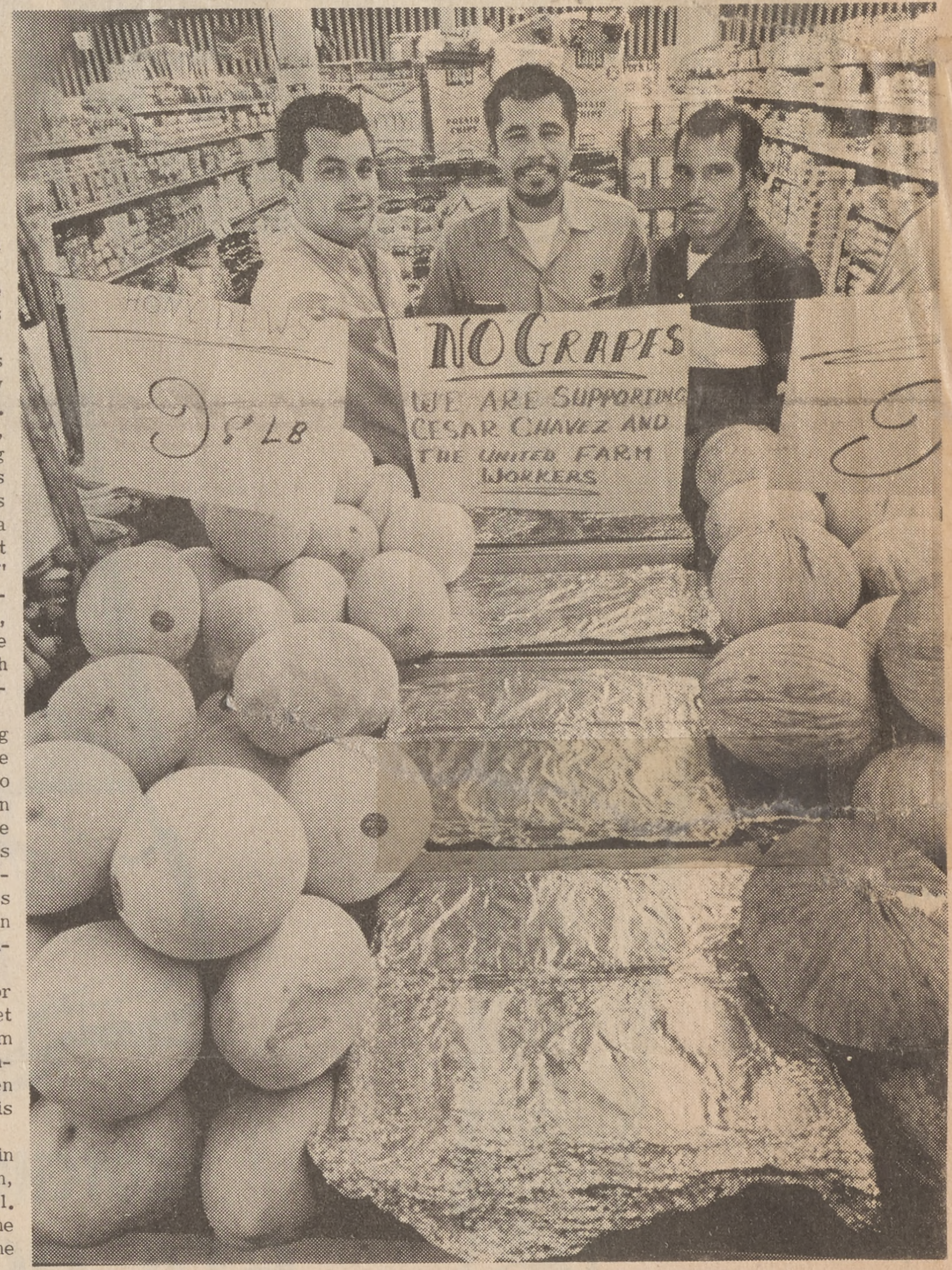

NO GRAPES
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BOYCOTTER CHAVEZ (CENTER) AND HELPERS

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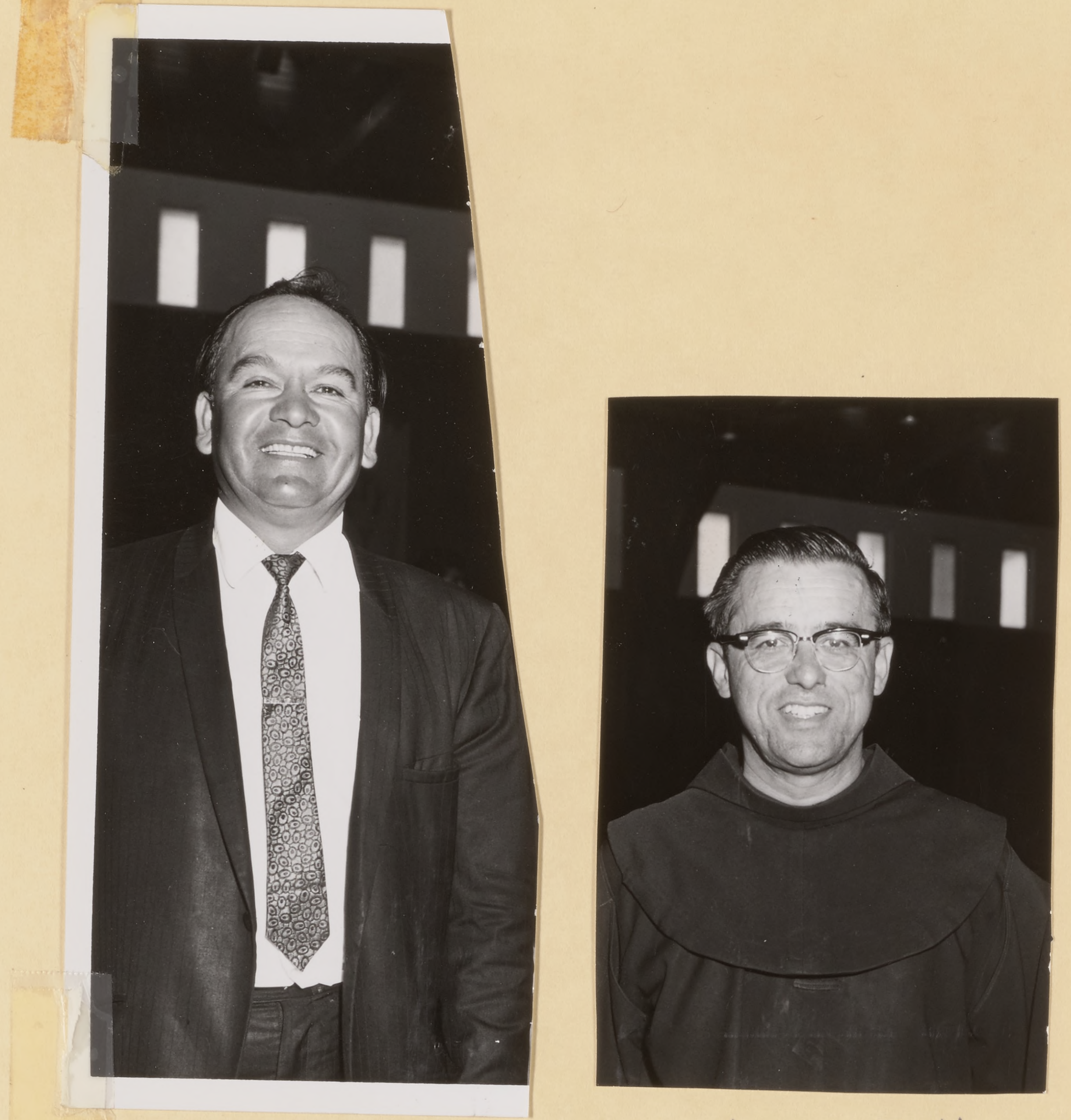
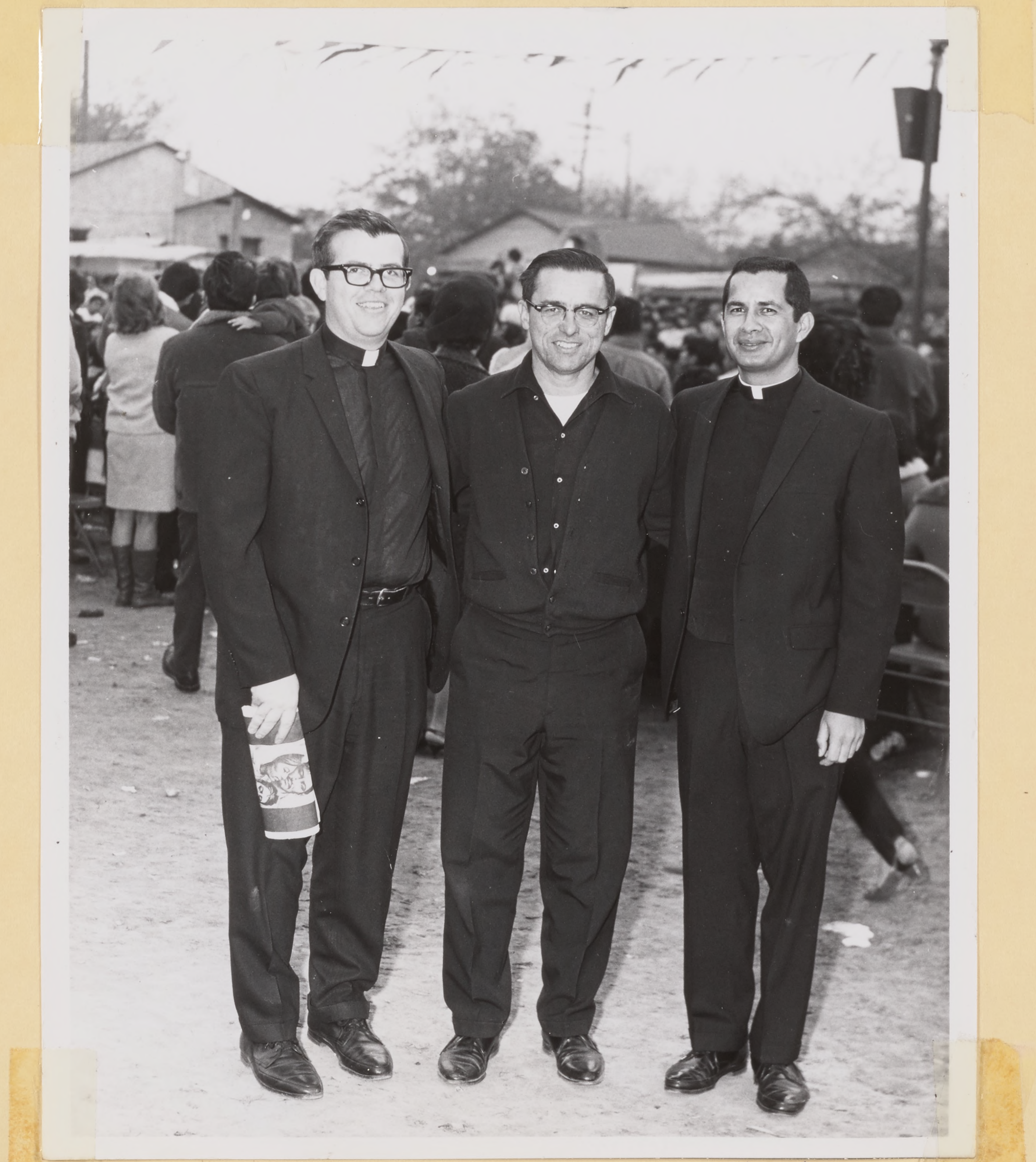


Richard Diaz, Father Anthony, Father Henry Kingma

Dec. 1968



Father Umberto Almazan, Father Gabriel,
and Father Henry

Jesuits from Alma College at Fiesta
with Father Anthony

June 16, 1968

para sostener entrevistas de trabajo, para entender instrucions y órdenes por escrito y de palabra.

Esto de AYUDARSE UNO MISMO no es una frase cualquiera. Es un modo de vida. Los estudiantes aprenden a ayudarse ellos mismos al mismo tiempo que ayudan a otros. Al comienzo del programa de estudios el estudiante es indoctrinado. Si puedes ayudarte tu solo, otros te pueden ayudar. Si el estudiante desarrollo confianza y fé en él y quiere seguir estudiando en el OIC, puede triunfar en sus deseos, que son: conseguir un buen trabajo.

De acuerdo con las industrias se estudian y planean trabajos para determinar cuales son las necesarias habilidades y destrezas que se pueden agregar a las clases del programa del OIC.

El equipo y herramientas usados en los talleres son de lo mejor y los cursos están de acuerdo con las necesidades de la Industria.

OIC — COMO TRABAJA

Las clases son divididas en tres niveles de capacidad. Cada estudiante trabaja según su propia velocidad y habilidad. Permanece en clases o en el taller de entrenamiento hasta que ha aprendido lo bastante para conseguir un buen trabajo.

Los estudiantes deben cumplir con ciertas reglas de trabajo mientras estén en el OIC. Llevar sus propias tarjetas de tiempo, chequear entrada y salida. Las horas de clases, de descanso y la salida se llaman por una bocina. No se les permitirá que lleguen tarde y deben avisar cuando no puedan asistir a clases.

Se exigirá seguridad en el trabajo, también

However, the most significant aspect of this phase of the program is an appreciation of the self help philosophy and the dignity of the individual, his rights and responsibilities.

"We Help Ourselves" is no small catch phrase. It is a way of life. Students are motivated to help themselves while helping one another. At the outset of the training program, the student is challenged: If you are willing to help yourself, then others will help you. If you develop confidence and belief in yourself and resolve to persevere through OIC training, you will succeed in your goal — a decent job.

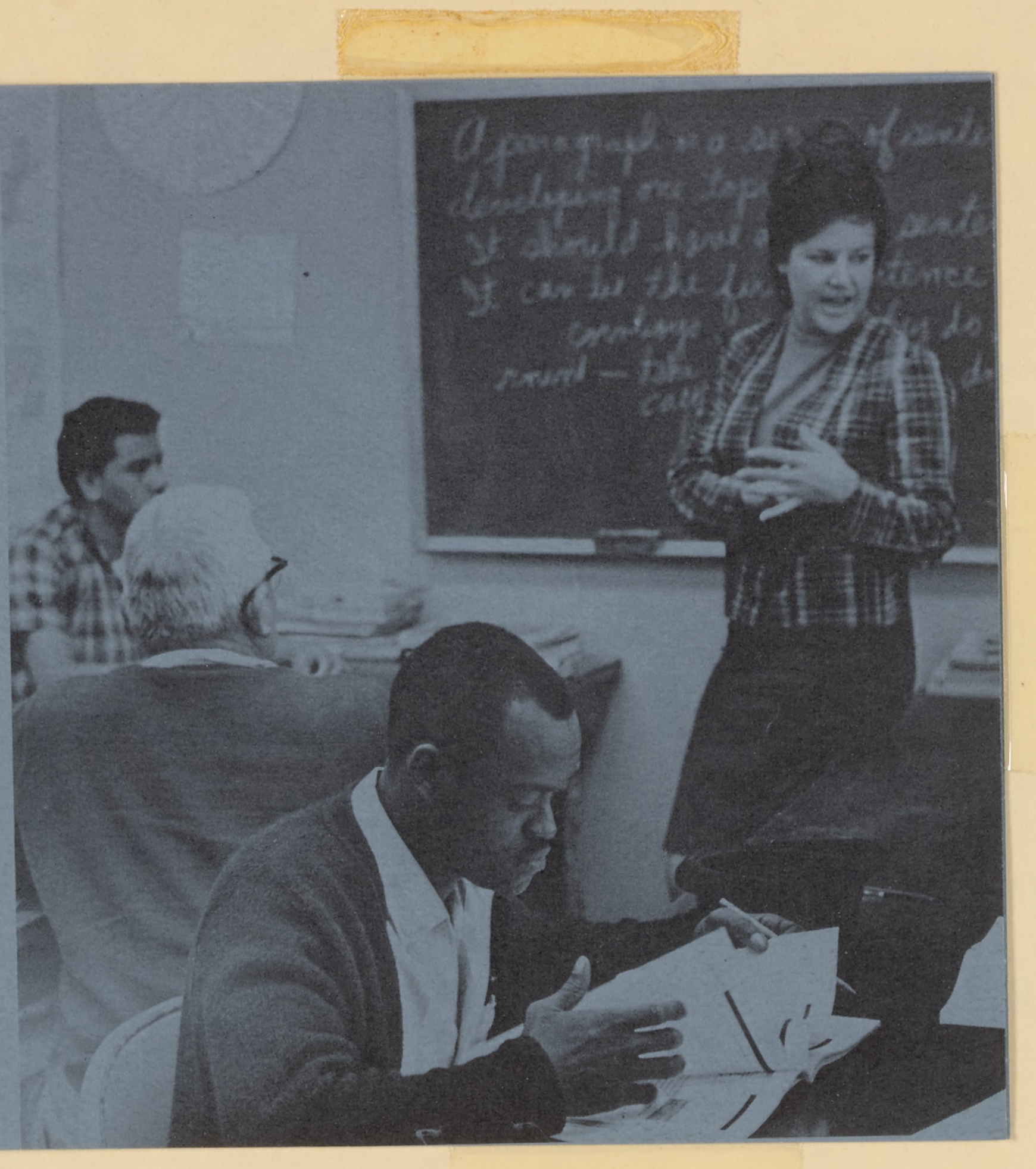
From Feeder training, the student may qualify for an entry level job or go on to vocational training in selected entry level skills which are highly employable and projected to remain in demand in the future.

Studies and job projections are made with industry to determine what additional skills can be added to OIC's training program. Equipment and tools used in the training shops are up to date and the curriculum conforms with industrial specifications.

OIC — WHY IT WORKS

Feeder classes are divided into three ability levels. Each student works at his own speed and capability. He remains in classes or shop training until his performance is adequate and he can get a meaningful job.

Students are expected to abide by industrial rules and practices while at OIC. They keep their own time cards, punching in and out on a time clock. A horn signals times for classes, rest periods and an end of training sessions.



PEOPLE AND POLITICS: July 27, 1968

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By HARRY FARRELL
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And with the Spanish-speaking population as politically active as it has become in the past few years, it is indeed surprising that no one has challenged or sought to change the code section in question.

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Upholders of the "English-only" requirement advance the argument that if an election official can converse with a voter in a language unknown to others present, almost any sort of shenanigans may be going on. The official may in truth be giving a sales pitch for a particular candidate, and who's the wiser?

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CHALLENGE — It used to be that hostile pollwatchers could challenge persons who showed up to vote, and demand that they demonstrate their ability to read from the Constitution. This was enough to scare a lot of them away.

A few years ago, the Legislature abolished this grounds for election day challenges. Now, the basic determination of whether a voter meets the literacy test lies with the deputy registrar who signs him up, and the deputy may lean over backwards in his leniency.

Really, the literacy requirement means little today. A pre-election challenge of a voter is still possible, but only by a roundabout, cumbersome procedure that is seldom if ever invoked.

Another question is whether the existing Constitutional provision violates the treaty of Guadalupe Hidalgo, by which the United States acquired California from Mexico. The treaty can be interpreted to require that the state use both Spanish and English as official languages.

San Jose Mercury

Parish Dialog Weekend, July, 1968

Monitor - 8-15-68

San Jose parish's unique dialogue

By ELOY CHAVEZ
President, Parish Council

An experiment by Our Lady of Guadalupe parish in San Jose shows that communication within a parish takes place better in small groups, meeting in an atmosphere of prayer and in a setting away from home territory.

Each week during the summer, groups of 12 to 15 people go with one of the priests to St. Francis Retreat, San Juan Bautista, where they spend from Friday night to Saturday night in earnest dialogue on the future of their parish, the Church, and the changes going on within it.

Away from clocks and formal meeting places and without any formal structure or program, they hold open discussion on the meaning of life, the Church, and any other issue that is uppermost in their minds.

The result has been a great sense of community among the participants and an earnest desire that what they have learned be communicated to the rest of the parish. This they have done by organizing home Masses, holding discussions after Mass on the Sunday sermon, and by door to door visitation of the parish.

The idea has been extended also to specific apostolates. Last week, for instance, 25 of the men and women involved in CCD spent the weekend dialoging in depth about what they expect to do the coming year.

In a few weeks the entire parish council will go away to ponder the future of the parish and what direction it should take.

It is hoped to continue these "dialogue weekends" through the year as long as there are people interested in going. The enthusiasm shown thus far indicates that they will continue.

Our Lady of Guadalupe
2020 E. San Antonio
San Jose, Calif. 95116
12/67 ES

'Urban center' is planned here

east san jose
SUN
Vol. X No. 34 Wednesday, August 21, 1968
696 Kings Row, San Jose, Calif. 95112

Architects eye site on Eastside

By SUSAN BEVING
Staff Writer

A Los Gatos architect who helped organize an "urban center" in East Palo Alto is working on setting up another on the Eastside of San Jose.

Robert Q. Turner, of Higgins & Root Architects, Los Gatos, said last week that six other persons in the architectural field and the University of California, Santa Cruz, extension have offered their services for the project.

The center would provide architectural aid for $1 to persons who otherwise would not be able to afford it, Turner said. Hopefully, members of other professions, such as planners, sociologists, and engineers, will be drawn into the center, he said.

"We hope to become an integral part of planning," he said. Center members, who would have technical knowledge, would brief the community on such things as urban renewal projects, and then if the people didn't like the governmental plans they could fight them, Turner explained.

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Center members might also study such areas as housing and make suggestions to the city planning department, he said.

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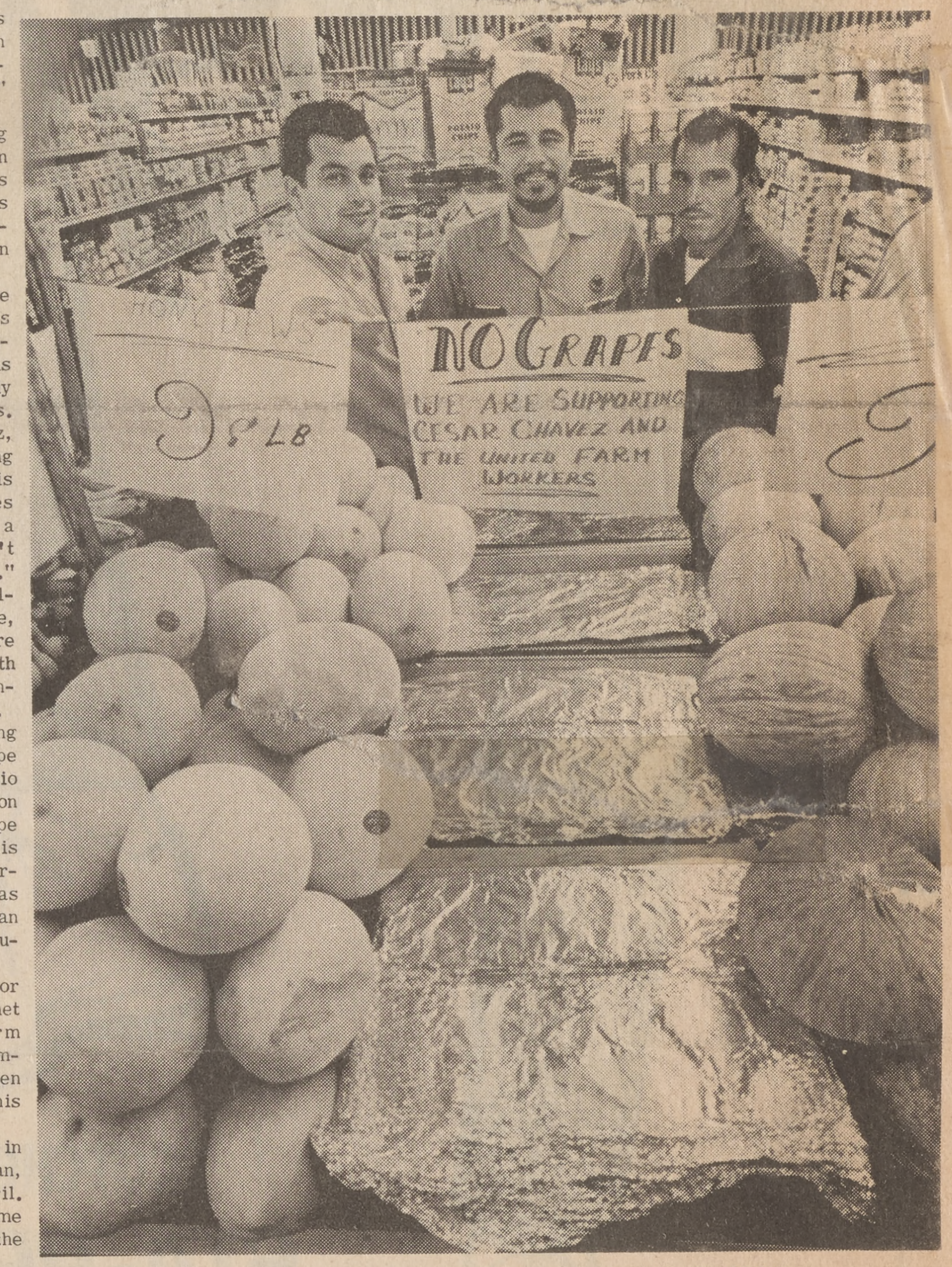
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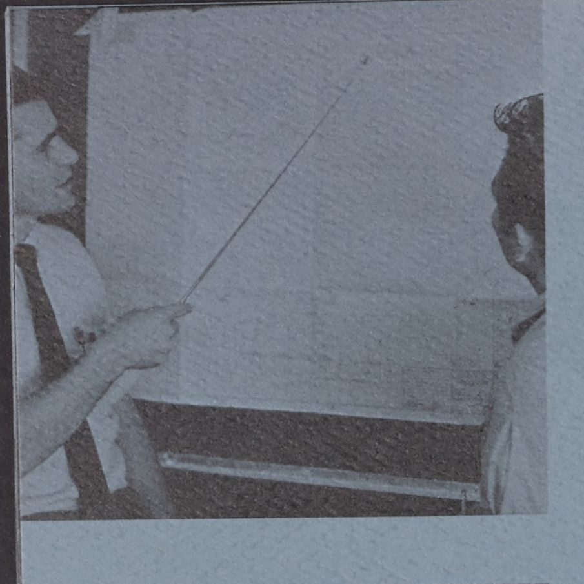
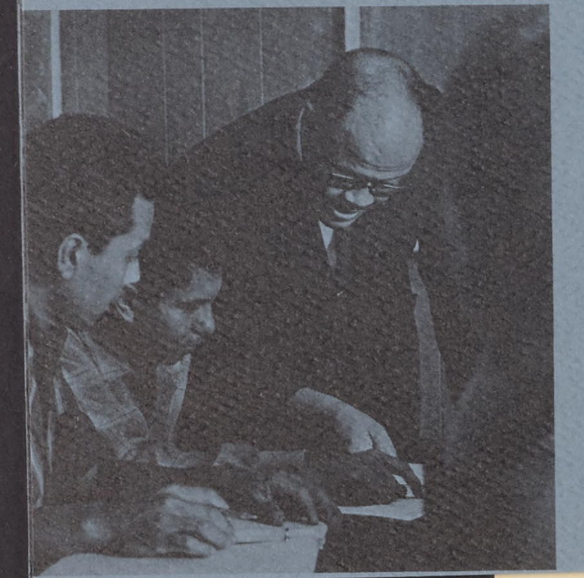




que se usen las herramientas propias y que no desperdicien material.

El estudiante que tenga problems de familia o ante la ley, asi como de enfermedad, se le ayudará a resolverlos si estos problemas lo imposibilitan para mejorar en su trabajo.

OIC — COMO EMPEZO

El Centro de Oportunidades en la Industria fué organizado a principios de 1967, por un grupo de ciudadanos que creían que los problemas de los sin trabajo o personas con poco salario de la comunidad, podían ser resueltos con ayuda de las iglesias, la industria y diversas organizaciones o personas.

Actuando como comite organizador este grupo trabajó para formar un Centro de Entrenamiento.

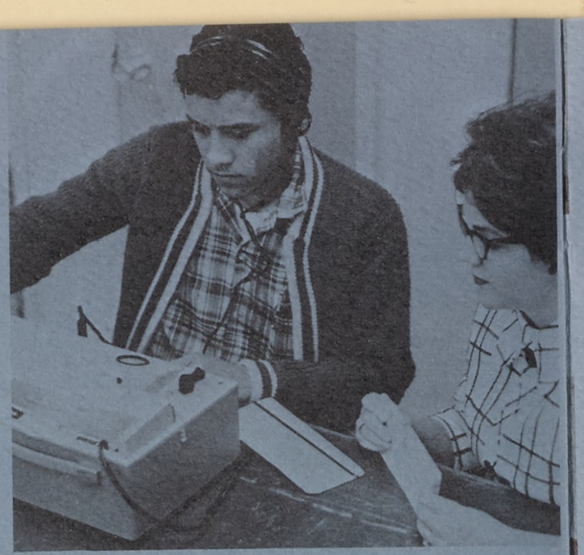
La Iglesia de Neustra Señora de Guadalupe ofreció al OIC un edificio que fué la oficina temporal.

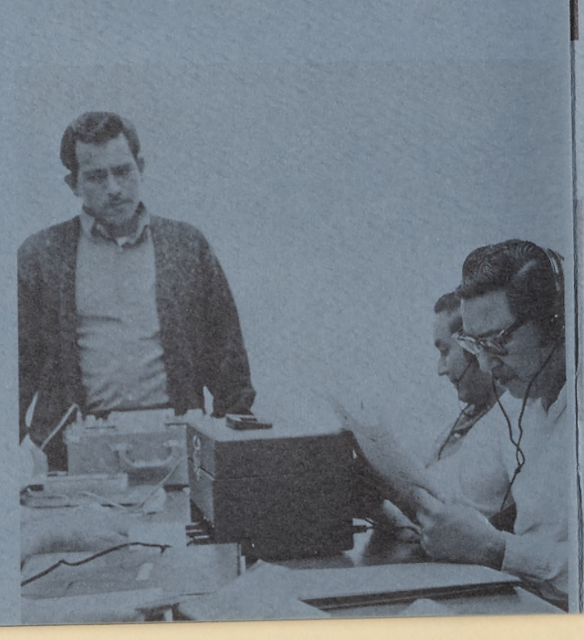
La Arquiedocesis de San Francisco donó $5,000 dólares y prometió $70,000 dólares para cuando empezara el Centro.

A mediados de 1967 el OIC fue incorporada como una organización y para Octubre cerca de $18,000 dólares habían sido prometidos por las Industrias, bajo el liderato del Vice-Presidente de la Compañia de Teléfonos Sr. Robert Skibinski.

Mientras tanto, el programa de Educacion para Adultos ofreció dos instructores y el Programa PREP del EOC, ofreció otro instructor y un ayudante.

Para Noviembre habia 15 estudiantes en el Centro. Fueron aumentando poco a poco hasta tener 60, pero a causa del los pocos fondos disponibles el numero de estudiantes se ha limitado a ese número.





Tardiness is not encouraged and students learn to call if they are going to be absent.

Safety on the job is stressed and trainees are expected to work properly with tools and not to be wasteful of materials.

After graduation, students are followed up and if a student fails in a job, he is encouraged to return to OIC for evaluation, counseling and more training until ready for another job.

OIC — HOW IT STARTED

The OIC of Santa Clara County was organized early in 1967 by a group of interested citizens who believe the jobless and low income members of the community could begin solving their problems with help from churches, industry, diverse organizations and individuals. Acting as an organizing committee, this group worked toward establishing a training center.

Our Lady of Guadalupe Church offered OIC a building which became a temporary office. Small groups of Eastside residents discussed the self help concept, joined in the effort to support OIC, and the Archdiocese of San Francisco pledged $75,000.

OIC was incorporated as a non profit corporation in mid-1967 and by October, some $18,000 had been pledged by Industry under the leadership of Pacific Telephone Vice President Robert Skibinski. Meanwhile, Adult Education offered two full time instructors and EOC's PREP program promised another instructor and a teaching aide.

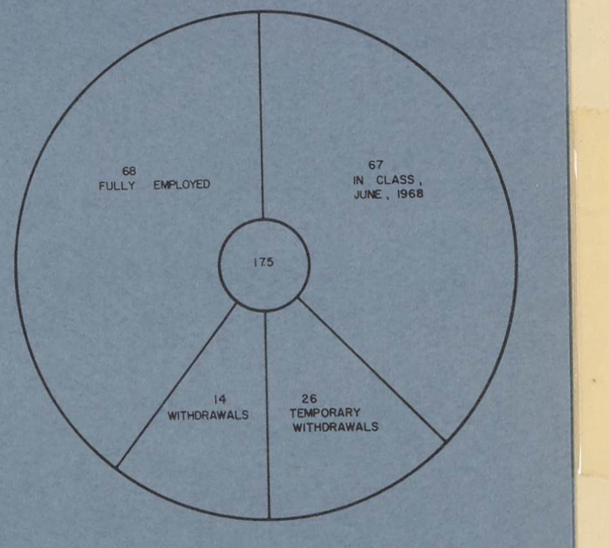
OIC had 15 students in training by November. Gradually, the enrollment increased to its capacity of 60, and because of the modest funds available, the number of students in training is limited to that number.

OIC industrial advisory board

The following firms are represented on OIC's Industrial Advisory Board.

General Electric
Ford Motor Company
International Business Machines
Westinghouse Electric
FMC Corporation
Memorex
Pacific Telephone
Lockheed
United Technology Center
Beechnut
Pittsburgh-Des Moines Steel
International Minerals
Pacific Gas and Electric
Applied Technology
General Motors
Western Electric
Container Corporation of America
Dole Corporation
Kaiser Cement and Gypsum
Metropolitan Associates
Safeway Stores

MIEMBROS ORGULLOSOS—A despecho de los recursos limitados en los primeros siete meses (Noviembre, 1967 a Junio, 1968) de entrenamiento en el OIC, 68 estudiantes graduaron. Combinandos sus sueldos con otros beneficios, estos estudiantes ganaron $468,222 en un ano.



PROUD WORKERS — In spite of limited resources, in the first seven months (November, 1967 to June 1968) of OIC training, 68 students graduated into jobs. Combining gross earnings, at current wages, with fringe benefits, these proud men will earn $468,222 in a year.

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San Jose Mercury

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San Jose parish's unique dialogue

By ELOY CHAVEZ
President, Parish Council

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Our Lady of Guadalupe
2020 E. San Antonio
San Jose, Calif. 95116
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'Urban center' is planned here

east san jose
SUN
Vol. X No. 34 Wednesday, August 21, 1968
696 Kings Row, San Jose, Calif. 95112

Architects eye site on Eastside

By SUSAN BEVING
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Future priest heading San Jose grape boycott

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"The priesthood before always was tied to a structure, like the parish. More and more we want to work directly with people so we have closer contact with them," he says.

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He says he joined the union because "it's more than just a labor movement--it's a civil rights movement."

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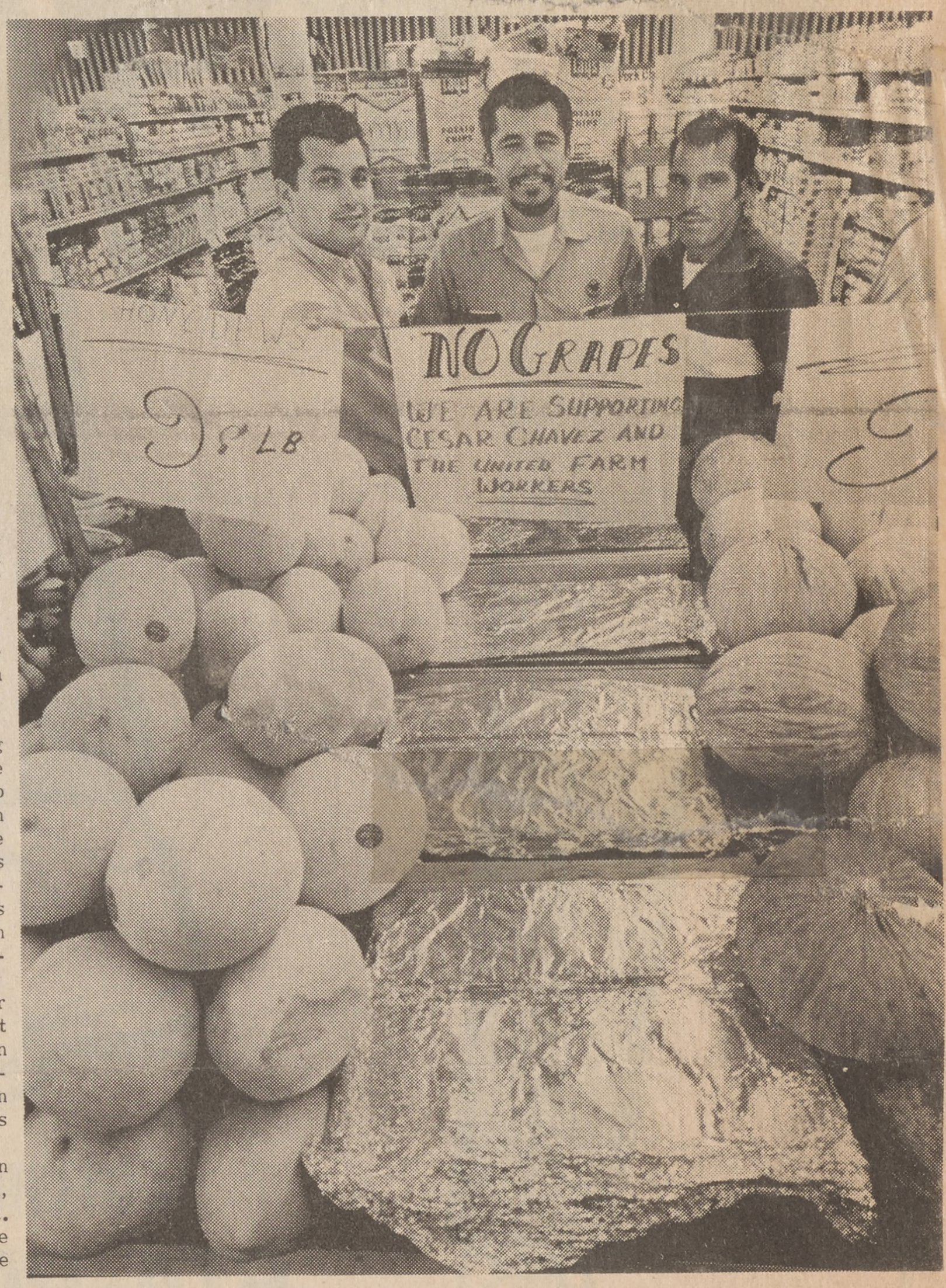
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Richard Diaz, Father Anthony, Father Henry Kingma

Dec. 1968

Father Umberto Almazan, Father Gabriel,
and Father Henry

Jesuits from Alma College at Fiesta
with Father Anthony

June 16, 1968

Apoyo de la comunidad

. . . La Asociación Politica Mexico-Americana presente sus mejores deseos para un constante progreso y un mejor mañana.
Alfredo Garza, Presidente

. . . FMC, una de las corporaciones lideres de la nación, ha donado $5,000 y muchos miles de dólares en equipo al OIC. . .
Ben Hawkins, Business Editor, San Jose News

. . . Me siento feliz de darle mi apoyo al OIC y espero reciba amplio y generoso sostenimiento de la Comunidad.
Joseph T. McGucken, Arzobispo de San Francisco

. . . La Confederación de Cristianos y Judíos, les desean mucho exito en su trabajo.
George M. Shepherd, Capitulo de Santa Clara

. . . OIC ha probado que un trabajo se puede hacer, que la Industria y la Comunidad pueden trabajar juntas . . .
Robert U. Skibinski, Pacific Telephone

. . . es uno de los más prácticos pasos ideados para combatir la pobreza.
Editorial, San Jose News

. . . los felicito por el excelente trabajo que están haciendo en ésta importante área y les aseguro mi constante apoyo.
Don Edwards, Miembro del Congreso

. . . La Asociación Nacional para el Progreso de la Gente de Color, respalda los objetivos de su programa . . .
Marie E. Johnson, Pres. NAACP de San Jose

. . . El C.S.O. esta de completo acuerdo con las metas y fines del OIC.
Frank Zamora, Capitulo de San Jose

Community endorses OIC

. . . The Mexican-American Political Association submits its best wishes for a succesful today and a brighter tomorrow.
Alfredo Garza, Jr., President

. . . FMC, one of the nation's leading corporations . . . has donated $5,000 and several thousand dollars in equipment to OIC . . .
Ben Hawkins, Business Editor, San Jose News

. . . I am happy to give my endorsement to OIC (and) hope it will receive wide and generous community support.
Joseph T. McGucken, Archbishop of San Francisco

. . . the National Conference of Christians and Jews wishes you much success in your work.
George M. Shepherd, Santa Clara Chapter

. . . OIC has proven it can get the job done . . . proof industry and the community can work together in partnership . . .
Robert U. Skibinski, Pacific Telephone

. . . this is one of the more practicable approaches yet devised for fighting the war on poverty.
Editorial, San Jose News

. . . I congratulate you on the fine work you are doing in this important area and assure you of my continued support.
Don Edwards, Member of Congress

. . . the National Association for the Advancement of Colored People endorses the objectives of your program . . .
Marie E. Johnson, President, NAACP of San Jose

. . . the Community Service Organization is in full agreement with the goals and aims of OIC.
Frank Zamora, President, San Jose Chapter

Comentarios de los graduados . . .

La filosofía de "Audarse Asi Mismo" se refleja en estos pensamientos de los graduados y que ahora trabajan en la industria.

. . . OIC es maravilloso, las clases lo hacen a uno querer aprender más y ver por su propio mejoramiento, seguiré tomando clases de noche.

. . . Por cinco meses anduve buscando trabajo, cuando oí hablar del OIC, todo cambió, nuca nadie me habia ofrecido ayuda.

. . . OIC me enseñó matematicas y a leer, me ayudó a conocer mi importancia, y a tener fé en mi mismo.

. . . Necesitaba abrir una puerta, OIC me dio valor.

. . . No tenia trabajo por tres años, habia perdido la confianza en mi mismo. Después del entrenamiento en OIC trabajo como soldador.

. . . En el OIC aprendí a leer y a seguir instrucciones.

. . . Gané confianza e inicie un buen principio.

. . . Después de un mes en el trabajo mejoré de posición y me aumentaron 25 centavos mas por hora.

. . . Se me dificultan las matematicas, mi destreza manual es buena, pienso regresar al OIC para que me ayude en Aritmetica.

. . . OIC me ayudó a hacer mejor lo que hago.

. . . OIC me dió confianza en mi mismo, y a recuperar habilidades que habia olvidado.

. . . OIC me ayudó a aprender como ayudarme, y a pensar en el futuro.

. . . Gané confianza en mi, siempre estaré agradecido al OIC.

OIC graduates comment . . .

The self help concept works and is reflected in these thoughts of our graduates now working in industry.

. . . OIC is amazing . . . classes makes one want to learn and look for self improvement. I will continue night classes . . .

. . . OIC taught me math and reading skills, helped me to know my importance and to have faith in myself.

. . . I needed an open door. (OIC) gave me encouragement.

. . . had not worked for three years . . . lost all self confidence. After OIC training, now work full time as welder.

. . . At OIC I learned to read and follow directions.

. . . I gained confidence and got off to a good start.

. . . after one month on the job, was promoted to a position paying 25 cents more an hour.

. . . had difficulty with math, but manual dexterity was above average . . . plan to return to OIC for help with arithmetic.

. . . (OIC) helped me to do my best in everything I try to do.

. . . OIC gave me self confidence, to regain abilities which I had forgotten . . .

. . . OIC helped me to understand how I can help myself . . . to think of the future.

. . . I gained confidence in myself. I will always be grateful to OIC.

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PEOPLE AND POLITICS: July 27, 1968

A New Bi-Lingual Issue

By HARRY FARRELL
Mercury Political Writer

Father Anthony Soto of Our Lady of Guadalupe Church on the East Side, whose parish is largely Mexican-American, has stumbled on a provision of the State Election Code that troubles him.

And with the Spanish-speaking population as politically active as it has become in the past few years, it is indeed surprising that no one has challenged or sought to change the code section in question.

There has been a lot of publicity, of course, about bills in the Legislature to require bi-lingual (English and Spanish) ballots and election materials. One such measure would have added Chinese as a third mandatory language. So far, none of these bills has gotten far.

Much less known and understood, however, is the point raised by Father Soto: It is illegal for an election official even to speak in a foreign tongue at a polling place.

The specific provision of the Election Code is contained in Section 14217, which reads:

* * *

ENGLISH — "All proceedings at the polls shall be conducted in the English language. No election official while on duty shall speak other than in the English language."

Father Soto, who is bilingual himself, learned about this little-known provision while he was in line waiting to vote. A Spanish-speaking lady in line with him asked an election board member some routine procedural question in Spanish, but she could not get an answer in that language. In such a situation, all she could do was seek an interpreter, who could relay her question in English, get a reply, and translate for her.

There are logical arguments both for and against the code requirement that election officials speak only English.

Father Soto, who opposes it, considers that it places those who speak Spanish (or any other foreign tongue) at a disadvantage, particularly now when voting requires an understanding of the Votomatic gadgets, punch cards, and so on. Very few such voters will have the foresight or the ability to bring along an interpreter when they go to the polls.

Upholders of the "English-only" requirement advance the argument that if an election official can converse with a voter in a language unknown to others present, almost any sort of shenanigans may be going on. The official may in truth be giving a sales pitch for a particular candidate, and who's the wiser?

* * *

MODIFICATION? — If the question of bi-lingual ballots is too tough to be tackled right now, perhaps at least some modification of the "speak only English" rule might be worked out, with proper safeguards.

We can expect to see some sort of a bill along this line introduced in a future legislative session.

The basic argument about bilingual voting procedures, of course, goes back to the provision of the State Constitution (Article II, Section 1) that a voter must be "able to read the Constitution in the English language and write his or her name."

This long-standing constitutional requirement has never been modified, but enforcement procedures have been liberalized greatly over the past few years under pressure from minority group voters and from the Democratic Party, which has been their main beneficiary.

* * *

CHALLENGE — It used to be that hostile pollwatchers could challenge persons who showed up to vote, and demand that they demonstrate their ability to read from the Constitution. This was enough to scare a lot of them away.

A few years ago, the Legislature abolished this grounds for election day challenges. Now, the basic determination of whether a voter meets the literacy test lies with the deputy registrar who signs him up, and the deputy may lean over backwards in his leniency.

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PEACE
CHANGE
MEMORIALS FOR THE NEW OUR LADY OF GUADALUPE CHURCH

That all may be ONE
NEEDED!
the PARISH
TEAM!

CCD Exhibit — August, 1968

east san jose
SUN
SECTION II December 4, 1968

Singing and dancing will fill the day for parishioners of Our Lady Guadalupe Church Sunday during the fiesta in honor of the Church's patron. Brushing up the dance steps are four young members of the Acevedo family, from left: Vivian, 5; Susan, 11; Sally, 8, and Mario, 5.

Photography by Phil Nelson

At Our Lady of Guadalupe Church

Annual 'Fiesta de Las Americas' Sunday

The annual Fiesta de Las Americas at Our Lady of Guadalupe Church will be held Sunday from 7 a.m. to 7 p.m. at the church, 2020 E. San Antonio St.

The "Mananitas" will be sung in the church and broadcast by remote control over KAZA between 7 and 8 a.m., followed by Masses at 8, 9:30 and 11 a.m. and 12:15 p.m.

The final Mass will be a "Misa Panamericana" or "Mariachi Mass." A procession will follow which opens the fiesta. Mariachis will play between 2 and 5 p.m. Talent, food and games also will be featured.

On Thursday, Dec 12, the Mexican - American students of San Jose State College will conduct a community fiesta beginning at 2 p.m. with music and dance tourpes. The "Teatro Urbano" will be presented at 5 p.m. followed by talks by visiting Mexican-American leaders.

The Indian Matachines dancers will begin at 7:15 p.m. followed by the "Nonchecitas" and Pan American Mass at 7:30 p.m.

Street dancing will follow.

Opening delayed on Mayfair center

The new Mayfair Community Center on Kammerer Drive, is expected to be completed by Christmas, but residents have decided not to open it until everything is done.

That means the center will not be open for activities during the Christmas-New Year holiday period when children are out of school.

The decision came at a meeting of Mayfair residents Friday with members of the city staff, including Frank Bramhall, director of parks and recreation, and Floyd Gyer of the public works department.

A Mayfair citizens' group to help in opening and dedicating the center was appointed. They are: Wilma Stroughter, 540 Sanders St.; Bonnie Chew, 1603 Mt. Blanc Way; Frances Lopes, 1851 Kammerer; Mary Harris, 1824 Kammerer; Art Garcia, 1824 E. William; Albert Martinez, 1575 Prim; Mingo Mireles, 1575 Prim; Lola Garcia, 1771 Margaret. The group is augmented by representatives of some teenage groups including the Guadalupe Soul Club and the Young Christian Movement.

A drive by Police Chief Ray Blackmore for $15,000 in donations for equipment and furnishings for the center, has reached $12,000, a parks department spokesman said.

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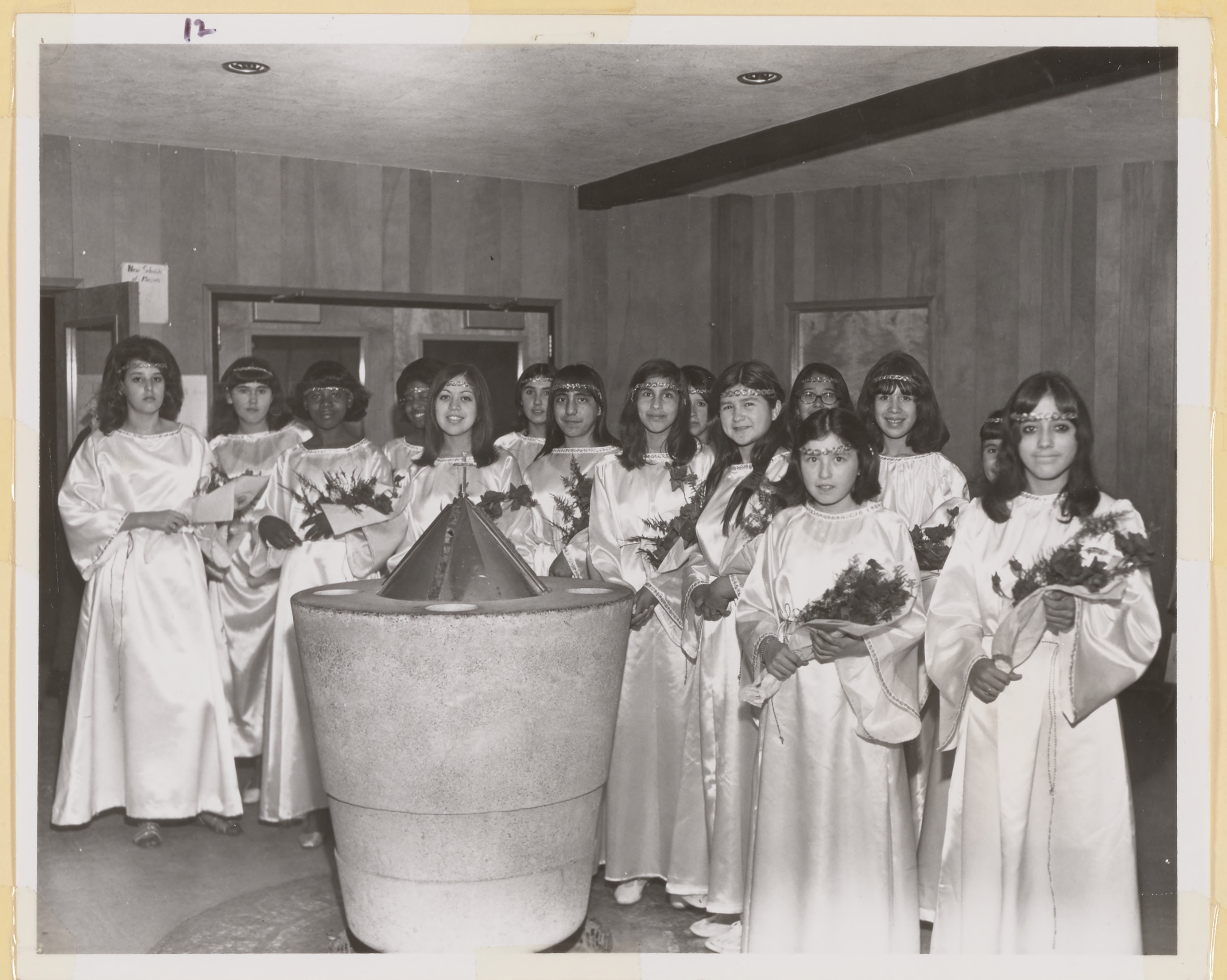

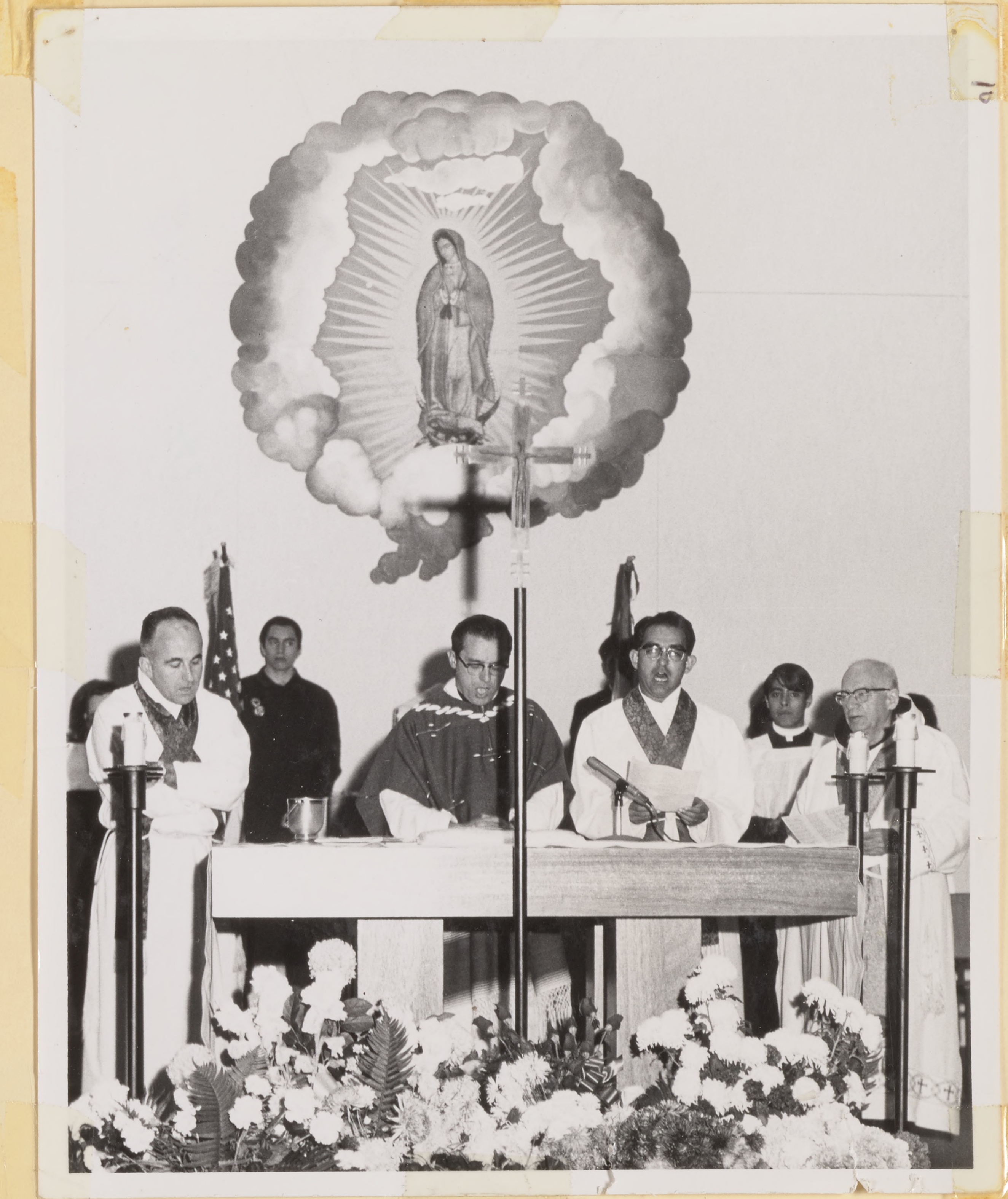

December 12, 1968

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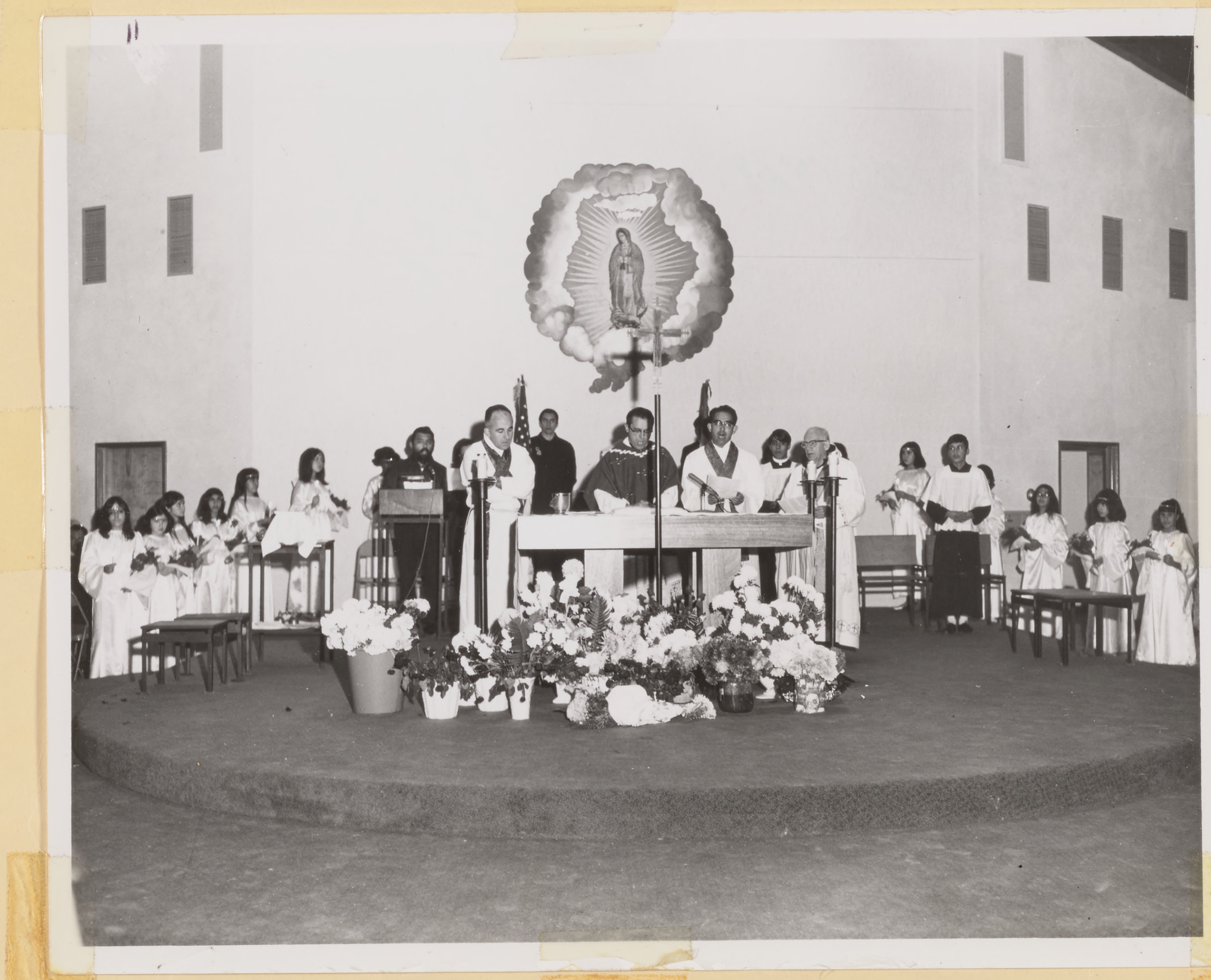

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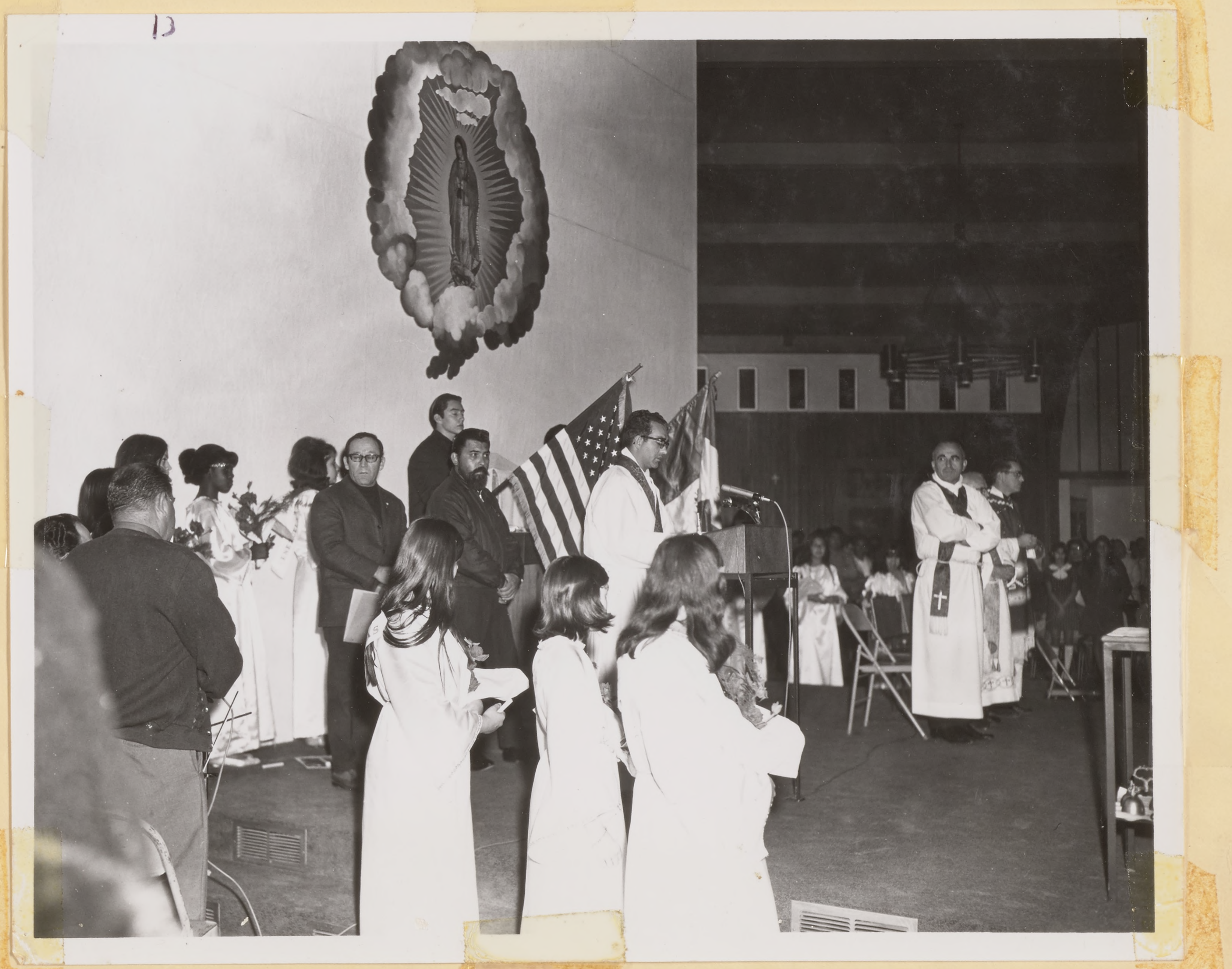

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December 12, 1968

14

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8

7

December 12, 1968

5

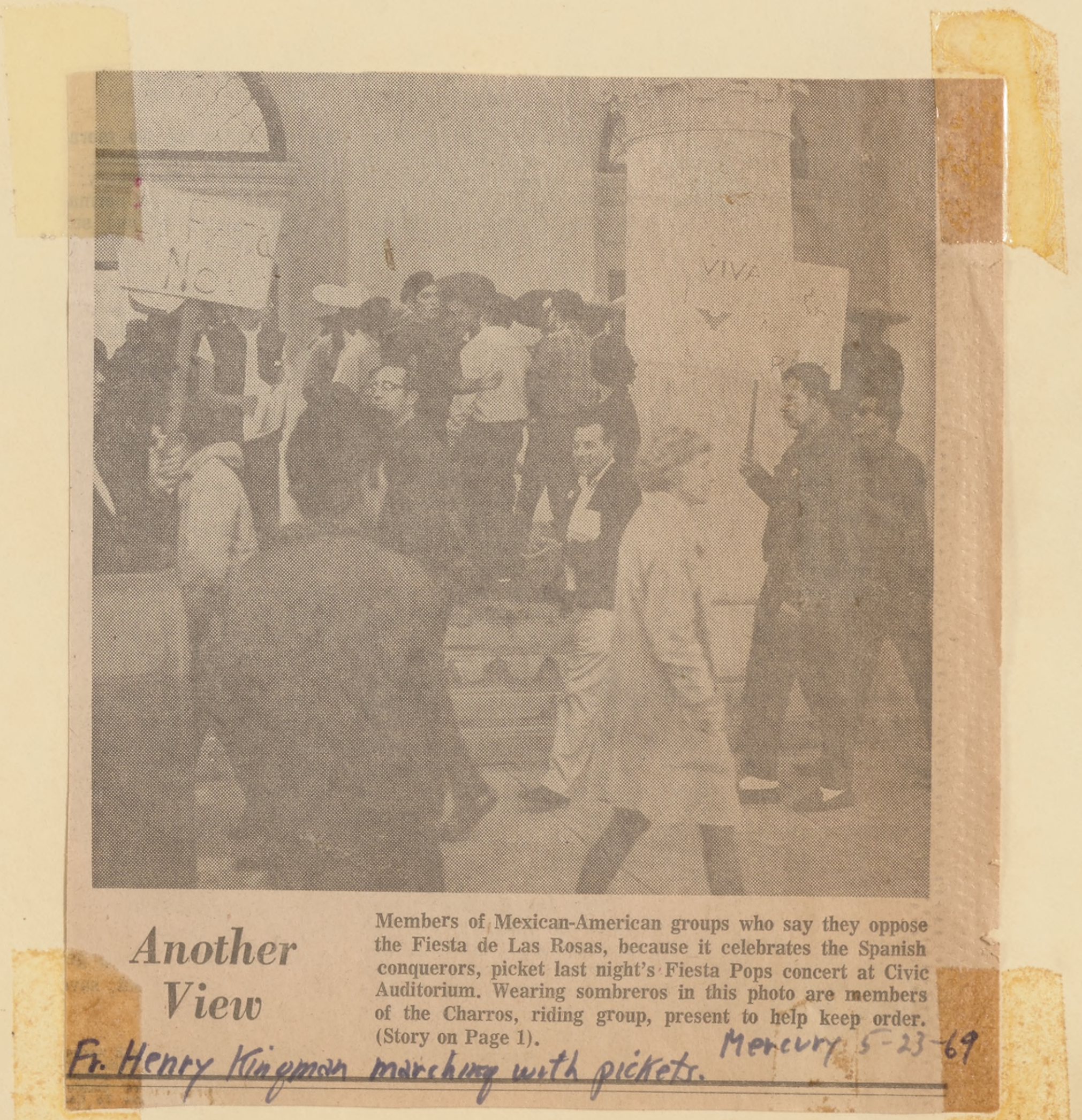
4

December 12, 1968

Dedication of Mayfair Neighborhood Center, February, 1969

Mass sponsored by Chicano students, Sacramento, 5-4-69. Our parishioners sang.

Art Sanchez
Raffle of T-bird
for Fiesta



Another View

Members of Mexican-American groups who say they oppose the Fiesta de Las Rosas, because it celebrates the Spanish conquerors, picket last night's Fiesta Pops concert at Civic Auditorium. Wearing sombreros in this photo are members of the Charros, riding group, present to help keep order. (Story on Page 1).

Fr. Henry Kingman marching with pickets. Mercury 5-23-69

The Mercury

★★★★ SAN JOSE, CALIF., SATURDAY MORNING, JUNE 7, 1969 29

MARCHERS—Preceding the memorial services for the late Robert F. Kennedy yesterday evening was a 2.8-mile march from Our Lady of Guadalupe Church to St. James Park. Turnout for the march was small at the start, and only a few more fell in enroute.

A Quiet Evening, Memories of RFK

By FRANK SWEENEY
Mercury Staff Writer

It's been a year since Robert F. Kennedy died at the hands of an assassin. Time has dimmed the memories of some, but the memories — and hopes — are still fresh for some 300 persons who paid special tribute to the late New York senator last evening in St. James Park on the first anniversary of his death.

It was a relatively quiet tribute sponsored by the Kennedy Action Corps. But it was symbolic.

Although the crowd was small, it brought back thoughts to many of Kennedy's campaign visit to San Jose. More than 10,000 persons jammed that same park on the night of March 23, 1968 to see, hear or maybe touch their candidate.

There were no cheers last night, only quiet applause for the speakers.

"Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance."

Those were the words of Kennedy, repeated at the memorial by Richard J. Wylie, attorney and former co-chairman of Kennedy's county campaign.

Wylie and others spoke from a stand decorated in red, white and blue, with the United States and California flags flying at each end.

On the front of the stand was a large photo of the late senator, facing a torch and flowers brought by participants and spectators.

Assemblyman John Vasconcellos (D-San Jose), also a Kennedy campaign co-chairman, reminded the small crowd that "even though it's been a year he's been gone out of life . . . his influence remains."

Kennedy "wanted his country to stand for reconciliation . . . since his loss people have grown farther apart. The crisis we face hasn't lessened since his loss," said Vasconcellos.

Vasconcellos urged that Kennedy's ideals be carried on to "reach out and build a society of reconciliation." It is up to the people themselves, because Kennedy is no longer there to do it for them, he said.

Ernest F. Abeytia, civic and business figure, said, "Whenever we (Mexican-Americans) needed him . . . we knew he would be there. He helped the oppressed with deeds of love. We must continue his cause, which was our cause, and we will endure."

James Sullivan, a San Jose State College student and Kennedy Action Corps member, delivered the eulogy given by Sen. Edward M. Kennedy at his brother's funeral. Father Anthony Soto, pastor of Our Lady of Guadalupe Church where Kennedy attended Mass when he was here, lead the invocation.

The observance was preceded by a march from the church to the park. About 15 persons started the 2.8-mile walk, and picked up a few more by the time they arrived.

The crowd at the park, a mixture of young and old, black and white, waited quietly before the ceremony began.

Young girls placed flowers before Kennedy's picture. One girl carried a sign saying, "We Are Still Seeking A Newer World."

The Prayer Garden Church choir sang some hymns. The last was the "Battle Hymn of the Republic," and the rest of the people joined in.

Then the service was over, the sun almost down, the grew cooler and the crowd went home.

It was a quiet tribute.

TRIBUTE IN FLOWERS—Kathy Regalado places flowers in front of photo of the late Robert F. Kennedy during memorial observance in St. James Park. A symbolic torch burned throughout the brief ceremonies.

* * *

Model Cities Noon Meeting

Members of all neighborhood assemblies and the interested public are invited to a meeting of the San Jose Model Cities executive board at old Guadalupe Church on Kammerer avenue opposite Lee Matheson School today at noon.

Sherman Harris, chairman of the executive board, said the purpose of the meeting will be to discuss various issues that have been raised on the relationship between the board and the assemblies.

Four neighborhoods, Mayfair, Tropicana, Olinder and Gardner, are participating in the program.

Smiles for St. Anthony

Big smiles and even bigger flowers will be seen at the annual Our Lady of Guadalupe fiesta in honor of St. Anthony. Displaying both smiles and flowers are, clockwise from the top, Gloria Tobias, Chris Eggert and Ofelia Varela. The fiesta will be held this Sunday between 11 a.m. and 7 p.m. at the church grounds, 2020 E. San Antonio St. There will be a special Panamerican Mass at 12:30 p.m. A 9 by 12 foot mural depicting the Mexican-American struggle for freedom will be unveiled following the mass.

East SJ Sun 6-11-69

UNVEILING OF MOSAIC

DEVELACION DEL MOSAICO

M.C. Welcome to the ceremony of unveiling of the mosaic telling us the story of the struggle of the Mexican-American people for freedom. This mosaic was made at St. Mark's Community on Cunningham street near Most Holy Trinity. St. Mark's is an interdenominational parish for the service of the community. Fr. Anthony was on the first board of directors for a year. Three ladies, Katherine Oppenhelmer, Marieg Hutton, and Lois Cronomiller, undertook the great task of designing and making this mural out of thousands of small pieces of mosaic rock. People from the community helped at various times. It took a year and a half. Because of the many activities of the past weeks there was no time to put it up permanently, but we wanted to take advantage of the fiesta to have you here for the unveiling and dedication. I would now like to introduce Fr. Anthony who will explain the picture. He will introduce the parents of Cesar Chavez who will have the honor of unveiling it.

Fr. Anthony....

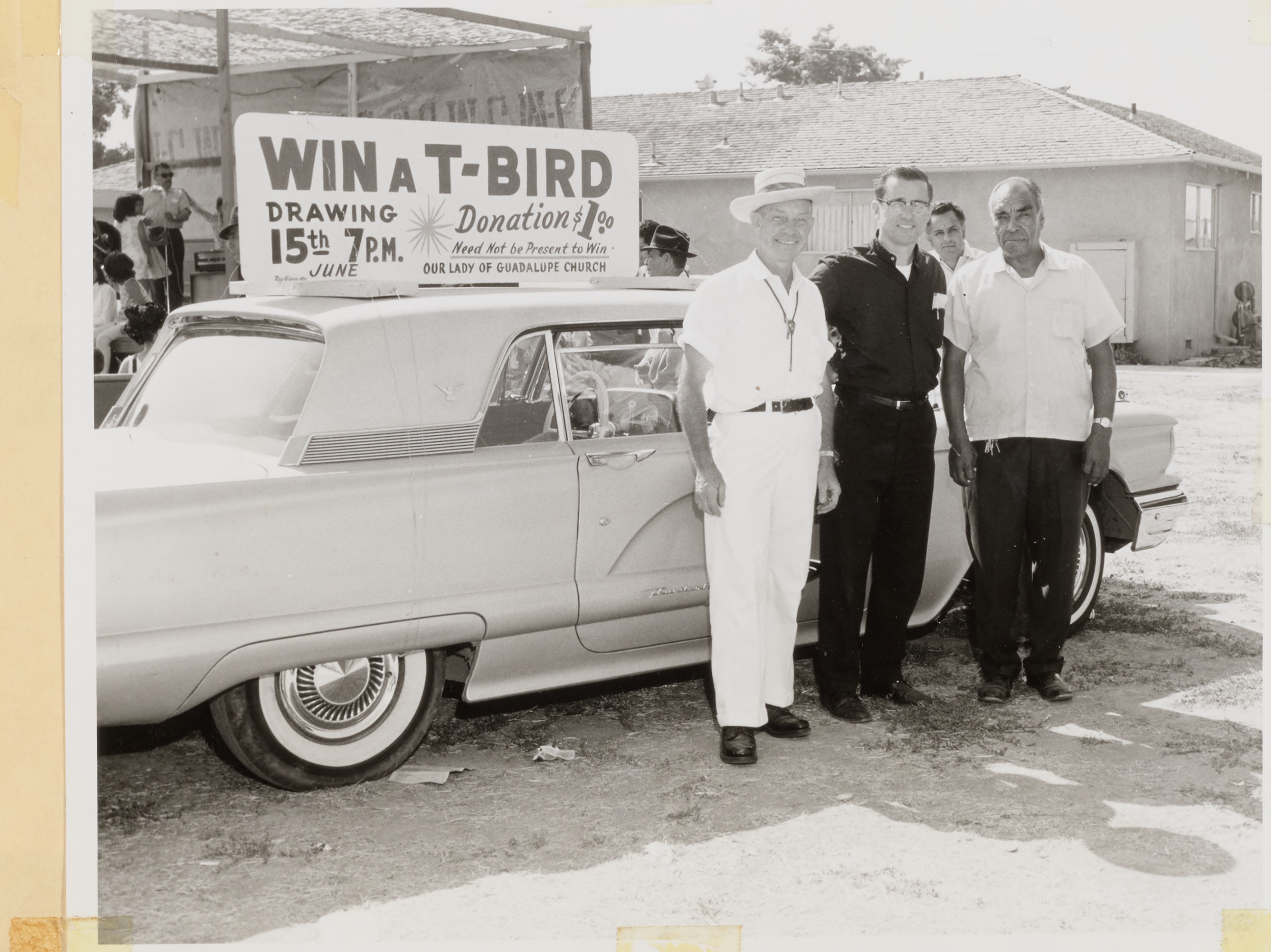
The Unveiling: parents of Cesar Chavez

MC.: Thank you for your attendance. The fiesta will now begin.

The mural depicts the history of the Mexican-American people, begun in Mexico and progressing to California. In the upper left corner shines, as a sun, the ancient Aztec calender stone, below which is the Temple to the Sun. The standing figure is Montezuma, and the kneeling native represents the subjugation of a once great and proud civilization to the bloody Spanish Conquest. The conquistador holds in his hand the sword of conquest, this time with the handle up, symbolizing the introduction of Christianity into Mexico.

The figure of Our Lady of Guadalupe is placed centrally because she is the patroness saint of the Mexican people, and is greatly revered here. To the left of the saint is the Mission San Carlos Borromeo de Carmelo, in Carmel, one of the most beautiful missions in California and particularly noted for its uniquely shaped window.

The right third of the mural is devoted to the present day struggles of the Mexican-American to gain the full rights of each American, to have decent working conditions and a chance to guide his own destiny without prejudice. In the foreground stand Dolores Huerta and Cesar Chavez, key figures in the Delano Grape Strike, a milestone in the attempt to gain recognition of the rights of the farm worker. Besides them stands Senator Robert Kennedy, a participant in spirt - of the Grape March. KATHERINE OPPENHEIMER


WIN A T-BIRD
DRAWING
15th JUNE 7 P.M.
Donation $1.00
Need Not be Present to Win
OUR LADY OF GUADALUPE CHURCH

MOVEMENT'S FOUNDER LAUDS LOCAL EFFORT

'S.J. Job Center Setting National Example'

By BEN HAWKINS
Mercury Staff Writer

San Jose is setting a national example in its Opportunities Industrialization Center, the founder of the movement told business and industrial leaders here yesterday.

"For the last few years I have gained great inspiration and encouragement by what you have done here in San Jose," the Rev. Leon Sullivan told a luncheon meeting of the local IOC.

"As a matter of fact, I talk about what you have done all over the country.'

The Rev. Mr. Sullivan recalled how he started the first OIC in Philadelphia, where he is pastor of Zion Baptist Church.

Up until a few years ago, Mr. Sullivan noted, minorities had difficulty in securing jobs.

As of 1958 less than 1 per cent of the good jobs in industry were held by Americans of color, he noted.

He said he realized something should be done about it and he began a campaign to train minority people for jobs and to encourage business to employ them.

Sullivan raised funds to start his first OIC in an abandoned police building.

The OIC provides "feeder" training in basic courses like reading and writing, how to apply for a job, what is expected of the worker. The feeder courses are designed to motivate the student. This is followed by skill jobs in which the student learns crafts and skills like welding, stenography, machine operation, etc.

After they are placed on jobs, the OIC continues to provide counseling.

Mr. Sullivan stressed that the program is one of a "partnership" between the masses and business and industry.

He stressed also the self-help nature of the program. It enhances the competitive free enterprise system of America, he declared.

He noted that he has been active in the Americans for The Competitive Enterprise System.

The OIC program has not only aided the masses, but has generated a new kind of hope, he declared. People who before had no hope, now see a hope.

People see in OIC a hope for the future for themselves and for their families, he said.

Mr. Sullivan also pointed out that the OIC gives an alternative to growing "welfarism" in this country.

He said there is a vast "host" of Americans who, in the increasing complexity of our economy, must be retrained or who will have to depend on the assistance of the state.

Half of the jobs now existing in our economy now will not exist 20 years from now, he declared.

The Mercury

★★★★ SAN JOSE, CALIF., SATURDAY MORNING, JUNE 21, 1969 29

Program Leaders

Looking over the program for the Fiesta OIC at the County Fairgrounds last night are (from left) the Rev. Leon Sullivan of Philadelphia, founder of the Opportunities Industrialization Centers of America; the Rev. Anthony Soto, pastor of Our Lady of Guadalupe Church and president of the local OIC board of directors; Russell Tershy, director of the San Jose center, and Mrs. Sullivan.

San Jose News
6-21-69

Leader

The Rev. Leon Sullivan, founder of the Opportunities Industrialization Centers of America, addresses a meeting of the San Jose center at the County Fairgrounds while the Rev. Anthony Soto, (left), OIC president and pastor of Our Lady of Guadalupe Catholic Church, and Donald W. Owen Jr., meeting chairman, listen.

Founder Speaks

OIC Aims Hailed At Graduation For 200

Some 2,000 Santa Clara Valley residents honored the 200 graduates of the Opportunities Industrialization Center at the County Fairgrounds Friday night.

The Rev. Leon Sullivan, founder of the OICs of America and pastor of the Zion Baptist Church in Philadelphia, called the program "the most hopeful sign in America."

"Today a new America is being born, and if anybody has any questions about what America is coming to he should be here tonight," Sullivan told the audience.

Sullivan, who styled himself "six feet five inches of black power," founded the first OIC in an abandoned jailhouse in Philadelphia five years ago.

NATIONWIDE

Several thousands of unskilled or unemployed persons of all cultures have since been trained for jobs in OIC centers in 75 cities across the nation.

Sullivan emphasized the program combines "black power, brown power and white power," a formula that makes "American power."

"OIC is in the business of bringing America hope and bringing her together," he said. "As no program before, it reaches people to believe in themselves."

Father Anthony Soto, pastor of Our Lady of Guadalupe Church and president of the local OIC board of directors, introduced Sullivan as "a rebel giant, but a constructive rebel with a theology of hope and faith."

INSULTING REMARK

Born and raised in West Virginia, Sullivan began his rebel career at the age of 10 when a clerk at a segregated drugstore lunch counter told him to "stand up, black boy." The youth embarked on a single-handed campaign to integrate the businesses in his hometown.

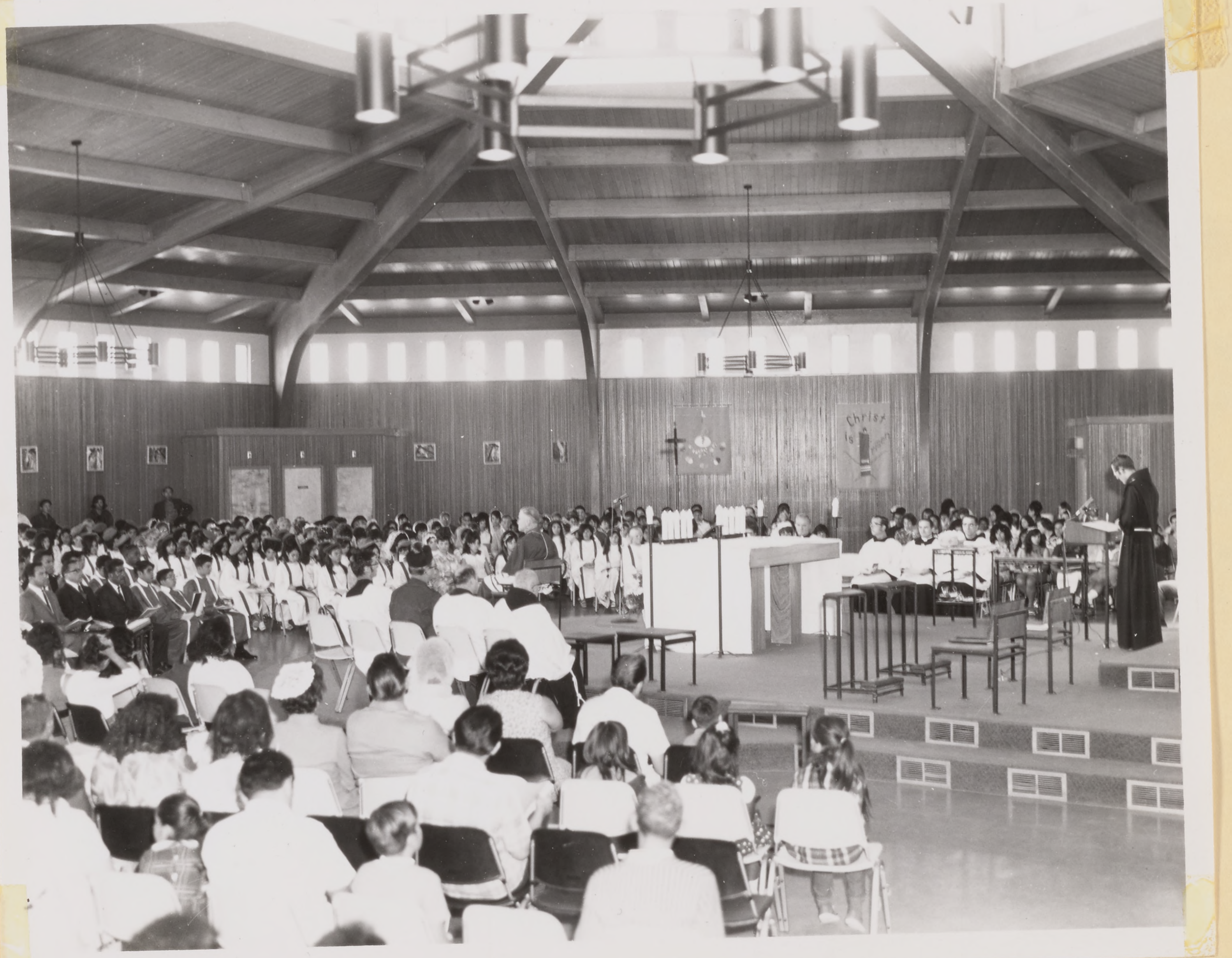
After completing his education, Sullivan received his practical training in organization, tactics and politics under H. Phillip Randolph and Adam Clayton Powell.

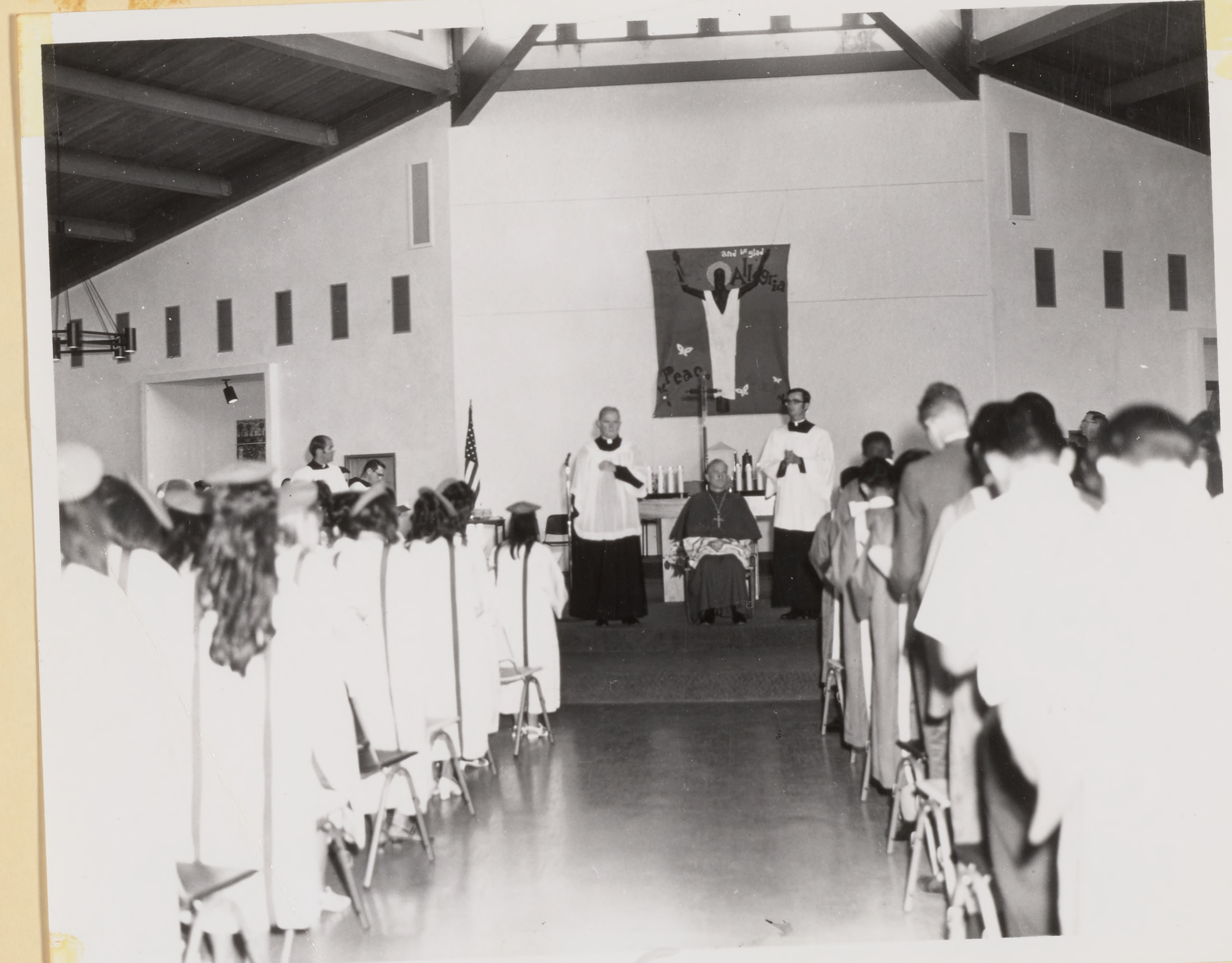
He became pastor of his church in 1950 with a congregation of 500. Still active in the church, which has grown to 5,000 members, Sullivan initiated numerous community programs in addition to the OICs of America and Progress Aerospace Enterprises, Inc., an industrial development to involve blacks in the aerospace industry.

200 HONORED

The community support banquet and dance honored the 200 graduates of the San Jose OIC, 80 per cent of whom were on welfare before their training and job placement.

The program, controlled and directed by a board composed mostly of minority community members, receives technical and financial assistance from numerous local agencies and industries.





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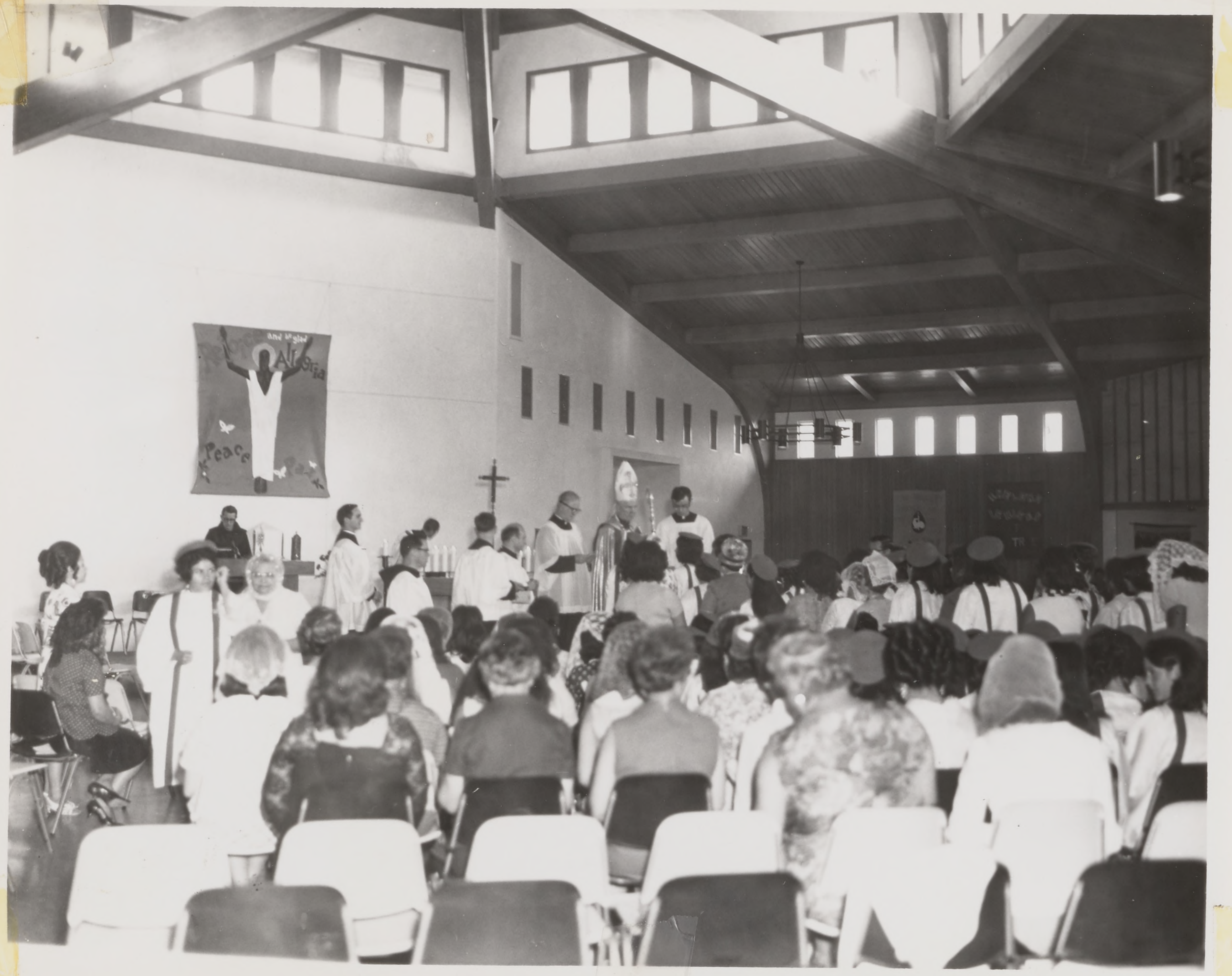
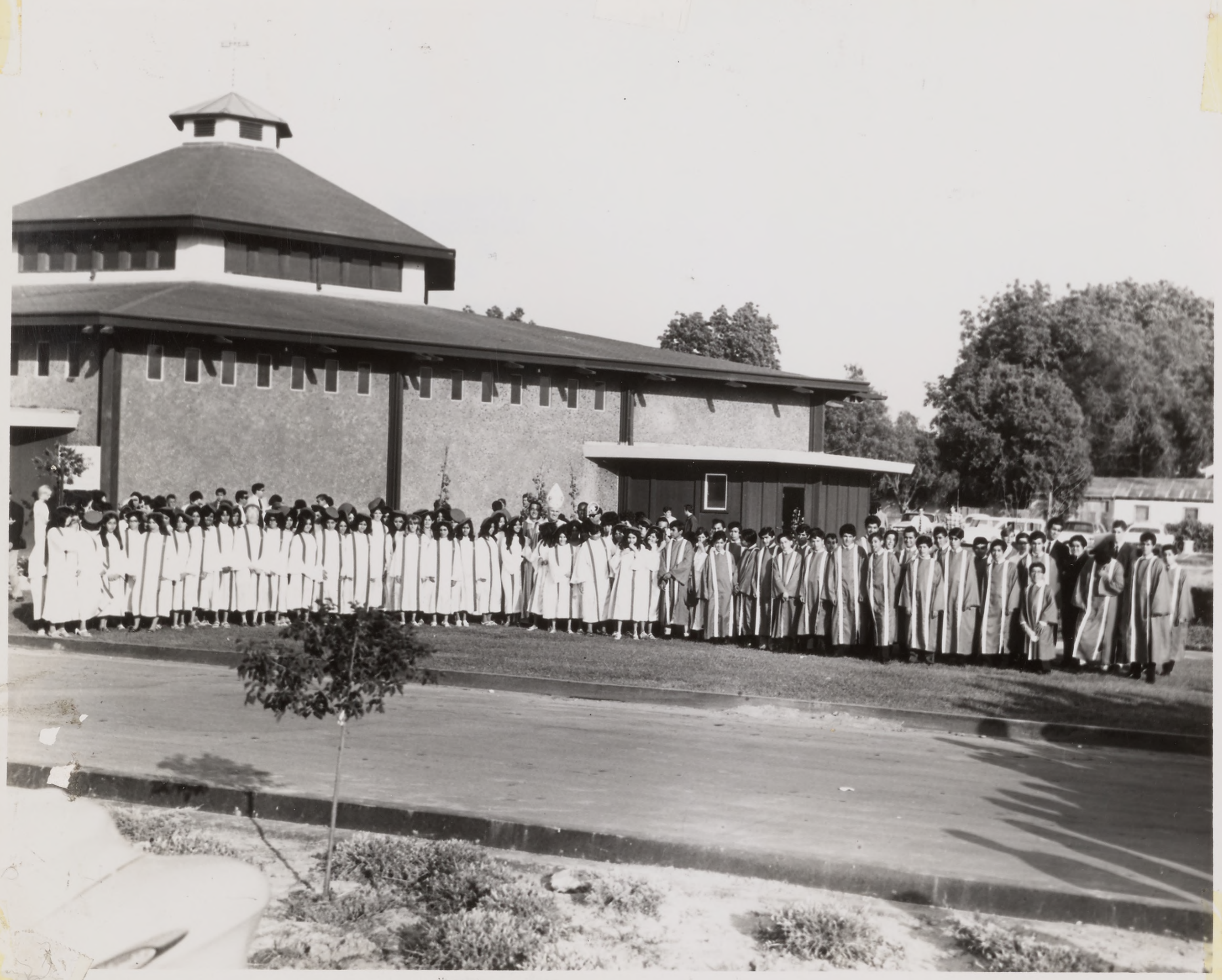




Confirmation May 1969

San Jose Mercury-News
SAN JOSE, CALIF., SUNDAY MORNING, NOVEMBER 23, 1969 35

'Industrial University' Reports Its Success In Training Jobless

Business Leaders Agree To Support OIC Efforts

Representatives from some 50 major industries listened this week to the dramatic success story over the past two years of a county job training and placement center and responded enthusiastically to its bid for $150,000 support from industry for 1970.

Opportunities Industrialization Center of Santa Clara County hosted over 100 businessmen, graduates and community leaders at an open house luncheon and tour of its facilities at 57 N. Sunset Ave.

The $150,000 asked from industry to help train the unemployed and underemployed — many of whom will work for the very companies now aiding OIC — is up $50,000 from last year, but required to keep pace with a 52 per cent increase from the U.S. Economic Development Agency.

"OIC's record, its 1970 plans and the salesmanship of its executive director, Russell Tershy," were credited by OIC industrial advisory board chairman Larry Johnson "for an increase in support when EDA is cutting back on most other funding renewals."

Johnson, of Pacific Telephone, acknowledged the four companies sponsoring the luncheon: Dole Corporation, FMC, General Electric and IBM.

The overall OIC goal is to match $220,000 EDA funds with $150,000 from industry and $100,000 from community support, according to Johnson.

In his keynote talk, Tershy drew greatest response when he cited some statistics from the records of the 260 OIC graduates to date:

- Above $500,000 yearly savings to taxpayers in direct welfare payments.
- $83,232 taxpayer savings in unemployment benefits.
- Some $1¾ million annual OIC grad earnings, based on their entry-level pay.
- 60 per cent had been on welfare.
- 12 per cent drew unemployment insurance.
- 18 per cent had no income.
- 10 per cent were marginally employed.

"What's more," Tershy fairly beamed, "these men are now paying taxes themselves ... and some are even buying homes ... and perhaps that's the most beautiful thing to be heard about OIC."

- 60 per cent had been on welfare.
- 12 per cent drew unemployment insurance.
- 18 per cent had no income.
- 10 per cent were marginally employed.

"What's more," Tershy fairly beamed, "these men are now paying taxes themselves ... and some are even buying homes ... and perhaps that's the most beautiful thing to be heard about OIC."

"Here at OIC," he chuckled, "we're a contemporary industrial university ... We teach students to demonstrate, to protest, to be non-violent, to make love and not war.

We teach them to demonstrate their love for better quality control, to protest absenteeism, to punch that time clock non-violently, to love their foreman and not hate him."

Even the waitresses were somehow compelled to pause in their work when graduate John Cancino told his dramatic personal story to the hushed gathering.

A short, muscular man with compelling dark eyes, the FMC employee told of drifting "from fields to canneries and back ... but not finding a steady job, because I had no education."

"I couldn't even pay my bills," he said, voice thickening as the cords in his suntanned neck tightened. "When I went to welfare, they told me about OIC ... and OIC said there were no classes yet because they were moving, but I could help them clean up and paint their new place ...

"I finally took their feeder class in math and English, but wanted to give up ... The counselor said 'Don't give up You can make it!' ... Finally they gave me the test. I passed it ... Then I was in the machine shop for four months and learned how to operate a lathe, and a turret lathe ...

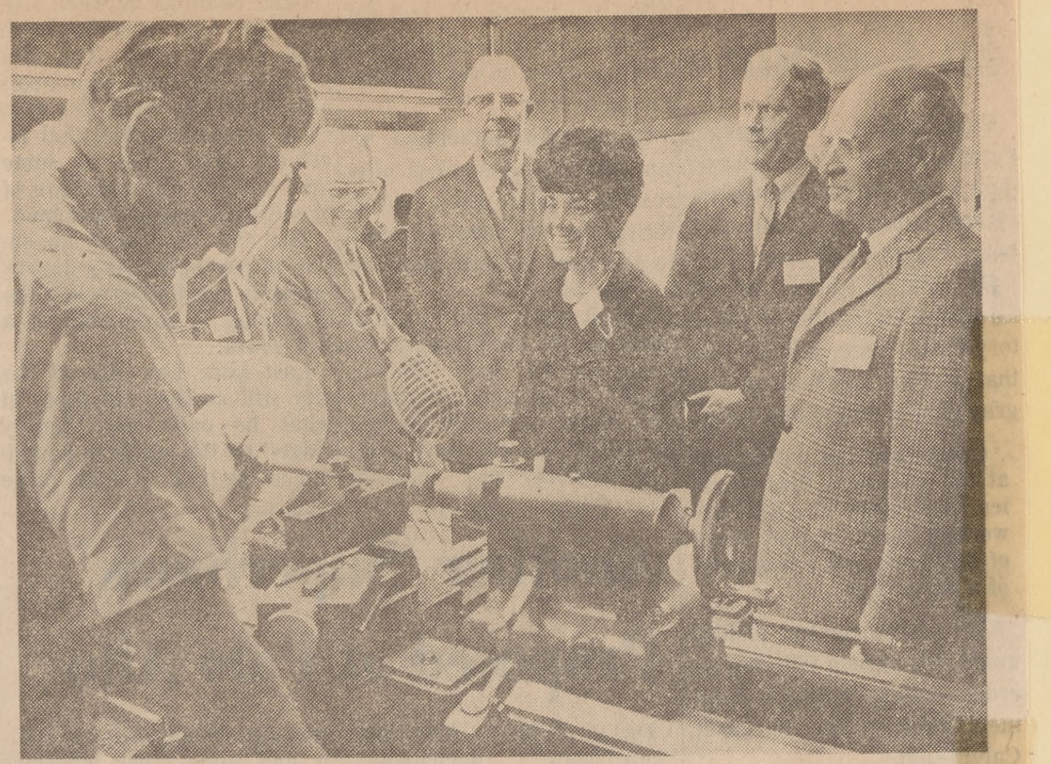
"FMC hired me at $2.95 an hour to operate a drill press ... In two weeks they transferred me to an air drill ... then to a tape machine ... It was amazing how I moved up ... Now I'm making about $4 an hour."

At that he paused, trying to remember something, and after a lengthy silence, the room full of businessmen in expensive suits wildly applauded as if on signal the man standing before them in sharply pressed slacks and sport shirt ... clenched fingers biting into his palms until the nails were white.

He laughed. "This is embarrassing ... Anyway, I'm proud of it ... of OIC ... I helped build it, put in the heater and lights ... I'm proud of it."

Johnson took the floor and called for questions. There were none.

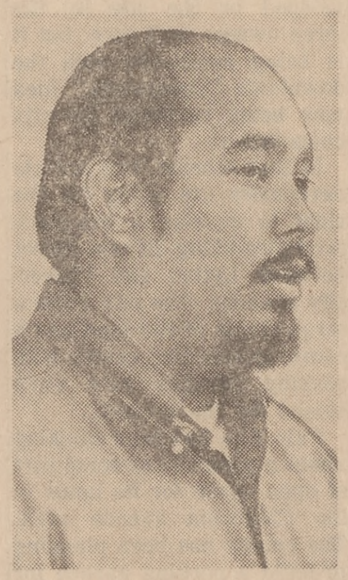
"I feel like I've been somewhere and seen something," a portly businessman said to a solid looking citizen walking with him toward the parking lot.



Leaders Tour OIC Center

★ ★ ★

Representatives of more than 50 industries toured the Opportunities Industrialization Center in East San Jose last week to see how the center trains the unemployed in various skilled trades. OIC has asked $150,000 from industry to continue its program in 1970 and industry responded to the plea.

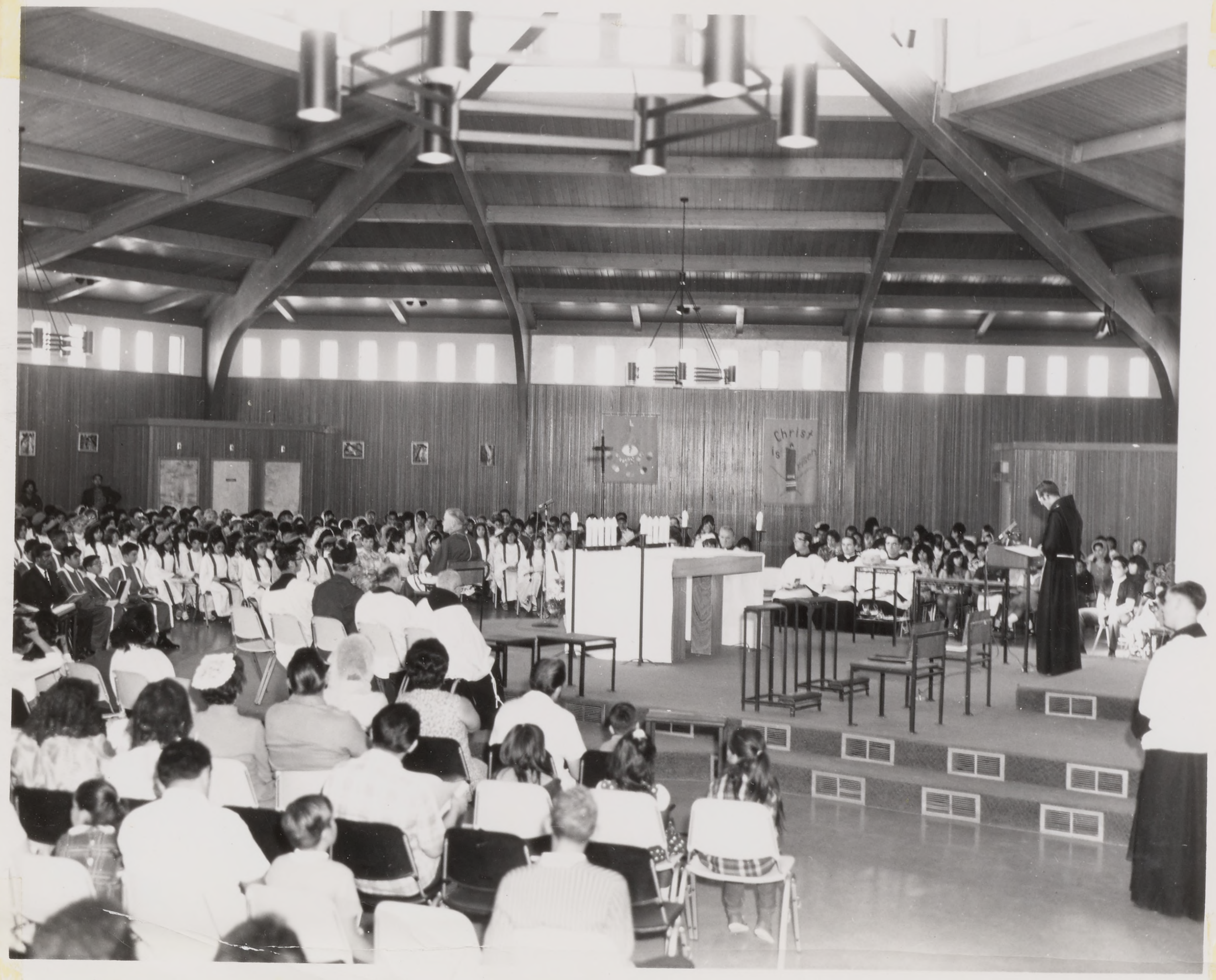


JOHN CANCINO
... OIC Graduate

TRAINING — The Rev. Anthony Soto, president of the board of directors of the Opportunities Industrialization Center, watches as two of the center's students learn how to solder, a skill that could gain them employment in a number of industries.

Doctor Honored

Dr. Jerome A. Lackner (center) receives a plaque f
Jack Ybarra (right), president of La Confederation
La Raza Unida (Confederation of the United Peop
Dr. Lackner was honored during a Mexican Inde
ence Day celebration at Roosevelt Junior High
for donating his services to the Delano grape s
and other area farm workers.



SAN JOSE NEWS

Vol. 173, No. 116, 37th Year San Jose, Calif., Thurs., Dec. 4, 1969 80 Pages ★★★★★ 10 Cents

Classified — 289-5111 CIRCULATION — 289-5222 Other Depts. — 289-5000

Six More Arrests At Picket Site

Another six persons were arrested today shortly before noon at the Community Theater site as picketing continued, protesting lack of minority hiring at the public construction project.

The six were booked in County Jail, charged with blocking access to construction vehicles and for disorderly conduct. They were released on their own recognizance. One of those arrested was a priest.

Arrested were the Rev. Anthony Soto, 40, of Our Lady of Guadalupe Catholic Church; Roverto Gutierrez, 45, of 1717 Lunde Dr.; Sophie Mendoza,

(Back of Section, Column 7)

CONFEDERACION DE LA RAZA UNIDA
1656 E. SANTA CLARA STREET
SAN JOSE, CALIFORNIA 95116

Six More Arrested At Construction Site

(Continued from Page 1)

79, S. King Rd.; Rosa Linda Martinez, 24, of 79 S. 5th St.; Toni Castilo, 35, of 2010 Briarwood Dr., Santa Clara; and Sandra McKey, 30, of 2155 Cunningham Ave.

Police also report two molotov cocktails were thrown at the Barnhart Construction trailer around 2 a.m. this morning. Night watchman Ken Clement saw one bottle break, and a small fire start, but no damage was done.

The second bottle landed under the trailer. It did not break. Police say if it had, extensive damage would have been caused.

Today's arrests bring to 16 the number of people arrested at the site.

Booked into County Jail Wednesday were two Roman Catholic priests and eight members of Confederacion de La Raza Unida, sponsor of the protest.

The arrests resulted after some of the 100 pickets blocked a driveway and refused to allow a large concrete mixer truck to enter the construction site at West San Carlos street and Vine boulevard.

Police Lt. Ike Hernandez said the arrests were made without resistance because there was "no beef with police."

(Photos on Page 3, Related story on Page 6.)

Also arrested was Thomas E. O'Neal, field superintendent for Barnhart Construction Co., who was accused by Ernestine Z. Garcia, 839 Nieves St., Milpitas, of making "derogatory remarks," including profanity. She made a citizen's arrest.

O'Neal denied the accusation, but offered no resistance. He was booked for disturbing the peace.

Charles N. Owen, treasurer and Affirmative Action officer for Barnhart, said the charge was "completely unfounded." He claimed the pickets used profanity.

"We are concerned," he said, "that anyone off the line can just point out a man and have the law put the arm on him with such flimsy charges."

He said O'Neal was placed in the jail's drunk tank for 3½ hours and some of the arrested pickets were released earlier. O'Neal later was released on cash bail.

Regarding the picketing, O'Neal said his firm has "complied with all federal regulations (for minority hiring) in building this theater. All this protest is against the City of San Jose, not us ... They (La Raza) are using us as a lever to get action from the City Council."

Jack Ybarra, chairman of La Raza, called the picketing, which began eight days ago, "unfortunate" but added that his group "tried to negotiate in good faith on a settlement."

He said the picketing will continue.

Pickets arrested Wednesday and charged with disturbing the peace and obstruction were:

The Rev. James Poggi, 42, of St. Patrick's Seminary in Mountain View; the Rev. James McEntee, 38, of Morgan Hill; Beatrice G. Gonzales, 47, of 504 Downing Ave.; Lydia Stella Martinez, 30, of 1401 Amsberry Dr.; Adalberto Jiminez, 34, of 700 Palm Ave.; Jose E. Martinez, 29, of 2054 Evelyn Ave.; Peter Silva, 38, and Rachael R. Silva, 38, both of 1436 Lochner Dr., and Joseph Vasquez, 44, of 340 E. St. James St., La Raza's labor chairman.

Mercury 12-5-69

Six More Pickets Arrested

Protest over alleged lack of minority hiring continued yesterday on the construction site of San Jose's new Community Theater.

As on the previous day, police arrested several persons on charges of obstructing vehicle access and disorderly conduct.

Booked in County Jail, and later released on their own recogniance were six pickets: The Rev. Anthony Sota, 40, of Our Lady of Guadalupe Church; Roberto Gutierrez, 45, of 1717 Lunde Drive; Sophie Mendoza, of 79 S. King Road; Rosa Linda Martinez, 24, of 79 S. Fifth St., Toni Castilo, 35, of 2010 Briarwood Drive, Santa Clara; and Sandra McKey, 30, of 2155 Cunningham Ave.

Ten were arrested on Wednesday.

The demonstration, led by members of Confederacion de La Raza Unida, has been staged to highlight demands for more jobs on public building projects for minority workers.

For the first time in the week-long picketing, police reported the first acts of vandalism yesterday.

Two gasoline fire bombs were reportedly hurled onto the site around 2 o'clock in the morning.

Yesterday's arrests brought to 16 the number of persons taken into custody in the past two days.

Mercury - 12-7-69

Downtown Marchers Protest Grape Sales

An estimated 350 vociferous but peaceful marchers descended on downtown San Jose Saturday—protesting the sale of table grapes, the use of DDT and other pesticides.

Leaving Our Lady of Guadalupe Church, the group turned onto East San Antonio street, its vanguard carrying a symbolic red flag, containing a white circle and black eagle.

"Chants of "Viva La Raza" and "Viva La Huelga (strike)" echoed from protestors.

Flanking the marchers were lines of men attired in Army field or fatigue-jackets all wearing arm bands and black berets.

In the march were men, women, boys and girls. Some women carried small children in their arms. Others wheeled infants in baby carriages.

Inscriptions of several unions and private organizations were included among the standards. Represented was the United Auto Workers, the Warehousemen's Union and the Womens International League for Peace.

The march ended peaceably at St. James Park.

95116

The Catholic Voice

7th YEAR, No. 32 DECEMBER 10, 1969 DIOCESE OF OAKLAND

Four Priests Arrested In San Jose Protest

By JAMES DICKEY

SAN JOSE – Four priests were among 16 persons arrested here last week as they picketed the construction site of San Jose's $8 million Community Theater to protest what they called discrimination in hiring.

They are Fathers James McEntee, 38, assistant pastor of St. Catherine's Church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View; Anthony Soto, 40, pastor of Our Lady of Guadalupe Church in San Jose; and James Casey, assistant pastor of Sacred Heart Church in San Jose and former assistant pastor of St. Peter's Church in San Francisco.

All four are members of the Chicano Priests Organization, formed last spring to promote the welfare of Mexican-American residents of Santa Clara Valley.

CHARGES

The priests were charged with obstructing vehicular traffic and disturbing the peace.

All of the pickets were released on their own recognizance.

Fathers McEntee and Poggi were among several pickets from the Confederacion de la Raza Unida who prevented a truck from entering the construction site last Wednesday. The other two priests were arrested the following day.

The demonstration has been going on for about two weeks to dramatize the Confederacion's demands for more jobs on public building projects for minority group workers.

The four priests arrested are among numerous clergy in Santa Clara county who have been working for years to improve the conditions of the Mexican-Americans, who comprise at least 10 percent of the one million persons who live in the county.

Father Poggi told the Voice that he and his fellow priests did not "want" to get arrested but "We knew we might be."

"Many attempts had been made over the past two months by the labor committee of the Confederation de la Raza Unida to come to an equitable agreement with the City of San Jose before picketing was started," Father McEntee said.

"These construction projects involve millions of dollars of federal funds," he added. "These funds are made available on condition of hiring and upgrading minority group members.

"These federal funds are not meant to be used simply to beautify the City of San Jose but also to help the poor. We feel that they have not been used to help the poor in San Jose," Father McEntee said.

With the exception of Father Casey, the priests are among the protesters of San Jose's Fiesta de las Rosas parade last summer. That protest broke into a melee with a confrontation between police and Mexican-Americans.

The fiesta was a revival of a once annual event.

It is part of this city's attempt to find an "image" for itself. San Jose, in the past two decades, has grown from a sleepy agricultural town to a major metropolitan area.

IMAGE-BUILDING

The Community Theater, like the fiesta, is part of the image-building. A long-held dream by cultural groups, the multi-million-dollar theater also is part of the $50 million urban renewal project called Park Center.

The center is being built through authority of the San Jose Urban Redevelopment Agency.

– Continued on page 5

E SJ Sun 12-17-69

Wrapping up business

An official visit from the Grand President was combined with a local philanthropy by past presidentsof SPRSI, two of whom, Mrs. Mary Machado, left, and Marie Perry, are shown above. The occasion was a social hour and dinner hosted by Mrs. Perry at her Lyndale Avenue home for members of the Portuguese society. During the affair, which was preceded by a mass of Thanksgiving at Our Lady of Guadalupe Church, the ladies prepared and wrapped gift packages for patients at Mt. Pleasant convalescent home. A highlight of the day was the appearance of Grand President of SPRSI, Mrs. Joyce Costa of Vallejo. The Past Presidents Club, which was organized by Mrs. Perry during her term as Grand President, now has 33 members from several council units.

Priest Tells of Arrest in Chicano Protest

By FATHER JAMES POGGI

SAN JOSE – Date: Dec. 3, 1969. Time: 11:25 a.m. Location: Vine Street on W. San Carlos, City of San Jose. Violation: Disturbing the peace, and wilful and malicious obstruction of thoroughfares. Arresting officer: Richard B. Cadenasso.

Circumstances leading to my arrest as follows: Arrived at the scene of the crime about 10:25 a. m. Barnhart Construction Company pouring cement at site of the proposed Community Theater facility as part of the city redevelopment plan. Trucks entering and leaving from two gates on W. San Carlos street and from one gate on Park. Small groups of pickets at each gate attempting to dissuade drivers from entering or leaving the construction site.

Construction workers tear down part of the wall to open a new gate on to Vine street. A group of us rush over to observe this entrance. A large, bright yellow mixer truck pulls up to enter the yard. He waits a few minutes, then pulls around in order to back in, thus blocking the Vine street traffic. He backs toward us.

POLICE

The tall superintendent in the bright yellow hat tells us to get moving. A small squad of police arrive. They tell us to move away and thus in any event the truck will enter the yard. They begin to push, shove and strong-arm us away. "No clubs, please. We are peaceful." Truck enters construction site.

In the meantime, another truck is stopped at the W. San Carlos entrance. A few of us run around to advise the pickets. More bikes, squad cars, patrol wagons. Three or four police try to reason with us:

"You are in violation of the law. Why don't you settle this thing in the courts?" "Yes, but we have tried that and we are saying that City is in violation of the federal law." "If you don't move out of the way, we will have to arrest you." "Then you will have to do your duty."

Hands on top of the patrol car. Frisked. Now inside. Joe, Jose, and I in the station wagon, Rachel and Adalberto in a squad car. Pete has the paddy wagon all to himself.

On arrival, into the cage. Slight case of inner panic. No, I am not my own master here. I am at the mercy of "society."

I am the first one to be booked. "Empty your pockets. Everything on the desk. Take off your belt. Take off your Pendleton." Frisked again, this time more thoroughly. No, no guns or knives hidden in the crotch.

Questions. Questions. Questions. "Height? Weight? Color of eyes? I suppose you're single? Religious preference? Etc., etc. Charges? Some trouble finding right numbers. "Oh yes, Section 415 and 647c. Over here, please." Mug shots, flashing lights. "Glasses on, glasses off, please." Fingerprinting.

What do they call it here? Oh yes, "playing the piano." Four complete tunes. No hope for future burglaries. Two phone calls allowed, one to your bail broker, a second to whomever you please. Bail call declined. I choose to call my boss, Father Ed Schmitz. "Come this way, please." Into the tank or "fish bowl." "Sorry, sir, but the number doesn't answer. We'll try later." Time: 12:30.

Inside the tank, esprit de corps. One well-dressed prisoner in for nine counts of rape. He is friendly and sympathetic. Another asks me to call his parents when I get sprung and tell them he is going up for a nickel. "A nickel?" "Yeah, for five." "Oh!" Most of the inmates are young Mexican-American fellows, some of them married, all of them without jobs. "I wouldn't be here if I had a job."

Adalberto is great. "Look, kid, come and see us when you get out. We promise you we'll get you a job." Everyone is surprised to see a priest in the tank. "Maybe I can get to confession. I haven't been for years."

'FISHBOWL'

Fishbowl facilities. One drinking fountain and one toilet, open to the world. No seat cover. Lunchtime. Two pieces of dried bread, one slice of dried baloney. No mustard. Coffee. No cream and sugar.

Through the glass of the fishbowl we can see another man being booked. He is tall and is wearing a bright yellow hat. It's the foreman, in on a citizen's arrest for using profanities. Comic relief. Sympathy from our fellow fish. "Don't worry, we'll take care of him."

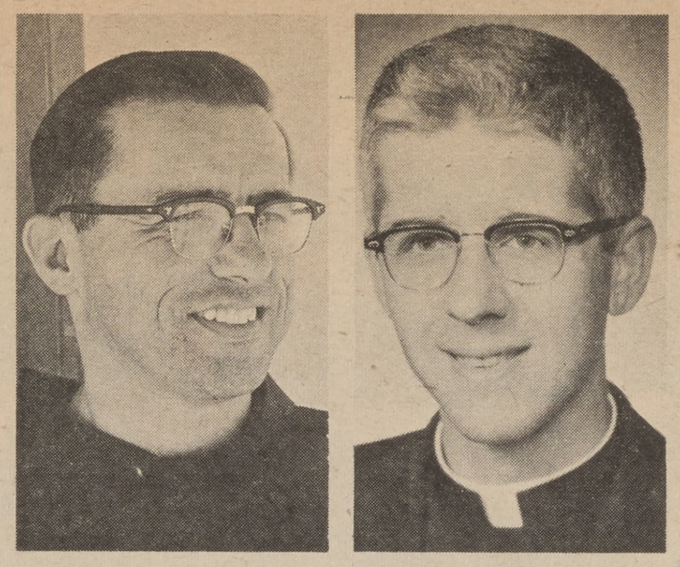
Our lawyers are here on the Second Floor. Top security as we ride the elevator up. It's good to see a friendly face and we can laugh and joke without that empty feeling inside eating away at us. We'll be getting out soon. A third lawyer comes in to tell us that Jim McEntee has been arrested, too. What a relief! A partner in crime!

RELEASE

When we go downstairs again to be processed out, Jim is there "playing the piano." He's not smiling at us, but I know him and I know everything is O.K. Jim joins us in the fish bowl and we learn that he was handcuffed for his ride to jail. He is an imposing figure.

Time to go. We are getting out. Yet, Adalberto reminds us that at times the wheels of justice come to a grinding halt, and so we sit there for another hour. Someone says they have run out of release forms. How long will it take to get them printed?

Back through the cage. Yes, I'm a free human being again. "Turn to your left, please. And watch out for cars." Our people are waiting at the top of the ramp, cheering and clapping. I feel like a dead soul rising from the icy shades of Hades. It is good to be with my people again and to feel the body warmth of their embrace. Time: 3:45 p.m.



PRIESTS INVOLVED IN CHICANO CAUSE

. . . Father Anthony Soto (left) and Father James Poggi

Father Jim McEntee and I went to jail with our people, because other means have been tried to convince the City of San Jose and the Redevelopment Agency that discrimination and racism does exist in regard to the hiring and advancement of minority peoples in critical construction trades. The Civil Rights Affirmative Action Act of 1964 (Executive Order No. 11246) requires that minority peoples be given special consideration in projects which are fully or partially funded by federal monies.

Although individual companies (and Barnhart is one of them) have implemented the Affirmative Action Act, such is not the case in the overall picture of redevelopment in San Jose. Until such time as the city itself implements the Affirmative Action Act, it is not acting in accord with the terms established by the Federal Government.

A few statistics taken from the October 1969 CAMPS Report (San Jose Cooperative Area Manpower Planning System) should make the issue eminently clear:

"By April 1969, the population in Santa Clara County rose to about 1,032,000 and the City of San Jose recorded a total of 432,000 residents. During the next 12 months, the county's population is expected to increase by about 28,000 and by 1980 it should reach the 1.5 million mark.."

"Total unemployment is expected to reach 19,000 in 1969, up by 1700 from 1968 and 4600 over the 1960 average. . . . Unemployment as a percentage of the labor force at 4.4 in 1969 will be up from the 4.2 percent rate in 1968 . . . ."

"In 1970, a rising surplus of building craftsmen and workers with limited skills may be expected because of the projected decline in several manufacturing activities and construction . . . ."

"The Special Census of 1966 shows that unemployment falls disapproportionately upon the minority population. While minorities made up 10.9 percent of the civilian labor force of heads of households, 29.3 percent of the racially identified unemployed heads of households were in minority groups.

UNEMPLOYED

"According to the racial breakdown of the unemployed heads of households: 70.6 percent were white except Mexican-American; 22.7 percent were Mexican-American; 2.1 percent were Negro; 4.5 percent were from other races.

"While the unemployment rate of all heads of households was 3.0 percent, 2.4 percent of the white heads of households were unemployed; 9.7 percent of the Mexican-American heads of households were unemployed; 6.6 percent of the Negro heads of households were unemployed; 3.2 percent of heads of households from other races were unemployed.

"The 1966 census showed a similar trend in households with less than $4000 annual income: 15.1 percent of all households had under $4000 (40,400 households); 24.2 percent of the Negro households had under $4000 (600 households); 26.5 percent of the Mexican-American families had less than $4000 annual income (4800 households); 14.0 percent of the white, except Mexican-American households had less than $4000 annual income (32,500 households).

In accord with these recent figures, the demands made by the Confederation de la Raza Unida for minority peoples are not at all unreasonable.

Minority Hiring Protest

– Continued from page 1

Directors of that agency several weeks ago ordered that 40 per cent of Park Center workers be from minority groups.

The order was later rescinded because it was discovered to be in violation of the Civil Rights Act. The reason was that since minority groups do not make up 40 per cent of the population, it is discriminatory to insist that 40 per cent of the workers be minority group members.

DEMANDS

But the Mexican-Americans want jobs, and they want them now, Father Poggi explained. He said the Confederacion has made eight demands:

- Forty per cent of man hours worked be by minorities in the skilled trades of carpenters, electricians, etc.
- An upgrading program, moving minority group workers from unskilled into skilled jobs.
- Assistance in posting bonds by minority contractors and subcontractors.
- Inspection of job sites by the Confederacion to assure compliance in minority hiring.
- Minorities present in all pre-award and pre-construction meetings.
- One-third minority membership among apprentice ranks.
- Twenty per cent minority representation on the Redevelopment Agency's board of directors.
- Minority participation in the economic ventures in redevelopment projects.

The City of San Jose, which oversees the redevelopment agency, is under federal order to develop an affirmative action hiring program. The program won't be ready for City Countil consideration until next month, however.

In the mean while, the Confederacion will continue, it said, picketing San Jose's cultural dream in search of its own dream – jobs.

East SJ Sun 12-10-69

Annual festival due at Our Lady of Guadalupe

The annual Fiesta of Our Lady of Guadalupe will be this weekend--and a full schedule of activities has been planned.

On Friday, the events will begin at 7:30 a.m. with a serenade to the Blessed Mother, Our Lady of Guadalupe.

There will be a mass at 8 a.m.

A fiesta will run from 6 to midnight, including activities in cooperation with the San Jose City College second Mexican Cultural Week. Father Anthony Soto and Father James McEntee will speak at 6 p.m. At 6:30 p.m. is a performance by Indian dancers. A Pan-American Mass will be celebrated at 7:30 p.m. Dancing and entertainment will continue at 8 p.m.

On Saturday, events will be in the old hall from 6 to 10 p.m. including the Indian dancers, (7 p.m.) a karate exhibition (8 p.m.) and dancing from 8:30 p.m.

The morning serenade will begin activities again at 7 a.m. Sunday. The Pan-American mass will again be celebrated at 8 a.m., and regular mass will be at 9:30. The Indian dancers will again perform, at 10:30. A fiesta mass will be offered at 11.

At noon Sunday, a procession in Mexican costume will march along San Antonio Street to Sunset, Kammerer and back to the church. Another mass will be held at 12:30. Afternoon entertainment will run from 1 to 7 p.m. A mariachi band will perform from 2:30 to 4:30. Booths and food will be available during the afternoon.

San Jose News 12-11-69

Dressy Fiesta Dancers

Among the performers at the annual Guadalupe Fiesta at Our Lady of Guadalupe Catholic Church Friday through Sunday will be these Indian dancers. In the back row (left to right) are Jaime and Danny Leza and Sandra Esponza. In the front row (left to right) are Shelly Rolof, Ygnacia Tello and Ella Ramirez. The small boy in front is Marco Antonio Ramirez. Weekend activities will include dancing, entertainment, masses on Friday and Sunday mornings and a costumed procession at noon Sunday from the church at 2020 E. San Antonio St. to Sunset and Kammerer avenues and back.

80

Chron

"DIA DE LA VIRGEN DE GUADALUPE"

La Raza Nueva

PRESENTED BY MASC

San Jose City College San Jose State College

Dec. 12, 1969

For Information contact:
Connie Moralez
177 So. 10th St.
Building V
San Jose State College
San Jose, Calif.
Tele: 293-3499 or 259-0594

THE MONITOR, DECEMBER 11, 1969

'I was busted . . .'

By FATHER JAMES POGGI

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Circumstances leading to my arrest as follows.

Arrived at the scene of the crime about 10:25 a.m. Barnhart Construction Company pouring cement at site of the proposed Community Theater facility as part of the City redevelopment plan.

Trucks entering and leaving from two gates on W. San Carlos Street and from one gate on Park. Small groups of pickets at each gate attempting to dissuade drivers from entering or leaving the construction site.

Construction workers tear down part of the wall to open a new gate on to Vine Street. A group of us rush over to observe this entrance. A large, bright yellow mixer truck pulls up to enter the yard. He waits a few minutes, then pulls around in order to back in, thus blocking the Vine Street traffic. He backs toward us.

The tall superintendent in the bright yellow hat tells us to get moving and that, in any event, the truck **will** enter the yard. A small squad of police arrive. They tell us to move away. They begin to push, shove and strong-arm us away. "No clubs, please. We are peaceful." Truck enters construction site.

In the meantime, another truck is stopped at the W. San Carlos street entrance. A few of us run around to advise the pickets. More bikes, squad cars, patrol wagons.

Three or four police try to reason with us. "You are in violation of the law. Why don't you settle this thing in the courts?" "Yes, but we have tried that and we are saying that the **City** is in violation of the federal law."

"If you don't move out of the way, we will have to arrest you." "Then you will have to do your duty."

Hands on top of the patrol car. Frisked. Now inside. Joe, Jose, and I in the station wagon, Rachel and Adalberto in a squad car. Pete has the paddy wagon all to himself.

On arrival, into the cage. Yes, it's really true. This is what it's like to be behind bars. I am not a free man. I am a caged animal. Now I can do no more harm to society. Slight case of inner panic. No, I am not my own master here. I am at the mercy of "society."

I am the first one to be booked. "Empty your pockets. Everything on the desk. Take off your belt. Take off your pendleton." Frisked again, this time more thoroughly. No, no guns or knives hidden in the crotch.

Questions. Questions. Questions. "Height? Weight? Color of eyes? I suppose you're single? Religious preference? Etc., etc." Charges? Some trouble finding right numbers. "Oh yes, Section 415 and 647c. Over here, please." Mug shots, flashing lights. "Glasses on, glasses off, please."

Fingerprinting. What do they call it here? Oh yes, "playing the piano." Four complete tunes. No hope for future burgalries. Two phone calls allowed, one to your bail broker, a second to whomever you please. Bail call declined. I choose to call my boss, Father Ed Schmitz. "Come this way, please." Into the tank or "fish bowl." "Sorry, sir, but the number doesn't answer. We'll try later." Time. 12:30.

Inside the tank, **esprit de corps.** One well-dressed prisoner in for nine counts of rape. He is friendly and sympathetic. Another asks me to call his parents when I get sprung and tell them he is going up for a nickel. "A nickel?" "Yeah, for five." "Oh!"

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"Special Census of 1966 shows that unemployment falls disproportionately upon the minority population. While minorities made up 10.9 percent of the civilian labor force of heads of households, 29.3 percent of the racially identified unemployed heads of households were in minority groups."

San Jose construction site

Four picket line priests arrested

By JAMES DICKEY

SAN JOSE — Four priests were among 28 persons arrested here last week as they picketed the construction site of San Jose's $8 million Community Theater to protest what they called discrimination in hiring.

They are Fathers James McEntee, 38, assistant pastor of St. Catherine's Church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View; Anthony Soto, 40, pastor of Our Lady of Guadalupe church in San Jose; and James Casey, assistant pastor of Sacred Heart church in San Jose and former assistant pastor at St. Peter's church in San Francisco.

All four are members of the Chicano Priests Organization, formed last spring to promote the welfare of Mexican-American residents of Santa Clara Valley.

The priests were charged with obstructing vehicular traffic and disturbing the the peace. Each of the priests was released on his own recognizance by direct order of San Jose Police Chief Ray Blackmore. The other 24 pickets were also reelased.

Fathers McEntee and Poggi were among several pickets from the Confederacion de la Raza Unida who prevented a truck from entering the construction site last Wednesday. The other two priests were arrested the following day.

The demonstration has been going on for about two weeks to dramatize the Confederacion's demands for more jobs on public building projects for minority group workers.

The four priests arrested are among numerous clergy in Santa Clara County who have been working for years to improve the conditions of the Mexican-Americans, who comprise at least 10 per cent of the one million persons who live in the county.

Father Poggi told the Monitor that he and his fellow priests did not 'want" to get arrested, but, "We knew we might be."

DEWAR'S
IMP
Ex

FR. McENTEE FRISKED DURING ARREST
. . . 'funds for hiring and upgrading minorities'

"Many attempts had been made over the past two months by the labor committee of the Confederation de La Raza Unida to come to an equitable agreement with the city of San Jose before picketing was started," Father James McEntee said.

"These construction projects involve millions of dollars of federal funds," he added. "These funds are made available on condition of hiring and upgrading minority group members.

"These federal funds are not meant to be used simply to beautify the city of San Jose but also to help the poor. We feel that they have not been used to help the poor in San Jose," Father McEntee said.

With the exception of Father Casey, the priests were among the protesters of San Jose's Fiesta de las Rosas parade last summer. That protest broke into a melee with a confrontation between police and Mexican Americans.

The fiesta was a revival of a once annual event.

It is part of this city's attempt to find an "image" for itself. San Jose in the past two decades has grown from a sleepy agricultural town to a major metropolitan area.

The Community Theater, like the fiesta, is part of the image-building. A long-held dream by cultural groups, the multi-million-dollar theater also is part of the $50 million urban renewal project called Park Center.

The center is being built through authority of the San Jose Urban Redevelopment Agency.

Directors of that agency several weeks ago ordered that 40 per cent of Park Center workers be from minority groups.

The order was later rescinded because it was discovered to be in violation of the Civil Rights Act. The reason was that since minority groups do not make up 40 per cent of the population, it is discriminatory to insist that 40 per cent of the workers be minority group members.

But the Mexican-Americans want jobs, and they want them now, Father Poggi explained. He said the Confederacion has made eight demands:

—Forty per cent of man hours worked be by minorities in the skilled trades of carpenters, electricians, etc.

—An upgrading program, moving minority group workers from unskilled into skilled jobs.

—Assistance in posting bonds by minority contractors and subcontractors.

—Inspection of job sites by the Confederacion to assure compliance in minority hiring.

—Minorities present in all pre-award and pre-construction meetings.

—One third minority membership among apprentice ranks.

—Twenty per cent minority representation on the Redevelopment Agency's board of directors.

—Minority participation in the economic ventures in redevelopment projects.

The City of San Jose, which oversees the redevelopment agency, is under federal order to develop an affirmative action hiring program. The program won't be ready for City Council consideration until next month, however.

In the mean while, the Confederacion will continue, it said, picketing San Jose's cultural dream in search of its own dream-jobs.

Chicano priests

Monitor 12-18-69

They do MORE than get arrested

By FR. PHILIP J. MURPHY

Last week The Monitor reported the arrest of four priests at the site of San Jose's $8 million Community Theater. They were Fathers Anthony Soto, 40, pastor of Our Lady of Guadalupe church in San Jose; James Casey, assistant Pastor of Sacred Heart church in San Jose and former assistant pastor at St. Peter's church in San Francisco; James McEntee, 38, assistant pastor of St. Catherine's church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View.

Since that time Father Cornelius P. O'Reilly assistant pastor, St. Leo's cuhrch, San Jose was also arrested on the construction site picket line. The five priests were detained in jail only a few hours before being released on their own recognizance. They were among several pickets from the Confederacion de la Raza Unida at the site to dramatize ..the ..Confereracion's demands for more jobs for minority group workers.

To find out the background of their arrests, The Monitor interviewed four of the priests together with seminarian James Herning working at Sacred Heart Parish, San Jose, and Mexican-American layman Robert Herrera Gonzales.

Question: Could you put your arrest into some general historical context?

Father McEntee: Everybody who was arrested has been involved with the Chicano community for some time. I've been working with the Mexican-Americans in this area for five years. Father Soto has been here for about eight years, and he'd worked with the Chicano community up and down the State before that.

Father Casey had been in the Mission District in San Francisco for a number of years with the Latin American community. Now he's down here in Santa Clara County in the middle of the Gardner area, which has a large Mexican-American population.

Father Poggi has been with the Spanish-speaking population here for five or six years. Father O'Reilly has been working with them for the last couple of years, and he lives in a parish with a large number of Spanish speaking people.

It's not just a matter of getting hot on an issue all of a sudden and rushing out to picket. As a matter of fact, the youngest priest arrested was 38.

In May of 1969, a meeting was called to bring together all the Mexican-American groups throughout the Santa Clara county. Three of us went to that meeting—Father Soto, Father Poggi, and myself. The meeting was held at St. Joseph's College in Mountain View. About 30 groups were respresented there.

When I went up there I thought it was going to be a very friendly gathering. Actually there was a lot of hostility toward the Church. They said that we were not fighting hard enough for them, that we had let them down.

After the meeting we called all the priests of the county together. We proposed, to those who were interested, the formation of a group that eventually became known as the Chicano Priests Organization. There are about 18 priests in the group. They are all involved in work with the Mexican-Americans in their parish and in the county.

Question: What was it that stimulated you to form the group?

Father Soto: The division between the Latin American people and the Church is an historical one in this county. The question that is constantly being asked is "What's the Church doing for the Spanish speaking population in this county?"

They could see no tangible evidence of the Church dealing with them directly. Through agencies, yes. But directly with the people, no. Now the May meeting at St. Joseph's was kind of an explosion of hostility toward the Church.

Father McEntee: Father Soto was put on the spot and asked, "Well, what's the Church doing for the Mexican-American?"

(Cont. on Page 11, Col. 1)

Epiphany Mass 1-4-70
Guadalupe Church

Epiphany
Jan. 4, 1970

Monitor 12-18-69

★ Chicano priests don't just picket

FATHER JAMES CASEY
..."must explain why we're involved"

(Continued from Page 2)

Father Soto: And these were not uneducated people. These were Chicano professors from San Jose State College, and also the militant, grass-roots people.

By and large the Church has not identified with the struggle of the Mexican-Americans.

Father McEntee: I think that many times we were working with Mexican-Americans and not realizing what they were going through.

Question Could you give a specific example of what you mean?

Father McEntee: In regard to the police, what happened at La Fiesta de Las Rosas. It should have been, as far as the Chicanos were concerned, a peaceful demonstration. But a number of people ended up in the hospital and about 17 were arrested.

Another example. A Mexican-American woman was coming up from Texas and her baby died on the bus. She was afraid to say anything. She carried the dead baby in her arms for 37 hours from San Antonio, Texas. Nobody even noticed that the baby didn't cry or didn't need to be fed.

When we tried to see if the coroner's office would help out with indigent funds for burial, we were told that they would not, these Mexicans had better learn that Santa Clara County was not Santa Claus County.

A guy gets stopped at a safety roadblock. Most of them, because of the wages they earn, are driving old jalopies that are not going to pass the test.

The guy will get a citation because his lights are out or his back rear tire is bald. The citation is in English, and he can't understand what it's all about. He doesn't take care of it so he gets a letter in English telling him he has to appear in court. But he's working in the fields, so he doesn't go.

Next, there's a warrant out for his arrest. A couple of sheriff's deputies come by and take him off to county jail. He puts his name in for a public defender and the public defender doesn't come. He goes to court and he's asked, "Where's your lawyer?" After the question's translated for him, he says he doesn't have one.

So he's told to come back next week and put his name into the public defender. This might happen a couple of times. We've had people wind up there for two weeks for simple violations. The system is working against them.

WHAT LED TO YOUR ARREST?

Question: What specifically lead to your arrest last week?

Father McEntee: Again, it goes back to the fact that we've been working with the people all along. But instead of being the great leaders, we've been working with them as equals.

Father Soto: Words are no longer enough. A priest—or the Church—cannot just say, "I'm with you. I've got great compassion for your cause." They don't take that any more. The only thing they pay attion to is action. Everyone is put on the spot and asked if they're ready to act.

Question: Then you don't have a leadership role?

Father McEntee: That's right. It's important to note that there were only five priests arrested but 25 Chicanos.

Robert Gonzales: May I insert something? The agony of being a Mexican-American layman in the Church is that you don't see the Church working to implement the directives of Pope Leo XIII or the encyclicals that gave the Church's blessing to the labor movement for other ethnic groups. It got to a point where some of us had to challenge our priests and say, "Don't talk to us about words. We want to see deeds."

LIKE THE IRISH

The priests here are doing the same thing that priests had to do for the Irishman in San Francisco trying to develop his unions. The facilities of the Church were used to organize the poor and educate the poor so they could emerge. We're asking the Church to give us the same kind of assistance they gave the people we're trying to fight now.

I'm happy to see that there are spiritual directors among us taking their work seriously and basing it on instructions that have been in our Church for over a hundred years.

Father Soto: Could you imagine what would have happened if the priests told their lay people to get in there and picket the construction site, but stood at a distance themselves?

Jim Herning: The Chicago Priests Organization has been given at least equal footing with any other group by the leaders of the Confederacion de La Raza. . . .

Father Soto: Even through the Chicano Priests Organization is the only group in La Raza that has no Chicanos in it.

Question: How is it that so many priests were arrested? Father Groppi usually goes to jail alone, but in this case there were five.

Father McEntee: I think it's because we've formed ourselves into a group that sticks together on things.

Father Soto: I think it's something else. I think the time is ripe. Many of the priests have felt a great need to do something for a long time. Now they have an organization and an opportunity to do it.

Father Casey: Also, the Chicano priests had worked long enough with the poor to know what they're

FATHER JAMES McENTEE
. . . "not just hot on an issue"

Question: What value does a confrontation like this have?

Father Soto: In this particular issue, we had no choice. We had a series of meetings with the City of San Jose on the affirmative action program required by the Federal government.

We had meetings with unions as well. After three months of this there were no results. The only thing left to us to do was to appeal to the community for support through picketing.

NOTHING IN PAPERS

Father Casey: There was nothing in the papers about the picketing until the arrests. They were picketing a full week before the first arrest.

Father Soto: The papers are with the power structure. We were at the Fiesta de las Rosas. If you saw the account of it in the paper, it was very different from what happened.

Father McEntee: the encyclicals say a strike should not take place until other means have been used. It's the same thing here. They had gone through all the procedures, letters, negotiations, picketing.

Jim Herning: It's important to remember all this has been nonviolent. "The priests reminded everybody that nothing was going to be thrown, no fences torn down.

Father Soto: I think the presence of the priests on the picket line prevented violence—on the part of the police who might have gotten rough with the pickets unless we were standing right next to them and on the part of the pickets who can get carried away by anger and frustration. The La Raza movement asked the priests to be present for that specific reason — to prevent violence.

Jim Herning: I want to mention that there have been individual priests working for the people all along. But now we are respected as a group since the Chicano Priests Organization was formed. But I think the hierarchy has to come through, too.

Father Soto; The Catholic Council for the Spanish Speaking in this area has failed to obtain any funds. A few donations from individual parishes were the result of a years' work. And the Council is for the religious education of the Spanish speaking. Frustration with the institutional Church lead to the formation of the Chicano Priests Organization.

MEXICAN SUPPORT

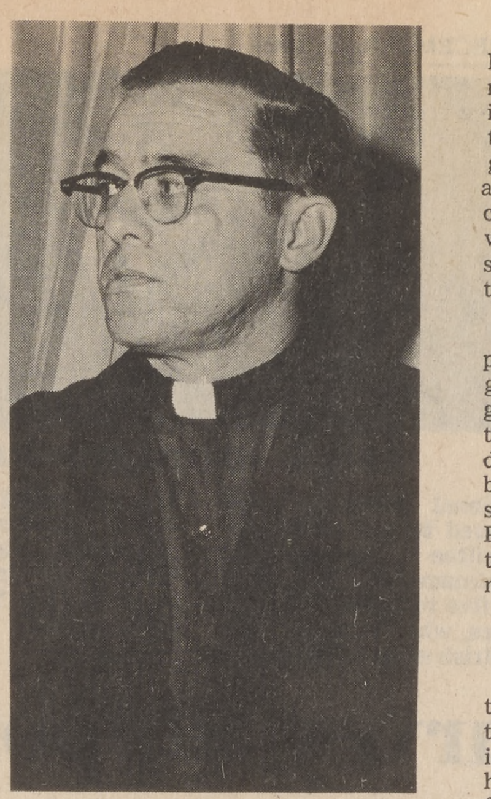
Jim Herning: And the purpose of the organization is not just to put priests on the picket lines, but to develop positive spiritual and educational programs for the people. There are four Nuns working in this area among the people. These Sisters are supported by an underdeveloped country, Mexico.

Father Soto: The Sisters are working in Santa Clara County supported by their mother house in Mexico because they have not been able to get support from the local parishes.

Question: Then the Chicano Priests Organization has a broader purpose than simply supporting Mexican-Americans on the picket lines?

Father Casey: Most of the priests in the organization are involved in Spanish Masses and religious instructions for the Spanish speaking.

Father Soto: The way you ask that question implies that you think that all the Chicano Priests Organization is involved in is confrontation tactics and militancy.



FATHER ANTHONY SOTO
. . . "we had no choice"

That's not true. They are last resorts.

Robert Gonzales: This is the only group the Spanish speaking in this community can get spiritual direction from. These are the men who have been climbing the walls to give us the Christian education we've received, although on a limited basis because of lack of funds.

Father Casey: I'd say it was because of our spiritual involvement with the people that we **had** to be there with them in their social action efforts. Otherwise, we would have negated our spiritual instruction if we weren't there in the day to day struggle.

Question: What is your role toward the non-Chicano population of Santa Clara County?

GET FACTS

Father Casey: I think it's very important for us to get the facts to the people. We have a responsibility to our Catholic people to explain to them why we're involved in this way. In fact, I mentioned at all the Masses last Sunday that we would be giving them information through the Monitor. Jim Herning's Anglo Awareness Program is an attempt to educate the Anglo community in-depth.

Question: Could you speak to the specific issue that you were demonstrating about on the picket line at the time of your arrest?

Father Soto: The City of San Jose does not have an Affirmative tion is a program set up by the Federal government by which minorities can get trained and hired into skilled professions. Our protest wasn't against any particular group, not even the city. It was against a system involving unions, contractors, the city and others which leaves minorities without skilled jobs. The unions are among the biggest culprits.

Jim Herning: Another important part of the Affirmative Action Program is representation of grass roots community people on the board of directors of the redevelopment agency. They're not being represented. Money's being spent to beautify the Guadalupe Park development in the downtown area. But there won't be any money for low-rent housing.

HOUSING!

Father Soto: Of thirteen cities in the United States that have a critical housing shortage, San Jose is twelfth or thirteenth. The city has spent huge amounts for beautification but little or nothing for low-rent housing.

Jim Herning: This is an opportunity for the Archdiocese to come through because it owns acres down here.

Father Soto: We're trying to change the system so that people can stand on their own feet, earn their own living, buy their own homes.

Father Casey. The Affirmative Action Program is not just for hiring minorities but upgrading them once hired. It's not just how many minority group members are out in the lot but whether they're being brought along.

Father McEntee: And the program includes going out and recruiting minorities, not just waiting for them to sign up. The Civil Rights Act of 1964 makes federal funds available only on condition that an affirmative action hiring program is implemented.

Father Casey: There was a meeting at the Labor Council in the city. The Federal man was there and said that if the City of San Jose did not develop an approved Affirmative Action Program by March 1st, Federal funds could be cut off by March 15th.

Father Soto: And we understand there is only one compliance officer for the whole State of California to see that affirmative action hiring programs are set up. So unless someone else forces compliance no one's going to do much about it. The city council has postponed discussion of the program until January.

★ ★ ★

Minority Hiring Law Enacted

An ordinance requiring city contractors to conduct an "affirmative action" program to hire minorities was enacted by the San Jose City Council last night.

The Council deferred for two weeks adoption of an accompanying resolution which will establish procedures and set standards for enforcement.

Only one of the dozen citizens who commented on the ordinance was opposed to it.

Joe Vasquez, chairman of the labor committee of La Confederacion de la Raza, said the ordinance "failed to meet the demands of the community."

Other speakers, including Adelberto Jimenez, Jose E. Martinez and the Rev. Anthony Soto, urged adoption of the ordinance as a "first step" toward a satisfactory program.

Jimenez requested delay of

(Concluded Pg. 28-1A, Col. 1)

'Affirmative Action' City Program OK'd

(Continued from Pg. 17)

the resolution so several minor points of dispute can be ironed out.

"This is not an affirmative action program but it is a beginning," said Father Soto, pastor of Out Lady of Guadalupe Church. "The ordinance is weak. Other cities are way ahead of us."

Leon Poe, acting chief attorney of the Legal Aid Society, said the "feeling is general that no piece of paper is going to solve the problems of minority employment.

"What we're looking for," he added, "is city leadership toward affirmative action."

The ordinance would require all city contractors to sign a non - discrimination pledge and those with contracts over $50,000 to provide a written affirmative action plan.

An enforcement officer would work out of the city manager's office and periodic reports on progress would be made to the Council.

The Council overrode the objections of attorney William Dilman, representing the contractors, to a cash penalty for violation of the non - discrimination pledge.

They unanimously approved a penalty of $250 a day for each position where a showing of discrimination is made, a compromise between the $25 proposed in the initial draft and the $500 requested by Jimenez.

Dilman objected the penalty clause would force contractors to raise their bids to take care of the "unknown."

Findings of violation would have to be made by a federal or state agency or a court.

For the Spanish-speaking

Monitor Jan. 15, 1970

West Coast priests form new coalition

By. FR. PHIL MURPHY

SAN JOSE—A new, action-oriented organization was formed in Los Gatos last week during a three day meeting of priests, Sisters, seminarians, and laity working with the Spanish-speaking in California, Washington and Oregon.

The "West Coast Coalition of Priests and Sisters Working with the Spanish-Speaking" was welded together by more than 70 participants, 57 of them priests, who gathered at Presentation College, Jan. 6-8.

Shortly after the opening meeting Tuesday, the prepared agenda was scrapped and formal talks cancelled. The group began hammering out concrete plans to meet the spiritual, social and material needs of the Spanish-speaking in their three states.

By Thursday their plans were embodied in a raft of resolutions that ranged from specific requests for Spanish-speaking pastoral teams to general reforms of Church structures and finances to favor minority poor.

The coalition asked for:

- Formation of specialized pastoral teams of priests and Sisters to work exclusively with the Spanish-speaking without regard for parish boundaries.
- Development of training programs to prepare leaders of the Spanish-speaking to serve as "lay deacons" within their communities.
- Redistribution of diocesan funds to support work among minority groups "without regard to ability to contribute."
- Appointment of episcopal vicars to coordinate work among the Spanish-speaking on the West Coast.
- Participation of minority group members in determining Church expenditures.
- Direct Church funding of self-help programs controlled by the poor themselves rather than by other agencies.

Coalition leaders said the organization of priests and Sisters working with the Spanish-speaking was needed to give their efforts direction and support.

"We need power," Father Anthony Soto, pastor of Our Lady of Guadalupe church, San Jose, said. "The coalition will give coordinated support to local groups working with the Spanish-speaking."

He added that the Spanish-speaking needed leadership from the Church, but insisted that the leadership must be found within their own communities.

"We've got to get away from an exclusively clerical approach," he said. "We must train natural leaders for short-range service within their communities, leaders the Spanish-speaking can identify with."

Genuine concern for the total welfare of the community would be the primary qualification of the Spanish-speaking lay deacon.

"Under the present require-

FATHER REYNALDO FLORES
. . . call for action

ments for the permanent diaconate, Cesar Chavez would not qualify," Father Kevin Moriarty, pastor of Sacred Heart parish, San Jose, said.

"We want to get away from a long, clerical preparation for the lay deaconate," Father Reynaldo Flores, provincial chairman of the coalition, added.

Father Flores hopes to have an experimental lay deaconate training course in operation within the year. He said similar programs already exist for the black community of Las Vegas and the Indians in Tucson.

"Lay deacons would be given temporary assignments," he said. "Their work would be periodically reviewed by their bishop, their community and themselves."

Regarding the proposed pastoral teams of priests and Sisters, Father Soto explained they should be freed to work full-time with the Spanish-speaking.

"They would not operate like the old national parishes," he said. "They would go out to their people wherever they lived rather than expecting them to come to a specific parish center or identify with a specific parish church."

"As things stand now," Father Flores said, "I can't say Mass at the home of a Spanish-speaking familiy without asking permission from their pastor."

In other action, the coalition voted to support the organizing efforts of Cesar Chavez and called for the enforcement of affirmative action clauses which require the hiring and training of minority group members to work on Federally funded programs.

The resolutions will be presented to the West Coast bishops and later to the national convention of PADRES (Priests Associated for Religious, Educational and Social Rights) at Tucson in early February.

Cumbersomely titled, the "West Coast Coalition of Priests and Sisters Working with the Spanish-Speaking" hopes to become an effective and forceful spokesman for the largely Catholic Spanish-speaking population of three West Coast states.

80

A. RATIONAL

1. CULTURAL ASPECT

The Virgen de Guadalupe is the symbolic mother of the Mexican people. She lives in the life of us all in some form or another: the young Chicano is no exception. He is mainfesting this depth-rooted substance of our culture through his very existence. Perhaps it is not always revealed in the Church, but it transcends into his everyday values and attitudes.

La Virgen India then, represents the basis of the "Chicano Movement"; that is, a new awareness and subsequent return to our cultural heritage and traditions in accordance with contemporary society. This is a Brown Continent. By doing this we give new meaning to our culture, thus revitalizing and sustaining it. This concept can perhaps be termed "La Raza Nueva".

2. NEED

There is in existence a definite gap between the Mexican Community and the Chicano student. This is due to a lack of communication with both parties as to what each other is thinking. This separation has been primarily aggravated by the news media in slandering the image of the Chicano student.

Traditionally, the Mexican community has regarded those of us who attained college education as lost hermanos because we never bothered to go back (much less think of) to the Mexican community we left! It is the contention of today's Chicano students that there is no difference between the students and the community; that we are in fact one. A significant way to eradicate such fallacies would be an all day dialogue between community and students. The 12th of December offers such an opportunity.

3. MASC PRESENTATION

It is with this theme in mind that the Chicano students (MASC) at San Jose State and San Jose City College are presenting an all day cultural-religious-social program, on December 12, El Dia de la Virgen de Guadalupe.

The location of this festivity will be the Guadalupe Church in East San Jose.

The theme of the Program will be "LA RAZA NUEVA". It will be conveyed through a bilingual program consisting of entertainment, food, Cultural Talks and a variety of booths, and a Mariachi Mass.

'I was busted . . .'

By FATHER JAMES POGGI

Date. December 3, 1969. Time. 11:25 a.m. Location. Vine Street on W. San Carlos, City of San Jose. Violation. Disturbing the peace, and wilful and malicious obstruction of thoroughfares. Arresting officer. Richard B. Cadenasso.

Circumstances leading to my arrest as follows.

Arrived at the scene of the crime about 10:25 a.m. Barnhart Construction Company pouring cement at site of the proposed Community Theater facility as part of the City redevelopment plan.

Trucks entering and leaving from two gates on W. San Carlos Street and from one gate on Park. Small groups of pickets at each gate attempting to dissuade drivers from entering or leaving the construction site.

Construction workers tear down part of the wall to open a new gate on to Vine Street. A group of us rush over to observe this entrance. A large, bright yellow mixer truck pulls up to enter the yard. He waits a few minutes, then pulls around in order to back in, thus blocking the Vine Street traffic. He backs toward us.

The tall superintendent in the bright yellow hat tells us to get moving and that, in any event, the truck will enter the yard. A small squad of police arrive. They tell us to move away. They begin to push, shove and strong-arm us away. "No clubs, please. We are peaceful." Truck enters construction site.

In the meantime, another truck is stopped at the W. San Carlos street entrance. A few of us run around to advise the pickets. More bikes, squad cars, patrol wagons.

Three or four police try to reason with us. "You are in violation of the law. Why don't you settle this thing in the courts?" "Yes, but we have tried that and we are saying that the City is in violation of the federal law."

"If you don't move out of the way, we will have to arrest you." "Then you will have to do your duty."

Hands on top of the patrol car. Frisked. Now inside. Joe, Jose, and I in the station wagon, Rachel and Adalberto in a squad car. Pete has the paddy wagon all to himself.

On arrival, into the cage. Yes, it's really true. This is what it's like to be behind bars. I am not a free man. I am a caged animal. Now I can do no more harm to society. Slight case of inner panic. No, I am not my own master here. I am at the mercy of "society."

I am the first one to be booked. "Empty your pockets. Everything on the desk. Take off your belt. Take off your pendleton." Frisked again, this time more thoroughly. No, no guns or knives hidden in the crotch.

Questions. Questions. Questions. "Height? Weight? Color of eyes? I suppose you're single? Religious preference? Etc., etc." Charges? Some trouble finding right numbers. "Oh yes, Section 415 and 647c. Over here, please." Mug shots, flashing lights. "Glasses on, glasses off, please."

Fingerprinting. What do they call it here? Oh yes, "playing the piano." Four complete tunes. No hope for future burgalries. Two phone calls allowed, one to your bail broker, a second to whomever you please. Bail call declined. I choose to call my boss, Father Ed Schmitz. "Come this way, please." Into the tank or "fish bowl." "Sorry, sir, but the number doesn't answer. We'll try later." Time. 12:30.

Inside the tank, **esprit de corps.** One well-dressed prisoner in for nine counts of rape. He is friendly and sympathetic. Another asks me to call his parents when I get sprung and tell them he is going up for a nickel. "A nickel?" "Yeah, for five." "Oh!"

Most of the inmates are young Mexican-American fellows, some of them married, all of them without jobs. "I wouldn't be here if I had a job." Adalberto is great. "Look, kid, come and see us when you get out. We promise you we'll get you a job." Everyone is surpised to see a priest in the tank. "Maybe I can get to confession. I haven't been for years."

Fishbowl facilities. One drinking fountain and one toilet, open to the world. No seat cover. Lunchtime. Two pieces of dried bread, one slice of dried baloney. No mustard. Coffee. No cream and sugar.

Through the glass of the fish bowl we can see another man being booked. He is tall and is wearing a bright yellow hat. It's the foreman, in on a citizen's arrest for using profanities. Comic relief. Sympathy from our fellow fish. "Don't worry, we'll take care of him."

Our lawyers are here on the Second Floor. Top security as we ride the elevator up. It's good to see a friendly face and we can laugh and joke without that empty feeling inside eating away at us. We'll be getting out soon. A third lawyer comes in to tell us that Father Jim McEntee has been arrested, too. What a relief! A partner in crime!

When we go downstairs again to be processed out, Jim is there "playing the piano." He's not smiling at us, but I know him and I know everything is O.K. Jim joins us in the fish bowl and we learn that he was handcuffed for his ride to jail. He is an imposing figure.

Time to go. We are getting out. Yet, Adalberto reminds us that at times the wheels of justice come to a grinding halt, and so we sit there for another hour. Someone says they have run out of release forms. How long will it take to get them printed?

Back through the cage. Yes, I'm a free human being again. "Turn to your left, please. And watch out for cars." Our people are waiting at the top of the ramp, cheering and clapping. I feel like a dead soul rising from the icy shades of Hades. It is good to be with my people again and to feel the body warmth of their embrace. Time. 3:45 p.m.

Father Jim McEntee and I went to jail with our people, because other means have been tried to convince the City of San Jose and the Redevelopment Agency that discrimination and racism does exist in regard to the hiring and advancement of minority peoples in critical construction trades.

The Civil Rights Affirmative Action Act of 1964 (Executive Order No. 11246) requires that minority peoples be given special consideration in projects which are fully or partially funded by federal monies.

Although individual companies (and Barnhart is one of them) have implemented the Affirmative Action Act, such is not the case in the overall picture of redevelopment in San Jose. Until such time as the City itself implements the Affirmative Action Act, it is not acting in accord with the terms established by the Federal Government.

A few statistics taken from the October 1969 CAMPS Report (San Jose Cooperative Area Manpower Planning System) should make the issue clear.

"Total unemployment is expected to reach 19,000 in 1969, up by 1.700 from 1968 and 4,600 over the 1960 average . . . Unemployment as a percentage of the labor force at 4.4 in 1969 will be up from the 4.2 percent rate in 1968 . . ."

"Special Census of 1966 shows that unemployment falls disproportionately upon the minority population. While minorities made up 10.9 percent of the civilian labor force of heads of households, 29.3 percent of the racially identified unemployed heads of households were in minority groups."

San Jose construction site

Four picket line priests arrested

By JAMES DICKEY

SAN JOSE — Four priests were among 28 persons arrested here last week as they picketed the construction site of San Jose's $8 million Community Theater to protest what they called discrimination in hiring.

They are Fathers James McEntee, 38, assistant pastor of St. Catherine's Church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View; Anthony Soto, 40, pastor of Our Lady of Guadalupe church in San Jose; and James Casey, assistant pastor of Sacred Heart church in San Jose and former assistant pastor at St. Peter's church in San Francisco.

All four are members of the Chicano Priests Organization, formed last spring to promote the welfare of Mexican-American residents of Santa Clara Valley.

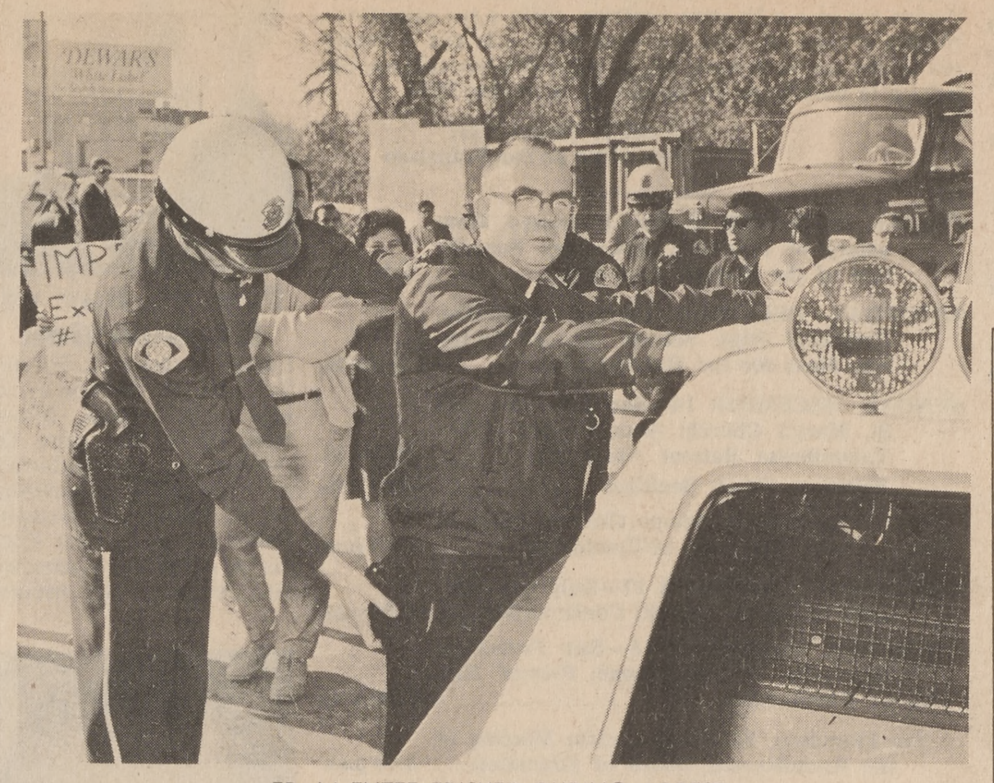
The priests were charged with obstructing vehicular traffic and disturbing the the peace. Each of the priests was released on his own recognizance by direct order of San Jose Police Chief Ray Blackmore. The other 24 pickets were also reelased.

Fathers McEntee and Poggi were among several pickets from the Confederacion de la Raza Unida who prevented a truck from entering the construction site last Wednesday. The other two priests were arrested the following day.

The demonstration has been going on for about two weeks to dramatize the Confederacion's demands for more jobs on public building projects for minority group workers.

The four priests arrested are among numerous clergy in Santa Clara County who have been working for years to improve the conditions of the Mexican-Americans, who comprise at least 10 per cent of the one million persons who live in the county.

Father Poggi told the Monitor that he and his fellow priests did not 'want" to get arrested, but, "We knew we might be."



FR. McENTEE FRISKED DURING ARREST
. . . 'funds for hiring and upgrading minorities'

"Many attempts had been made over the past two months by the labor committee of the Confederation de La Raza Unida to come to an equitable agreement with the city of San Jose before picketing was started," Father James McEntee said.

"These construction projects involve millions of dollars of federal funds," he added. "These funds are made available on condition of hiring and upgrading minority group members.

"These federal funds are not meant to be used simply to beautify the city of San Jose but also to help the poor. We feel that they have not been used to help the poor in San Jose," Father McEntee said.

With the exception of Father Casey, the priests were among the protesters of San Jose's Fiesta de las Rosas parade last summer. That protest broke into a melee with a confrontation between police and Mexican Americans.

The fiesta was a revival of a once annual event.

It is part of this city's attempt to find an "image" for itself. San Jose in the past two decades has grown from a sleepy agricultural town to a major metropolitan area.

The Community Theater, like the fiesta, is part of the image-building. A long-held dream by cultural groups, the multi-million-dollar theater also is part of the $50 million urban renewal project called Park Center.

The center is being built through authority of the San Jose Urban Redevelopment Agency.

Directors of that agency several weeks ago ordered that 40 per cent of Park Center workers be from minority groups.

The order was later rescinded because it was discovered to be in violation of the Civil Rights Act. The reason was that since minority groups do not make up 40 per cent of the population, it is discriminatory to insist that 40 per cent of the workers be minority group members.

But the Mexican-Americans want jobs, and they want them now, Father Poggi explained. He said the Confederacion has made eight demands:

—Forty per cent of man hours worked be by minorities in the skilled trades of carpenters, electricians, etc.

—An upgrading program, moving minority group workers from unskilled into skilled jobs.

—Assistance in posting bonds by minority contractors and subcontractors.

—Inspection of job sites by the Confederacion to assure compliance in minority hiring.

—Minorities present in all pre-award and pre-construction meetings.

—One third minority membership among apprentice ranks.

—Twenty per cent minority representation on the Redevelopment Agency's board of directors.

—Minority participation in the economic ventures in redevelopment projects.

The City of San Jose, which oversees the redevelopment agency, is under federal order to develop an affirmative action hiring program. The program won't be ready for City Council consideration until next month, however.

In the mean while, the Confederacion will continue, it said, picketing San Jose's cultural dream in search of its own dream-jobs.

Chicano priests

Monitor 12-11-69

They do MORE than get arrested

By FR. PHILIP J. MURPHY

Last week The Monitor reported the arrest of four priests at the site of San Jose's $8 million Community Theater. They were Fathers Anthony Soto, 40, pastor of Our Lady of Guadalupe church in San Jose; James Casey, assistant Pastor of Sacred Heart church in San Jose and former assistant pastor at St. Peter's church in San Francisco; James McEntee, 38, assistant pastor of St. Catherine's church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View.

Since that time Father Cornelius P. O'Reilly assistant pastor, St. Leo's cuhrch, San Jose was also arrested on the construction site picket line. The five priests were detained in jail only a few hours before being released on their own recognizance. They were among several pickets from the Confederacion de la Raza Unida at the site to dramatize ..the ..Confereracion's demands for more jobs for minority group workers.

To find out the background of their arrests, The Monitor interviewed four of the priests together with seminarian James Herning working at Sacred Heart Parish, San Jose, and Mexican-American layman Robert Herrera Gonzales.

Question: Could you put your arrest into some general historical context?

Father McEntee: Everybody who was arrested has been involved with the Chicano community for some time. I've been working with the Mexican-Americans in this area for five years. Father Soto has been here for about eight years, and he'd worked with the Chicano community up and down the State before that.

Father Casey had been in the Mission District in San Francisco for a number of years with the Latin American community. Now he's down here in Santa Clara County in the middle of the Gardner area, which has a large Mexican-American population.

Father Poggi has been with the Spanish-speaking population here for five or six years. Father O'Reilly has been working with them for the last couple of years, and he lives in a parish with a large number of Spanish speaking people.

It's not just a matter of getting hot on an issue all of a sudden and rushing out to picket. As a matter of fact, the youngest priest arrested was 38.

In May of 1969, a meeting was called to bring together all the Mexican-American groups throughout the Santa Clara county. Three of us went to that meeting—Father Soto, Father Poggi, and myself. The meeting was held at St. Joseph's College in Mountain View. About 30 groups were respresented there.

When I went up there I thought it was going to be a very friendly gathering. Actually there was a lot of hostility toward the Church. They said that we were not fighting hard enough for them, that we had let them down.

After the meeting we called all the priests of the county together. We proposed, to those who were interested, the formation of a group that eventually became known as the Chicano Priests Organization. There are about 18 priests in the group. They are all involved in work with the Mexican-Americans in their parish and in the county.

Question: What was it that stimulated you to form the group?

Father Soto: The division between the Latin American people and the Church is an historical one in this county. The question that is constantly being asked is "What's the Church doing for the Spanish speaking population in this county?"

They could see no tangible evidence of the Church dealing with them directly. Through agencies, yes. But directly with the people, no. Now the May meeting at St. Joseph's was kind of an explosion of hostility toward the Church.

Father McEntee: Father Soto was put on the spot and asked, "Well, what's the Church doing for the Mexican-American?"

(Cont. on Page 11, Col. 1)

Epiphany Mass 1-4-70
Guadalupe Church

Epiphany
Jan. 4, 1970

Monitor 12-18-69

★ Chicano priests don't just picket

FATHER JAMES CASEY
..."must explain why we're involved"

(Continued from Page 2)

Father Soto: And these were not uneducated people. These were Chicano professors from San Jose State College, and also the militant, grass-roots people.

By and large the Church has not identified with the struggle of the Mexican-Americans.

Father McEntee: I think that many times we were working with Mexican-Americans and not realizing what they were going through.

Question Could you give a specific example of what you mean?

Father McEntee: In regard to the police, what happened at La Fiesta de Las Rosas. It should have been, as far as the Chicanos were concerned, a peaceful demonstration. But a number of people ended up in the hospital and about 17 were arrested.

Another example. A Mexican-American woman was coming up from Texas and her baby died on the bus. She was afraid to say anything. She carried the dead baby in her arms for 37 hours from San Antonio, Texas. Nobody even noticed that the baby didn't cry or didn't need to be fed.

When we tried to see if the coroner's office would help out with indigent funds for burial, we were told that they would not, these Mexicans had better learn that Santa Clara County was not Santa Claus County.

A guy gets stopped at a safety roadblock. Most of them, because of the wages they earn, are driving old jalopies that are not going to pass the test.

The guy will get a citation because his lights are out or his back rear tire is bald. The citation is in English, and he can't understand what it's all about. He doesn't take care of it so he gets a letter in English telling him he has to appear in court. But he's working in the fields, so he doesn't go.

Next, there's a warrant out for his arrest. A couple of sheriff's deputies come by and take him off to county jail. He puts his name in for a public defender and the public defender doesn't come. He goes to court and he's asked, "Where's your lawyer?" After the question's translated for him, he says he doesn't have one.

So he's told to come back next week and put his name into the public defender. This might happen a couple of times. We've had people wind up there for two weeks for simple violations. The system is working against them.

WHAT LED TO YOUR ARREST?

Question: What specifically lead to your arrest last week?

Father McEntee: Again, it goes back to the fact that we've been working with the people all along. But instead of being the great leaders, we've been working with them as equals.

Father Soto: Words are no longer enough. A priest—or the Church—cannot just say, "I'm with you. I've got great compassion for your cause." They don't take that any more. The only thing they pay attion to is action. Everyone is put on the spot and asked if they're ready to act.

Question: Then you don't have a leadership role?

Father McEntee: That's right. It's important to note that there were only five priests arrested but 25 Chicanos.

Robert Gonzales: May I insert something? The agony of being a Mexican-American layman in the Church is that you don't see the Church working to implement the directives of Pope Leo XIII or the encyclicals that gave the Church's blessing to the labor movement for other ethnic groups. It got to a point where some of us had to challenge our priests and say, "Don't talk to us about words. We want to see deeds."

LIKE THE IRISH

The priests here are doing the same thing that priests had to do for the Irishman in San Francisco trying to develop his unions. The facilities of the Church were used to organize the poor and educate the poor so they could emerge. We're asking the Church to give us the same kind of assistance they gave the people we're trying to fight now.

I'm happy to see that there are spiritual directors among us taking their work seriously and basing it on instructions that have been in our Church for over a hundred years.

Father Soto: Could you imagine what would have happened if the priests told their lay people to get in there and picket the construction site, but stood at a distance themselves?

Jim Herning: The Chicago Priests Organization has been given at least equal footing with any other group by the leaders of the Confederacion de La Raza. . . .

Father Soto: Even through the Chicano Priests Organization is the only group in La Raza that has no Chicanos in it.

Question: How is it that so many priests were arrested? Father Groppi usually goes to jail alone, but in this case there were five.

Father McEntee: I think it's because we've formed ourselves into a group that sticks together on things.

Father Soto: I think it's something else. I think the time is ripe. Many of the priests have felt a great need to do something for a long time. Now they have an organization and an opportunity to do it.

Father Casey: Also, the Chicano priests had worked long enough with the poor to know what they're

FATHER JAMES McENTEE
. . . "not just hot on an issue"

Question: What value does a confrontation like this have?

Father Soto: In this particular issue, we had no choice. We had a series of meetings with the City of San Jose on the affirmative action program required by the Federal government.

We had meetings with unions as well. After three months of this there were no results. The only thing left to us to do was to appeal to the community for support through picketing.

NOTHING IN PAPERS

Father Casey: There was nothing in the papers about the picketing until the arrests. They were picketing a full week before the first arrest.

Father Soto: The papers are with the power structure. We were at the Fiesta de las Rosas. If you saw the account of it in the paper, it was very different from what happened.

Father McEntee: the encyclicals say a strike should not take place until other means have been used. It's the same thing here. They had gone through all the procedures, letters, negotiations, picketing.

Jim Herning: It's important to remember all this has been nonviolent. "The priests reminded everybody that nothing was going to be thrown, no fences torn down.

Father Soto: I think the presence of the priests on the picket line prevented violence—on the part of the police who might have gotten rough with the pickets unless we were standing right next to them and on the part of the pickets who can get carried away by anger and frustration. The La Raza movement asked the priests to be present for that specific reason — to prevent violence.

Jim Herning: I want to mention that there have been individual priests working for the people all along. But now we are respected as a group since the Chicano Priests Organization was formed. But I think the hierarchy has to come through, too.

Father Soto; The Catholic Council for the Spanish Speaking in this area has failed to obtain any funds. A few donations from individual parishes were the result of a years' work. And the Council is for the religious education of the Spanish speaking. Frustration with the institutional Church lead to the formation of the Chicano Priests Organization.

MEXICAN SUPPORT

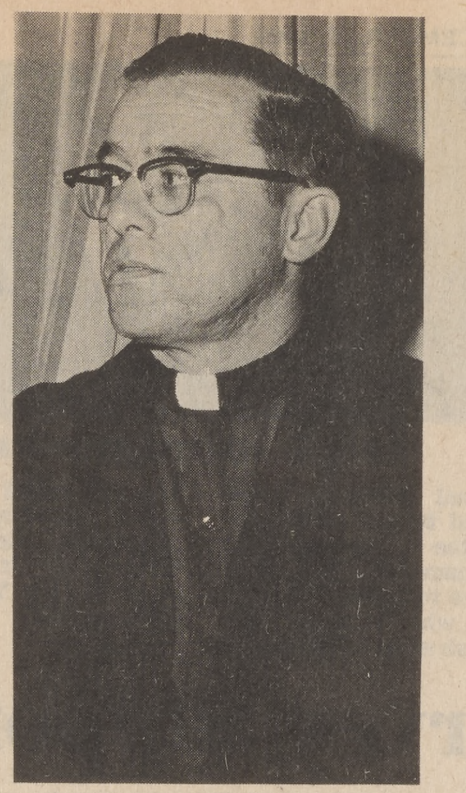
Jim Herning: And the purpose of the organization is not just to put priests on the picket lines, but to develop positive spiritual and educational programs for the people. There are four Nuns working in this area among the people. These Sisters are supported by an underdeveloped country, Mexico.

Father Soto: The Sisters are working in Santa Clara County supported by their mother house in Mexico because they have not been able to get support from the local parishes.

Question: Then the Chicano Priests Organization has a broader purpose than simply supporting Mexican-Americans on the picket lines?

Father Casey: Most of the priests in the organization are involved in Spanish Masses and religious instructions for the Spanish speaking.

Father Soto: The way you ask that question implies that you think that all the Chicano Priests Organization is involved in is confrontation tactics and militancy.



FATHER ANTHONY SOTO
. . . "we had no choice"

That's not true. They are last resorts.

Robert Gonzales: This is the only group the Spanish speaking in this community can get spiritual direction from. These are the men who have been climbing the walls to give us the Christian education we've received, although on a limited basis because of lack of funds.

Father Casey: I'd say it was because of our spiritual involvement with the people that we **had** to be there with them in their social action efforts. Otherwise, we would have negated our spiritual instruction if we weren't there in the day to day struggle.

Question: What is your role toward the non-Chicano population of Santa Clara County?

GET FACTS

Father Casey: I think it's very important for us to get the facts to the people. We have a responsibility to our Catholic people to explain to them why we're involved in this way. In fact, I mentioned at all the Masses last Sunday that we would be giving them information through the Monitor. Jim Herning's Anglo Awareness Program is an attempt to educate the Anglo community in-depth.

Question: Could you speak to the specific issue that you were demonstrating about on the picket line at the time of your arrest?

Father Soto: The City of San Jose does not have an Affirmative Action is a program set up by the Federal government by which minorities can get trained and hired into skilled professions. Our protest wasn't against any particular group, not even the city. It was against a system involving unions, contractors, the city and others which leaves minorities without skilled jobs. The unions are among the biggest culprits.

Jim Herning: Another important part of the Affirmative Action Program is representation of grass roots community people on the board of directors of the redevelopment agency. They're not being represented. Money's being spent to beautify the Guadalupe Park development in the downtown area. But there won't be any money for low-rent housing.

HOUSING!

Father Soto: Of thirteen cities in the United States that have a critical housing shortage, San Jose is twelfth or thirteenth. The city has spent huge amounts for beautification but little or nothing for low-rent housing.

Jim Herning: This is an opportunity for the Archdiocese to come through because it owns acres down here.

Father Soto: We're trying to change the system so that people can stand on their own feet, earn their own living, buy their own homes.

Father Casey. The Affirmative Action Program is not just for hiring minorities but upgrading them once hired. It's not just how many minority group members are out in the lot but whether they're being brought along.

Father McEntee: And the program includes going out and recruiting minorities, not just waiting for them to sign up. The Civil Rights Act of 1964 makes federal funds available only on condition that an affirmative action hiring program is implemented.

Father Casey: There was a meeting at the Labor Council in the city. The Federal man was there and said that if the City of San Jose did not develop an approved Affirmative Action Program by March 1st, Federal funds could be cut off by March 15th.

Father Soto: And we understand there is only one compliance officer for the whole State of California to see that affirmative action hiring programs are set up. So unless someone else forces compliance no one's going to do much about it. The city council has postponed discussion of the program until January.

★ ★ ★

Minority Hiring Law Enacted

An ordinance requiring city contractors to conduct an "affirmative action" program to hire minorities was enacted by the San Jose City Council last night.

The Council deferred for two weeks adoption of an accompanying resolution which will establish procedures and set standards for enforcement.

Only one of the dozen citizens who commented on the ordinance was opposed to it.

Joe Vasquez, chairman of the labor committee of La Confederacion de la Raza, said the ordinance "failed to meet the demands of the community."

Other speakers, including Adelberto Jimenez, Jose E. Martinez and the Rev. Anthony Soto, urged adoption of the ordinance as a "first step" toward a satisfactory program.

Jimenez requested delay of

(Concluded Pg. 28-1A, Col. 1)

'Affirmative Action' City Program OK'd

(Continued from Pg. 17)

the resolution so several minor points of dispute can be ironed out.

"This is not an affirmative action program but it is a beginning," said Father Soto, pastor of Out Lady of Guadalupe Church. "The ordinance is weak. Other cities are way ahead of us."

Leon Poe, acting chief attorney of the Legal Aid Society, said the "feeling is general that no piece of paper is going to solve the problems of minority employment.

"What we're looking for," he added, "is city leadership toward affirmative action."

The ordinance would require all city contractors to sign a non-discrimination pledge and those with contracts over $50,000 to provide a written affirmative action plan.

An enforcement officer would work out of the city manager's office and periodic reports on progress would be made to the Council.

The Council overrode the objections of attorney William Dilman, representing the contractors, to a cash penalty for violation of the non-discrimination pledge.

They unanimously approved a penalty of $250 a day for each position where a showing of discrimination is made, a compromise between the $25 proposed in the initial draft and the $500 requested by Jimenez.

Dilman objected the penalty clause would force contractors to raise their bids to take care of the "unknown."

Findings of violation would have to be made by a federal or state agency or a court.

For the Spanish-speaking

Monitor Jan. 15, 1970

West Coast priests form new coalition

By. FR. PHIL MURPHY

SAN JOSE—A new, action-oriented organization was formed in Los Gatos last week during a three day meeting of priests, Sisters, seminarians, and laity working with the Spanish-speaking in California, Washington and Oregon.

The "West Coast Coalition of Priests and Sisters Working with the Spanish-Speaking" was welded together by more than 70 participants, 37 of them priests, who gathered at Presentation College, Jan. 6-8.

Shortly after the opening meeting Tuesday, the prepared agenda was scrapped and formal talks cancelled. The group began hammering out concrete plans to meet the spiritual, social and material needs of the Spanish-speaking in their three states.

By Thursday their plans were embodied in a raft of resolutions that ranged from specific requests for Spanish-speaking pastoral teams to general reforms of Church structures and finances to favor minority poor.

The coalition asked for:

- Formation of specialized pastoral teams of priests and Sisters to work exclusively with the Spanish-speaking without regard for parish boundaries.
- Development of training programs to prepare leaders of the Spanish-speaking to serve as "lay deacons" within their communities.
- Redistribution of diocesan funds to support work among minority groups "without regard to ability to contribute."
- Appointment of episcopal vicars to coordinate work among the Spanish-speaking on the West Coast.
- Participation of minority group members in determining Church expenditures.
- Direct Church funding of self-help programs controlled by the poor themselves rather than by other agencies.

Coalition leaders said the organization of priests and Sisters working with the Spanish-speaking was needed to give their efforts direction and support.

"We need power," Father Anthony Soto, pastor of Our Lady of Guadalupe church, San Jose, said. "The coalition will give coordinated support to local groups working with the Spanish-speaking."

He added that the Spanish-speaking needed leadership from the Church, but insisted that the leadership must be found within their own communities.

"We've got to get away from an exclusively clerical approach," he said. "We must train natural leaders for short-range service within their communities, leaders the Spanish-speaking can identify with."

Genuine concern for the total welfare of the community would be the primary qualification of the Spanish-speaking lay deacon.

"Under the present requirements for the permanent diaconate, Cesar Chavez would not qualify," Father Kevin Moriarty, pastor of Sacred Heart parish, San Jose, said.

FATHER REYNALDO FLORES
. . . call for action

"We want to get away from a long, clerical preparation for the lay deaconate," Father Reynaldo Flores, provincial chairman of the coalition, added.

Father Flores hopes to have an experimental lay deaconate training course in operation within the year. He said similar programs already exist for the black community of Las Vegas and the Indians in Tucson.

"Lay deacons would be given temporary assignments," he said. "Their work would be periodically reviewed by their bishop, their community and themselves."

Regarding the proposed pastoral teams of priests and Sisters, Father Soto explained they should be freed to work full-time with the Spanish-speaking.

"They would not operate like the old national parishes," he said. "They would go out to their people wherever they lived rather than expecting them to come to a specific parish center or identify with a specific parish church."

"As things stand now," Father Flores said, "I can't say Mass at the home of a Spanish-speaking familiy without asking permission from their pastor."

In other action, the coalition voted to support the organizing efforts of Cesar Chavez and called for the enforcement of affirmative action clauses which require the hiring and training of minority group members to work on Federally funded programs.

The resolutions will be presented to the West Coast bishops and later to the national convention of PADRES (Priests Associated for Religious, Educational and Social Rights) at Tucson in early February.

Cumbersomely titled, the "West Coast Coalition of Priests and Sisters Working with the Spanish-Speaking" hopes to become an effective and forceful spokesman for the largely Catholic Spanish-speaking population of three West Coast states.

A. [illegible]

B. PROGRAM AGENDA

Activities schedule

The fiesta will officially commence at 2:00p.m. on December 12, 1968 at Guadalupe Church.

1. Festivity will be initiated by Student Master of Ceremonies. He will give a brief explanation of what "El Dia de la Virgen" means to "Raza" especially the Chicano student.
    a. Booths, Dispalys and Mariachis will begin the activity.

2:00 - 3:30

2. Teatro Urbano will perform an acto and sing a few songs.

3:30 - 4:00

3. Mariachis and Guitarristas will resume.

4:00 - 5:00

4. Student Orientation via speakers.
    a. Antonio Del Bono from Gilroy will introduce speakers by relating the student to the community.
    b. Speakers will be Daniel Hernandez and or Armando Valdez.

5:30 - 6:00

5. Teatro Campesino
    a. Luis Valdez will give a presentation of contemporary situation of "Raza" with a historical perspective.

6:00 - 7:00

6. Mass which will include Indian Dancers and a Nochesitas.

7:00 - 8:15

7:15 - Matachines
7:30 - Nochecitas & Mass

'I was busted . . .'

By FATHER JAMES POGGI

Date. December 3, 1969. Time. 11:25 a.m. Location. Vine Street on W. San Carlos, City of San Jose. Violation. Disturbing the peace, and wilful and malicious obstruction of thoroughfares. Arresting officer. Richard B. Cadenasso.

Circumstances leading to my arrest as follows.

Arrived at the scene of the crime about 10:25 a.m. Barnhart Construction Company pouring cement at site of the proposed Community Theater facility as part of the City redevelopment plan.

Trucks entering and leaving from two gates on W. San Carlos Street and from one gate on Park. Small groups of pickets at each gate attempting to dissuade drivers from entering or leaving the construction site.

Construction workers tear down part of the wall to open a new gate on to Vine Street. A group of us rush over to observe this entrance. A large, bright yellow mixer truck pulls up to enter the yard. He waits a few minutes, then pulls around in order to back in, thus blocking the Vine Street traffic. He backs toward us.

The tall superintendent in the bright yellow hat tells us to get moving and that, in any event, the truck will enter the yard. A small squad of police arrive. They tell us to move away. They begin to push, shove and strong-arm us away. "No clubs, please. We are peaceful." Truck enters construction site.

In the meantime, another truck is stopped at the W. San Carlos street entrance. A few of us run around to advise the pickets. More bikes, squad cars, patrol wagons.

Three or four police try to reason with us. "You are in violation of the law. Why don't you settle this thing in the courts?" "Yes, but we have tried that and we are saying that the **City** is in violation of the federal law."

"If you don't move out of the way, we will have to arrest you." "Then you will have to do your duty."

Hands on top of the patrol car. Frisked. Now inside. Joe, Jose, and I in the station wagon, Rachel and Adalberto in a squad car. Pete has the paddy wagon all to himself.

On arrival, into the cage. Yes, it's really true. This is what it's like to be behind bars. I am not a free man. I am a caged animal. Now I can do no more harm to society. Slight case of inner panic. No, I am not my own master here. I am at the mercy of "society."

I am the first one to be booked. "Empty your pockets. Everything on the desk. Take off your belt. Take off your pendleton." Frisked again, this time more thoroughly. No, no guns or knives hidden in the crotch.

Questions. Questions. Questions. "Height? Weight? Color of eyes? I suppose you're single? Religious preference? Etc., etc." Charges? Some trouble finding right numbers. "Oh yes, Section 415 and 647c. Over here, please." Mug shots, flashing lights. "Glasses on, glasses off, please."

Fingerprinting. What do they call it here? Oh yes, "playing the piano." Four complete tunes. No hope for future burgalries. Two phone calls allowed, one to your bail broker, a second to whomever you please. Bail call declined. I choose to call my boss, Father Ed Schmitz. "Come this way, please." Into the tank or "fish bowl." "Sorry, sir, but the number doesn't answer. We'll try later." Time. 12:30.

Inside the tank, **esprit de corps.** One well-dressed prisoner in for nine counts of rape. He is friendly and sympathetic. Another asks me to call his parents when I get sprung and tell them he is going up for a nickel. "A nickel?" "Yeah, for five." "Oh!"

Most of the inmates are young Mexican-American fellows, some of them married, all of them without jobs. "I wouldn't be here if I had a job." Adalberto is great. "Look, kid, come and see us when you get out. We promise you we'll get you a job." Everyone is surpised to see a priest in the tank. "Maybe I can get to confession. I haven't been for years."

Fishbowl facilities. One drinking fountain and one toilet, open to the world. No seat cover. Lunchtime. Two pieces of dried bread, one slice of dried baloney. No mustard. Coffee. No cream and sugar.

Through the glass of the fish bowl we can see another man being booked. He is tall and is wearing a bright yellow hat. It's the foreman, in on a citizen's arrest for using profanities. Comic relief. Sympathy from our fellow fish. "Don't worry, we'll take care of **him.**"

Our lawyers are here on the Second Floor. Top security as we ride the elevator up. It's good to see a friendly face and we can laugh and joke without that empty feeling inside eating away at us. We'll be getting out soon. A third lawyer comes in to tell us that Father Jim McEntee has been arrested, too. What a relief! A partner in crime!

When we go downstairs again to be processed out, Jim is there "playing the piano." He's not smiling at us, but I know him and I know everything is O.K. Jim joins us in the fish bowl and we learn that he was handcuffed for **his** ride to jail. He is an imposing figure.

Time to go. We are getting out. Yet, Adalberto reminds us that at times the wheels of justice come to a grinding halt, and so we sit there for another hour. Someone says they have run out of release forms. How long will it take to get them printed?

Back through the cage. Yes, I'm a free human being again. "Turn to your left, please. And watch out for cars." Our people are waiting at the top of the ramp, cheering and clapping. I feel like a dead soul rising from the icy shades of Hades. It is good to be with my people again and to feel the body warmth of their embrace. Time. 3:45 p.m.

Father Jim McEntee and I went to jail with our people, because other means **have** been tried to convince the City of San Jose and the Redevelopment Agency that discrimination and racism does exist in regard to the hiring and advancement of minority peoples in critical construction trades.

The Civil Rights Affirmative Action Act of 1964 (Executive Order No. 11246) requires that minority peoples be given special consideration in projects which are fully or partially funded by federal monies.

Although individual companies (and Barnhart is one of them) have implemented the Affirmative Action Act, such is not the case in the overall picture of redevelopment in San Jose. Until such time as the City itself implements the Affirmative Action Act, it is not acting in accord with the terms established by the Federal Government.

A few statistics taken from the October 1969 CAMPS Report (San Jose Cooperative Area Manpower Planning System) should make the issue clear.

"Total unemployment is expected to reach 19,000 in 1969, up by 1.700 from 1968 and 4,600 over the 1960 average . . . Unemployment as a percentage of the labor force at 4.4 in 1969 will be up from the 4.2 percent rate in 1968 . . ."

"Special Census of 1966 shows that unemployment falls disproportionately upon the minority population. While minorities made up 10.9 percent of the civilian labor force of heads of households, 29.3 percent of the racially identified unemployed heads of households were in minority groups."

THE MONITOR, DECEMBER 11, 1969

San Jose construction site

Four picket line priests arrested

By JAMES DICKEY

SAN JOSE — Four priests were among 28 persons arrested here last week as they picketed the construction site of San Jose's $8 million Community Theater to protest what they called discrimination in hiring.

They are Fathers James McEntee, 38, assistant pastor of St. Catherine's Church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View; Anthony Soto, 40, pastor of Our Lady of Guadalupe church in San Jose; and James Casey, assistant pastor of Sacred Heart church in San Jose and former assistant pastor at St. Peter's church in San Francisco.

All four are members of the Chicano Priests Organization, formed last spring to promote the welfare of Mexican-American residents of Santa Clara Valley.

The priests were charged with obstructing vehicular traffic and disturbing the the peace. Each of the priests was released on his own recognizance by direct order of San Jose Police Chief Ray Blackmore. The other 24 pickets were also reelased.

Fathers McEntee and Poggi were among several pickets from the Confederacion de la Raza Unida who prevented a truck from entering the construction site last Wednesday. The other two priests were arrested the following day.

The demonstration has been going on for about two weeks to dramatize the Confederacion's demands for more jobs on public building projects for minority group workers.

The four priests arrested are among numerous clergy in Santa Clara County who have been working for years to improve the conditions of the Mexican-Americans, who comprise at least 10 per cent of the one million persons who live in the county.

Father Poggi told the Monitor that he and his fellow priests did not 'want" to get arrested, but, "We knew we might be."

FR. McENTEE FRISKED DURING ARREST
. . . 'funds for hiring and upgrading minorities'

"Many attempts had been made over the past two months by the labor committee of the Confederation de La Raza Unida to come to an equitable agreement with the city of San Jose before picketing was started," Father James McEntee said.

"These construction projects involve millions of dollars of federal funds," he added. "These funds are made available on condition of hiring and upgrading minority group members.

"These federal funds are not meant to be used simply to beautify the city of San Jose but also to help the poor. We feel that they have not been used to help the poor in San Jose," Father McEntee said.

With the exception of Father Casey, the priests were among the protesters of San Jose's Fiesta de las Rosas parade last summer. That protest broke into a melee with a confrontation between police and Mexican Americans.

The fiesta was a revival of a once annual event.

It is part of this city's attempt to find an "image" for itself. San Jose in the past two decades has grown from a sleepy agricultural town to a major metropolitan area.

The Community Theater, like the fiesta, is part of the image-building. A long-held dream by cultural groups, the multi-million-dollar theater also is part of the $50 million urban renewal project called Park Center.

The center is being built through authority of the San Jose Urban Redevelopment Agency.

Directors of that agency several weeks ago ordered that 40 per cent of Park Center workers be from minority groups.

The order was later rescinded because it was discovered to be in violation of the Civil Rights Act. The reason was that since minority groups do not make up 40 per cent of the population, it is discriminatory to insist that 40 per cent of the workers be minority group members.

But the Mexican-Americans want jobs, and they want them now, Father Poggi explained. He said the Confederacion has made eight demands:

—Forty per cent of man hours worked be by minorities in the skilled trades of carpenters, electricians, etc.

—An upgrading program, moving minority group workers from unskilled into skilled jobs.

—Assistance in posting bonds by minority contractors and subcontractors.

—Inspection of job sites by the Confederacion to assure compliance in minority hiring.

—Minorities present in all pre-award and pre-construction meetings.

—One third minority membership among apprentice ranks.

—Twenty per cent minority representation on the Redevelopment Agency's board of directors.

—Minority participation in the economic ventures in redevelopment projects.

The City of San Jose, which oversees the redevelopment agency, is under federal order to develop an affirmative action hiring program. The program won't be ready for City Council consideration until next month, however.

In the mean while, the Confederacion will continue, it said, picketing San Jose's cultural dream in search of its own dream-jobs.

Monitor 12-11-69

Chicano priests

They do MORE than get arrested

By FR. PHILIP J. MURPHY

Last week The Monitor reported the arrest of four priests at the site of San Jose's $8 million Community Theater. They were Fathers Anthony Soto, 40, pastor of Our Lady of Guadalupe church in San Jose; James Casey, assistant Pastor of Sacred Heart church in San Jose and former assistant pastor at St. Peter's church in San Francisco; James McEntee, 38, assistant pastor of St. Catherine's church in Morgan Hill; James Poggi, 42, instructor at St. Patrick's College in Mountain View.

Since that time Father Cornelius P. O'Reilly assistant pastor, St. Leo's cuhrch, San Jose was also arrested on the construction site picket line. The five priests were detained in jail only a few hours before being released on their own recognizance. They were among several pickets from the Confederacion de la Raza Unida at the site to dramatize ..the ..Confereracion's demands for more jobs for minority group workers.

To find out the background of their arrests, The Monitor interviewed four of the priests together with seminarian James Herning working at Sacred Heart Parish, San Jose, and Mexican-American layman Robert Herrera Gonzales.

Question: Could you put your arrest into some general historical context?

Father McEntee: Everybody who was arrested has been involved with the Chicano community for some time. I've been working with the Mexican-Americans in this area for five years. Father Soto has been here for about eight years, and he'd worked with the Chicano community up and down the State before that.

Father Casey had been in the Mission District in San Francisco for a number of years with the Latin American community. Now he's down here in Santa Clara County in the middle of the Gardner area, which has a large Mexican-American population.

Father Poggi has been with the Spanish-speaking population here for five or six years. Father O'Reilly has been working with them for the last couple of years, and he lives in a parish with a large number of Spanish speaking people.

It's not just a matter of getting hot on an issue all of a sudden and rushing out to picket. As a matter of fact, the youngest priest arrested was 38.

In May of 1969, a meeting was called to bring together all the Mexican-American groups throughout the Santa Clara county. Three of us went to that meeting—Father Soto, Father Poggi, and myself. The meeting was held at St. Joseph's College in Mountain View. About 30 groups were respresented there.

When I went up there I thought it was going to be a very friendly gathering. Actually there was a lot of hostility toward the Church. They said that we were not fighting hard enough for them, that we had let them down.

After the meeting we called all the priests of the county together. We proposed, to those who were interested, the formation of a group that eventually became known as the Chicano Priests Organization. There are about 18 priests in the group. They are all involved in work with the Mexican-Americans in their parish and in the county.

Question: What was it that stimulated you to form the group?

Father Soto: The division between the Latin American people and the Church is an historical one in this county. The question that is constantly being asked is "What's the Church doing for the Spanish speaking population in this county?"

They could see no tangible evidence of the Church dealing with them directly. Through agencies, yes. But directly with the people, no. Now the May meeting at St. Joseph's was kind of an explosion of hostility toward the Church.

Father McEntee: Father Soto was put on the spot and asked, "Well, what's the Church doing for the Mexican-American?"

(Cont. on Page 11, Col. 1)

Monitor 12-18-69

★ Chicano priests don't just picket

FATHER JAMES CASEY
..."must explain why we're involved"

(Continued from Page 2)

Father Soto: And these were not uneducated people. These were Chicano professors from San Jose State College, and also the militant, grass-roots people.

By and large the Church has not identified with the struggle of the Mexican-Americans.

Father McEntee: I think that many times we were working with Mexican-Americans and not realizing what they were going through.

Question Could you give a specific example of what you mean?

Father McEntee: In regard to the police, what happened at La Fiesta de Las Rosas. It should have been, as far as the Chicanos were concerned, a peaceful demonstration. But a number of people ended up in the hospital and about 17 were arrested.

Another example. A Mexican-American woman was coming up from Texas and her baby died on the bus. She was afraid to say anything. She carried the dead baby in her arms for 37 hours from San Antonio, Texas. Nobody even noticed that the baby didn't cry or didn't need to be fed.

When we tried to see if the coroner's office would help out with indigent funds for burial, we were told that they would not, these Mexicans had better learn that Santa Clara County was not Santa Claus County.

A guy gets stopped at a safety roadblock. Most of them, because of the wages they earn, are driving old jalopies that are not going to pass the test.

The guy will get a citation because his lights are out or his back rear tire is bald. The citation is in English, and he can't understand what it's all about. He doesn't take care of it so he gets a letter in English telling him he has to appear in court. But he's working in the fields, so he doesn't go.

Next, there's a warrant out for his arrest. A couple of sheriff's deputies come by and take him off to county jail. He puts his name in for a public defender and the public defender doesn't come. He goes to court and he's asked, "Where's your lawyer?" After the question's translated for him, he says he doesn't have one.

So he's told to come back next week and put his name into the public defender. This might happen a couple of times. We've had people wind up there for two weeks for simple violations. The system is working against them.

WHAT LED TO YOUR ARREST?

Question: What specifically lead to your arrest last week?

Father McEntee: Again, it goes back to the fact that we've been working with the people all along. But instead of being the great leaders, we've been working with them as equals.

Father Soto: Words are no longer enough. A priest—or the Church—cannot just say, "I'm with you. I've got great compassion for your cause." They don't take that any more. The only thing they pay attention to is action. Everyone is put on the spot and asked if they're ready to act.

Question: Then you don't have a leadership role?

Father McEntee: That's right. It's important to note that there were only five priests arrested but 25 Chicanos.

Robert Gonzales: May I insert something? The agony of being a Mexican-American layman in the Church is that you don't see the Church working to implement the directives of Pope Leo XIII or the encyclicals that gave the Church's blessing to the labor movement for other ethnic groups. It got to a point where some of us had to challenge our priests and say, "Don't talk to us about words. We want to see deeds."

LIKE THE IRISH

The priests here are doing the same thing that priests had to do for the Irishman in San Francisco trying to develop his unions. The facilities of the Church were used to organize the poor and educate the poor so they could emerge. We're asking the Church to give us the same kind of assistance they gave the people we're trying to fight now.

I'm happy to see that there are spiritual directors among us taking their work seriously and basing it on instructions that have been in our Church for over a hundred years.

Father Soto: Could you imagine what would have happened if the priests told their lay people to get in there and picket the construction site, but stood at a distance themselves?

Jim Herning: The Chicago Priests Organization has been given at least equal footing with any other group by the leaders of the Confederacion de La Raza. . . .

Father Soto: Even through the Chicano Priests Organization is the only group in La Raza that has no Chicanos in it.

Question: How is it that so many priests were arrested? Father Groppi usually goes to jail alone, but in this case there were five.

Father McEntee: I think it's because we've formed ourselves into a group that sticks together on things.

Father Soto: I think it's something else. I think the time is ripe. Many of the priests have felt a great need to do something for a long time. Now they have an organization and an opportunity to do it.

Father Casey: Also, the Chicano priests had worked long enough with the poor to know what they're

FATHER JAMES McENTEE
. . . "not just hot on an issue"

Question: What value does a confrontation like this have?

Father Soto: In this particular issue, we had no choice. We had a series of meetings with the City of San Jose on the affirmative action program required by the Federal government.

We had meetings with unions as well. After three months of this there were no results. The only thing left to us to do was to appeal to the community for support through picketing.

NOTHING IN PAPERS

Father Casey: There was nothing in the papers about the picketing until the arrests. They were picketing a full week before the first arrest.

Father Soto: The papers are with the power structure. We were at the Fiesta de las Rosas. If you saw the account of it in the paper, it was very different from what happened.

Father McEntee: the encyclicals say a strike should not take place until other means have been used. It's the same thing here. They had gone through all the procedures, letters, negotiations, picketing.

Jim Herning: It's important to remember all this has been non-violent. "The priests reminded everybody that nothing was going to be thrown, no fences torn down.

Father Soto: I think the presence of the priests on the picket line prevented violence—on the part of the police who might have gotten rough with the pickets unless we were standing right next to them and on the part of the pickets who can get carried away by anger and frustration. The La Raza movement asked the priests to be present for that specific reason — to prevent violence.

Jim Herning: I want to mention that there have been individual priests working for the people all along. But now we are respected as a group since the Chicano Priests Organization was formed. But I think the hierarchy has to come through, too.

Father Soto; The Catholic Council for the Spanish Speaking in this area has failed to obtain any funds. A few donations from individual parishes were the result of a years' work. And the Council is for the religious education of the Spanish speaking. Frustration with the institutional Church lead to the formation of the Chicano Priests Organization.

MEXICAN SUPPORT

Jim Herning: And the purpose of the organization is not just to put priests on the picket lines, but to develop positive spiritual and educational programs for the people. There are four Nuns working in this area among the people. These Sisters are supported by an underdeveloped country, Mexico.

Father Soto: The Sisters are working in Santa Clara County supported by their mother house in Mexico because they have not been able to get support from the local parishes.

Question: Then the Chicano Priests Organization has a broader purpose than simply supporting Mexican-Americans on the picket lines?

Father Casey: Most of the priests in the organization are involved in Spanish Masses and religious instructions for the Spanish speaking.

Father Soto: The way you ask that question implies that you think that all the Chicano Priests Organization is involved in is confrontation tactics and militancy.

FATHER ANTHONY SOTO
. . . "we had no choice"

That's not true. They are last resorts.

Robert Gonzales: This is the only group the Spanish speaking in this community can get spiritual direction from. These are the men who have been climbing the walls to give us the Christian education we've received, although on a limited basis because of lack of funds.

Father Casey: I'd say it was because of our spiritual involvement with the people that we **had** to be there with them in their social action efforts. Otherwise, we would have negated our spiritual instruction if we weren't there in the day to day struggle.

Question: What is your role toward the non-Chicano population of Santa Clara County?

GET FACTS

Father Casey: I think it's very important for us to get the facts to the people. We have a responsibility to our Catholic people to explain to them why we're involved in this way. In fact, I mentioned at all the Masses last Sunday that we would be giving them information through the Monitor. Jim Herning's Anglo Awareness Program is an attempt to educate the Anglo community in-depth.

Question: Could you speak to the specific issue that you were demonstrating about on the picket line at the time of your arrest?

Father Soto: The City of San Jose does not have an Affirmative tion is a program set up by the Federal government by which minorities can get trained and hired into skilled professions. Our protest wasn't against any particular group, not even the city. It was against a system involving unions, contractors, the city and others which leaves minorities without skilled jobs. The unions are among the biggest culprits.

Jim Herning: Another important part of the Affirmative Action Program is representation of grass roots community people on the board of directors of the redevelopment agency. They're not being represented. Money's being spent to beautify the Guadalupe Park development in the downtown area. But there won't be any money for low-rent housing.

HOUSING!

Father Soto: Of thirteen cities in the United States that have a critical housing shortage, San Jose is twelfth or thirteenth. The city has spent huge amounts for beautification but little or nothing for low-rent housing.

Jim Herning: This is an opportunity for the Archdiocese to come through because it owns acres down here.

Father Soto: We're trying to change the system so that people can stand on their own feet, earn their own living, buy their own homes.

Father Casey. The Affirmative Action Program is not just for hiring minorities but upgrading them once hired. It's not just how many minority group members are out in the lot but whether they're being brought along.

Father McEntee: And the program includes going out and recruiting minorities, not just waiting for them to sign up. The Civil Rights Act of 1964 makes federal funds available only on condition that an affirmative action hiring program is implemented.

Father Casey: There was a meeting at the Labor Council in the city. The Federal man was there and said that if the City of San Jose did not develop an approved Affirmative Action Program by March 1st, Federal funds could be cut off by March 15th.

Father Soto: And we understand there is only one compliance officer for the whole State of California to see that affirmative action hiring programs are set up. So unless someone else forces compliance no one's going to do much about it. The city council has postponed discussion of the program until January.

★ ★ ★

Minority Hiring Law Enacted

An ordinance requiring city contractors to conduct an "affirmative action" program to hire minorities was enacted by the San Jose City Council last night.

The Council deferred for two weeks adoption of an accompanying resolution which will establish procedures and set standards for enforcement.

Only one of the dozen citizens who commented on the ordinance was opposed to it.

Joe Vasquez, chairman of the labor committee of La Confederacion de la Raza, said the ordinance "failed to meet the demands of the community."

Other speakers, including Adelberto Jimenez, Jose E. Martinez and the Rev. Anthony Soto, urged adoption of the ordinance as a "first step" toward a satisfactory program.

Jimenez requested delay of

(Concluded Pg. 28-1A, Col. 1)

'Affirmative Action' City Program OK'd

(Continued from Pg. 17)

the resolution so several minor points of dispute can be ironed out.

"This is not an affirmative action program but it is a beginning," said Father Soto, pastor of Out Lady of Guadalupe Church. "The ordinance is weak. Other cities are way ahead of us."

Leon Poe, acting chief attorney of the Legal Aid Society, said the "feeling is general that no piece of paper is going to solve the problems of minority employment.

"What we're looking for," he added, "is city leadership toward affirmative action."

The ordinance would require all city contractors to sign a non - discrimination pledge and those with contracts over $50,000 to provide a written affirmative action plan.

An enforcement officer would work out of the city manager's office and periodic reports on progress would be made to the Council.

The Council overrode the objections of attorney William Dilman, representing the contractors, to a cash penalty for violation of the non - discrimination pledge.

They unanimously approved a penalty of $250 a day for each position where a showing of discrimination is made, a compromise between the $25 proposed in the initial draft and the $500 requested by Jimenez.

Dilman objected the penalty clause would force contractors to raise their bids to take care of the "unknown."

Findings of violation would have to be made by a federal or state agency or a court.

Epiphany Mass 1-4-70
Guadalupe Church

Epiphany
Jan. 4, 1970

Monitor Jan. 15, 1970

For the Spanish-speaking

West Coast priests form new coalition

By. FR. PHIL MURPHY

SAN JOSE—A new, action-oriented organization was formed in Los Gatos last week during a three day meeting of priests, Sisters, seminarians, and laity working with the Spanish-speaking in California, Washington and Oregon.

The "West Coast Coalition of Priests and Sisters Working with the Spanish-Speaking" was welded together by more than 70 participants, 57 of them priests, who gathered at Presentation College, Jan. 6-8.

Shortly after the opening meeting Tuesday, the prepared agenda was scrapped and formal talks cancelled. The group began hammering out concrete plans to meet the spiritual, social and material needs of the Spanish-speaking in their three states.

By Thursday their plans were embodied in a raft of resolutions that ranged from specific requests for Spanish-speaking pastoral teams to general reforms of Church structures and finances to favor minority poor.

The coalition asked for:

- Formation of specialized pastoral teams of priests and Sisters to work exclusively with the Spanish-speaking without regard for parish boundaries.
- Development of training programs to prepare leaders of the Spanish-speaking to serve as "lay deacons" within their communities.
- Redistribution of diocesan funds to support work among minority groups "without regard to ability to contribute."
- Appointment of episcopal vicars to coordinate work among the Spanish-speaking on the West Coast.
- Participation of minority group members in determining Church expenditures.
- Direct Church funding of self-help programs controlled by the poor themselves rather than by other agencies.

Coalition leaders said the organization of priests and Sisters working with the Spanish-speaking was needed to give their efforts direction and support.

"We need power," Father Anthony Soto, pastor of Our Lady of Guadalupe church, San Jose, said. "The coalition will give coordinated support to local groups working with the Spanish-speaking."

He added that the Spanish-speaking needed leadership from the Church, but insisted that the leadership must be found within their own communities.

"We've got to get away from an exclusively clerical approach," he said. "We must train natural leaders for short-range service within their communities, leaders the Spanish-speaking can identify with."

Genuine concern for the total welfare of the community would be the primary qualification of the Spanish-speaking lay deacon.

FATHER REYNALDO FLORES
. . . call for action

"Under the present requirements for the permanent diaconate, Cesar Chavez would not qualify," Father Kevin Moriarty, pastor of Sacred Heart parish, San Jose, said.

"We want to get away from a long, clerical preparation for the lay deaconate," Father Reynaldo Flores, provincial chairman of the coalition, added.

Father Flores hopes to have an experimental lay deaconate training course in operation within the year. He said similar programs already exist for the black community of Las Vegas and the Indians in Tucson.

"Lay deacons would be given temporary assignments," he said. "Their work would be periodically reviewed by their bishop, their community and themselves."

Regarding the proposed pastoral teams of priests and Sisters, Father Soto explained they should be freed to work full-time with the Spanish-speaking.

"They would not operate like the old national parishes," he said. "They would go out to their people wherever they lived rather than expecting them to come to a specific parish center or identify with a specific parish church."

"As things stand now," Father Flores said, "I can't say Mass at the home of a Spanish-speaking familiy without asking permission from their pastor."

In other action, the coalition voted to support the organizing efforts of Cesar Chavez and called for the enforcement of affirmative action clauses which require the hiring and training of minority group members to work on Federally funded programs.

The resolutions will be presented to the West Coast bishops and later to the national convention of PADRES (Priests Associated for Religious, Educational and Social Rights) at Tucson in early February.

Cumbersomely titled, the "West Coast Coalition of Priests and Sisters Working with the Spanish-Speaking" hopes to become an effective and forceful spokesman for the largely Catholic Spanish-speaking population of three West Coast states.

east san jose
SUN
Volume XIII Number 4, Wednesday, January 28, 1970
696 Kings Row, San Jose, California 95112

Unless you know what's going on

"The gospel is irrelevant"

By SUE BEVING
Staff Writer

"I've had more butterflies this year than in my whole life," declares the Rev. James McEntee, of Morgan Hill, who serves as president of the 8-month-old countywide Chicano Priests Organization.

For McEntee, who is 38 and "not a young man" -- his participation in the organization has entailed his "being on the scene" at the Fiesta de Las Rosas parade disturbance last June and being arrested in conjunction with picketing in front of the Community Theater last December.

According to city officials, who receive calls from irate citizens on many issues, the priests were the most controverisal element of the demonstrations on minority hiring.

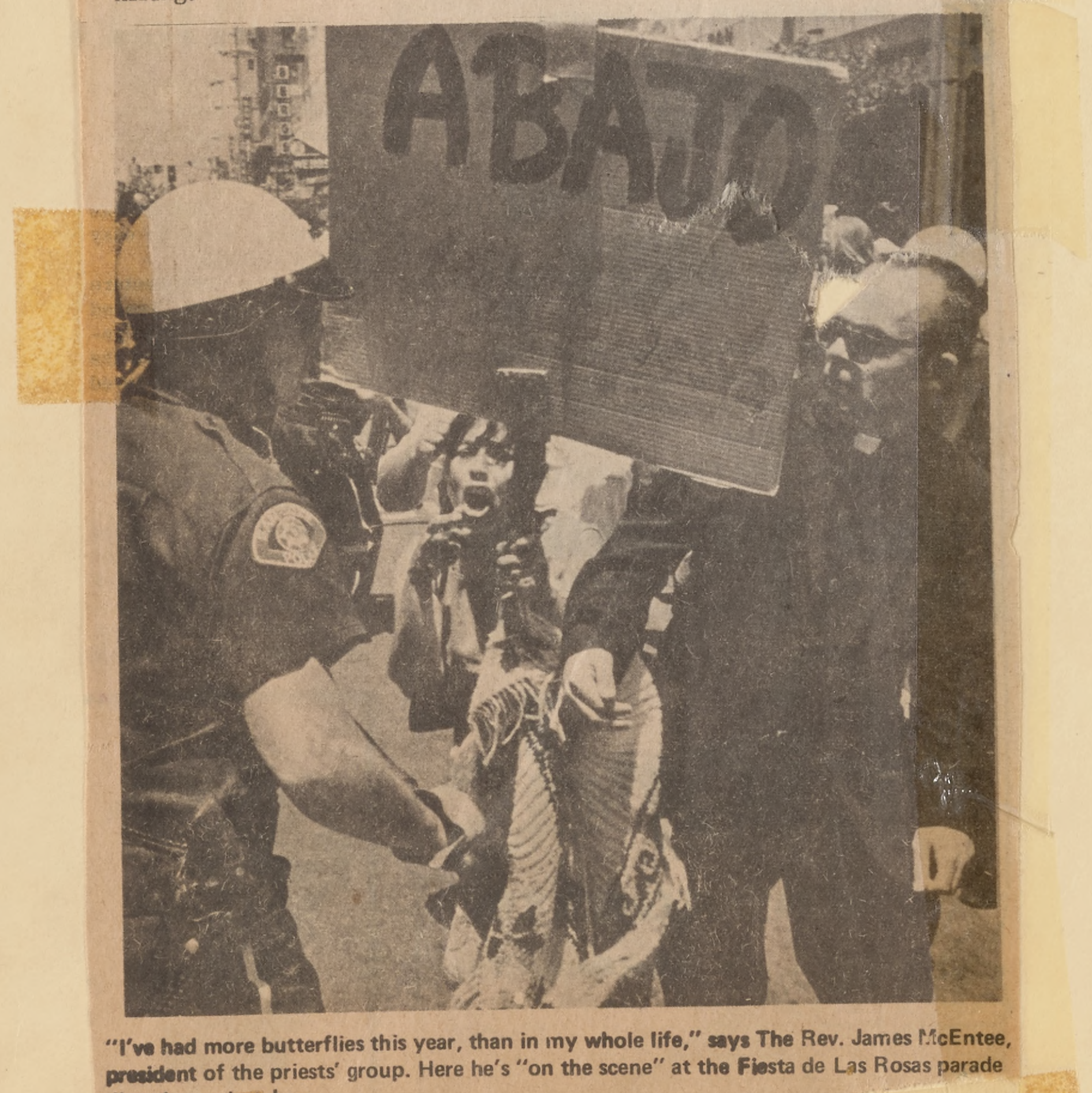
Rev. McEntee and several other members of his group, four of whom were arrested, agreed last week to sit around and "rap" about the "why's" of their organization.

Bay area natives

Most of the six were born and raised in tbe Bay Area and are diocesan priests -- this includes Jim Herning, 24, a seminarian at Sacred Heart Church, 974 Palm Street; Cornelius O'Reilly, 38, assistant pastor at St. Leo's Church, 88 Race Street; Kevin Moriarty, 48, pastor at Sacred Heart and McEntee.

The Rev. Anthony Soto, 48, pastor of Our Lady of Guadalupe Church at 2020 E. San Antonio Street, and Reynaldo Flores, 36,

Continued on page 14



"I've had more butterflies this year, than in my whole life," says The Rev. James McEntee, president of the priests' group. Here he's "on the scene" at the Fiesta de Las Rosas parade disturbance last June.

Six members of the Chicano Priests Organization discuss goals of their group. Seated from left are Jim Herning and the Reverends Anthony Soto, Cornelius O'Reilly, James McEntee, Kevin Moriarty and Reynaldo Flores.

Took Mexican-Americans for granted

Continued from page 1

a Franciscan priest in residence there, were reared in the Southwest.

Although only two of the six are Mexican - Americans -- Soto and Flores -- work with the Spanish-speaking is not new to any of them. They've been in it five to 15 years.

But, times have changed. McEntee points out that the youngest of the priests arrested in the theater demonstrations, with the exception of Herning, was 38. "It wasn't just a bunch of red hot youngsters. . .we've been involved with the Chicano community. But, it came to a point where they said, 'Are you with us?' We just couldn't tell them that we'd say a prayer for them," he explained.

The priests say they've encountered little opposition to their role in the demonstrations, although one contractor complained to the archbishop. They point out that the priests' senate of the archdiocese endorsed their action and that according to a "reliable source" the archbishop isn't displeased. He now has asked them to provide him with more information on the affirmative action issue.

Their relatives fully understand, the clerics say. They're Irish and their own priests were behind them in their struggles.

Took for granted

"The church hasn't been behind the Chicanos," they declare. "Many times we thought that because they Mexican - American Catholics they were with us. . .But we've already lost them to a degree, because we took them for granted."

However, the priests are quick to point out that their objective isn't to win back alienated souls. "We'll help the minorities in their fight for self- determination," McEntee says. However, Herning adds that the "idea of the association isn't to put more priests on the picket lines."

They view their role as a supportive one, providing leadership when needed. They consider themselves to be people oriented rather than building conscious, pointing out that the Catholic Church in California is almost 60 per cent Mexican-American. Things they would like to accomplish include the establishment of a "good" marriage counseling service for the Spanish-speaking and an adult religious education program to awaken moral conscious - ness. "The gospel is irrelevant unless one knows what's going on today," says Moriarty.

The priests' organization was formed May 8 at St. Patrick's Seminary in Mountain View, also the birth date of La Raza Unida, which has now developed into a confederation comprised of 40 some Mexican organizations. The issue was the Fiesta.

Not comfortable

"We were the object of attack at the first meeting-- about what the church has not done in Latin America or in the world. It was not a comfortable position," Soto explained. "The time also was right for priests doing the same kind of thing (to form an association)," he added, conceding that there is strength and safety in numbers.

Soto spoke with a trace of bitterness when he declared that "as soon as he (a priest) becomes involved with the poor or minority he becomes controversial."

The association now has 22 members -- out of 130 priests in the county. They have established an Angio awareness program for La Raza, which is conducted by Herning.

Early this month, they sponsored a conference at Presentation College in Los Gatos for the formation of a West Coast Coalition of priests and sisters who work with the Spanish speaking Seventy-seven persons turned out.

Major demands resulting from the conference were for the establishment of teams of priest and sisters to work full-time with the Spanish-speaking without parish limitations and also that the United States Conference of Bishops change its qualifications for lay deacons so that minority groups could participate in the program.

"We strongly believe and resolve, during these critical times, that the clergy must be with the Spanish-speaking community in its bitter fight for justice, better jobs, better housing, and equal treatment under the law," a statement from conference says.

Arizona Daily Star Feb. 5, 1970

PADRES Split On Role For Nuns, Laity

By DOROTHY FLORES
Star Staff Writer

A proposal to give laymen and nuns a voting voice in PADRES momentarily split the group yesterday.

PADRES (Priests Associated for Religious, Educational and Social Rights) will conclude its first conference with a news conference at 10 a.m. today at the Pioneer International Hotel.

The conflict occurred when members of the West Coast Coalition, an organization of priests, nuns and laymen working for the betterment of Spanish-speaking people in California, Oregon, and Washington, introduced a resolution in the plenary session that would make laymen and nuns full-fledged members.

According to the Rev. Henry J. Raymond of San Antonio, Tex., press officer for the group and one of its founders, one purpose of the conference was to organize on a national level under the organizational structure drawn up by the founding groups.

The Rev. Ralph Ruiz of San Antonio, provisional chairman of PADRES, said laymen were not given full membership. "We came together because we thought it was about time Mexican-American priests got together. It was not an effort to exclude anybody . . . We have invited laymen to give us assistance and guidance."

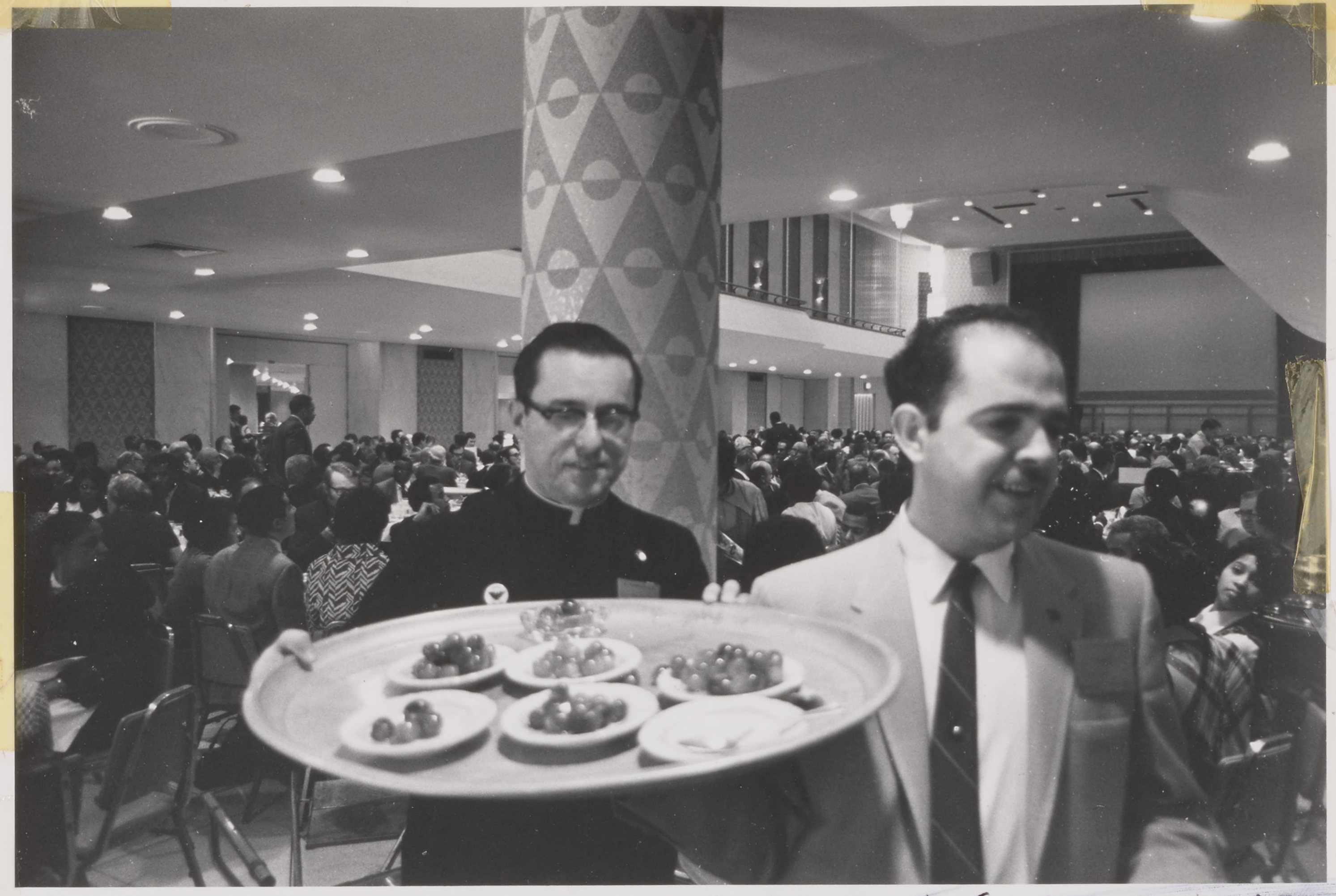
Father Ruiz then asked any delegates who "wanted to do what we came here to do" to follow him to another room. The delegates who followed him ratified the organizational document brought by the founders.

Members of the West Coast Coalition caucused and issued a statement through their chairman, Father Reynaldo Flores of San Jose, Calif.

Father Flores said that when chicano priests in California were invited to attend the conference, they had the impression that membership in PADRES was as yet unrestricted and that requirements for membership would be discussed at the conference.

"We cannot speak for all the Spanish-speaking people," Father Flores said, "we can only speak for the priests. If we (laity and priests) can get together, we're stronger."

The West Coast Coalition issued a statement saying it would continue to work hand in hand with PADRES, but several of the priests in the group said they would not join PADRES if laymen were not given a voting voice.

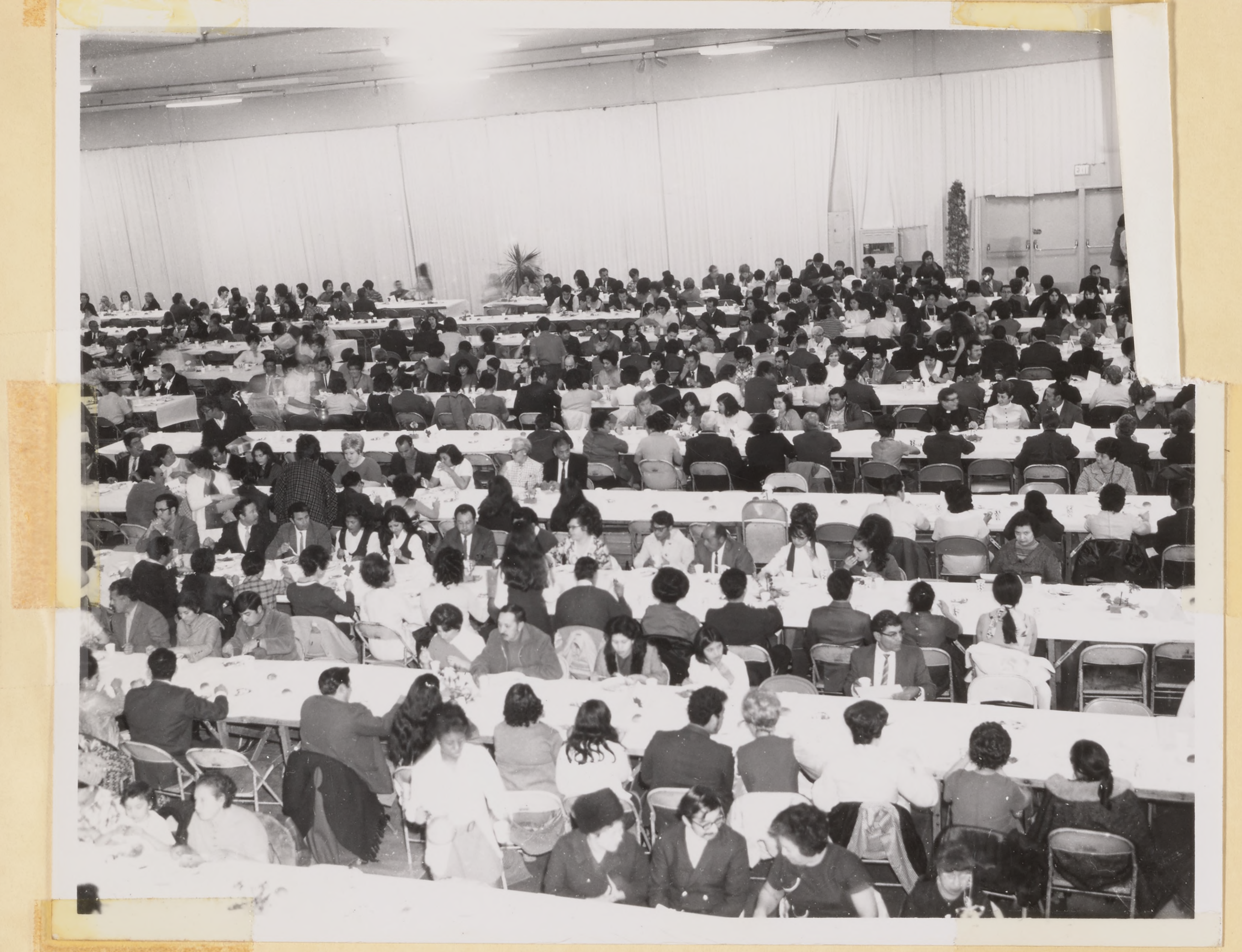


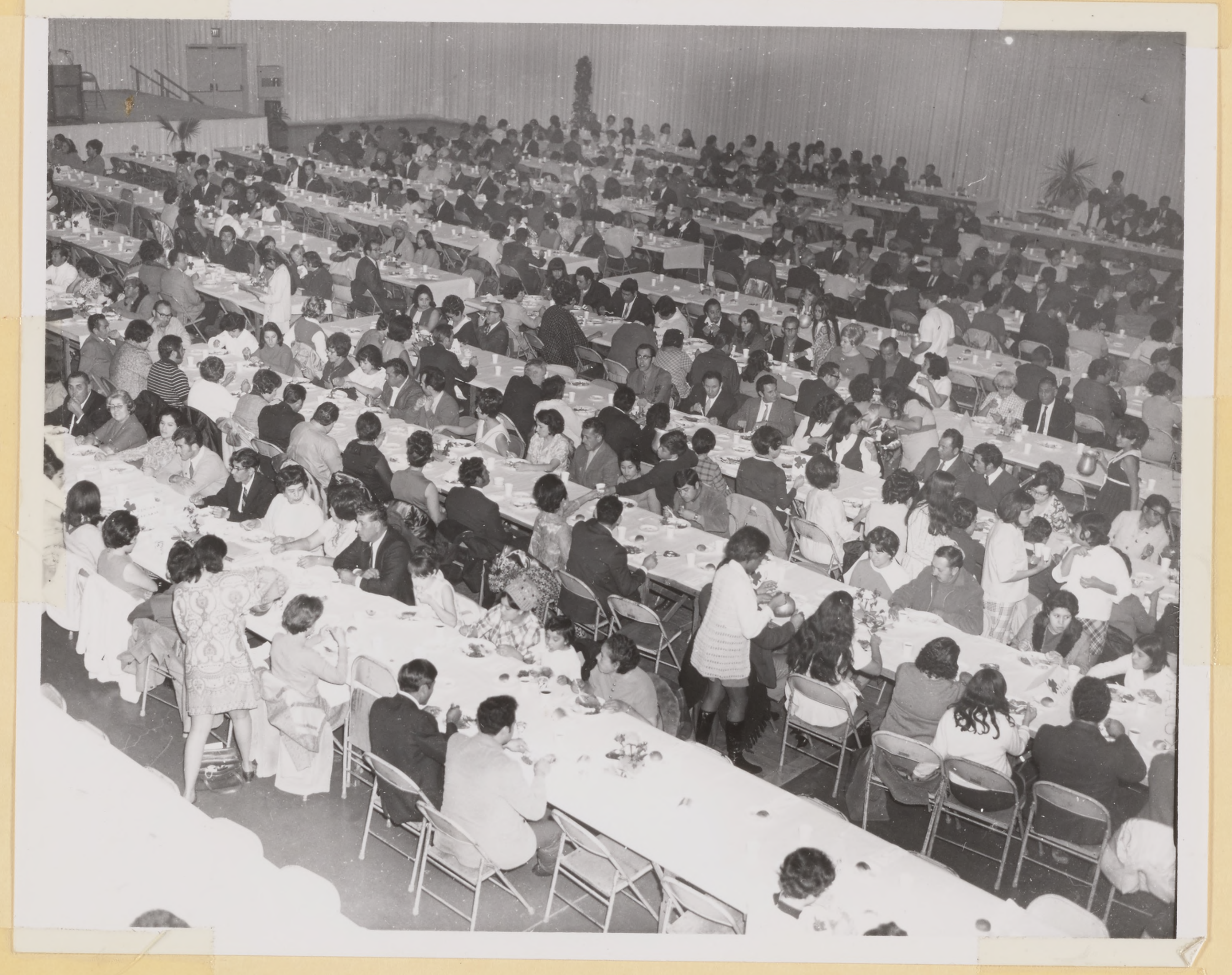
Chicago Hotel served grapes at Final OIC Luncheon. San Jose delegation (Soto, Carranza, Tershey, Alfaro, McFadden & Marquez) "collected" the grapes from each table. 1-22-70

OIC
Chicago, January 22, 1970

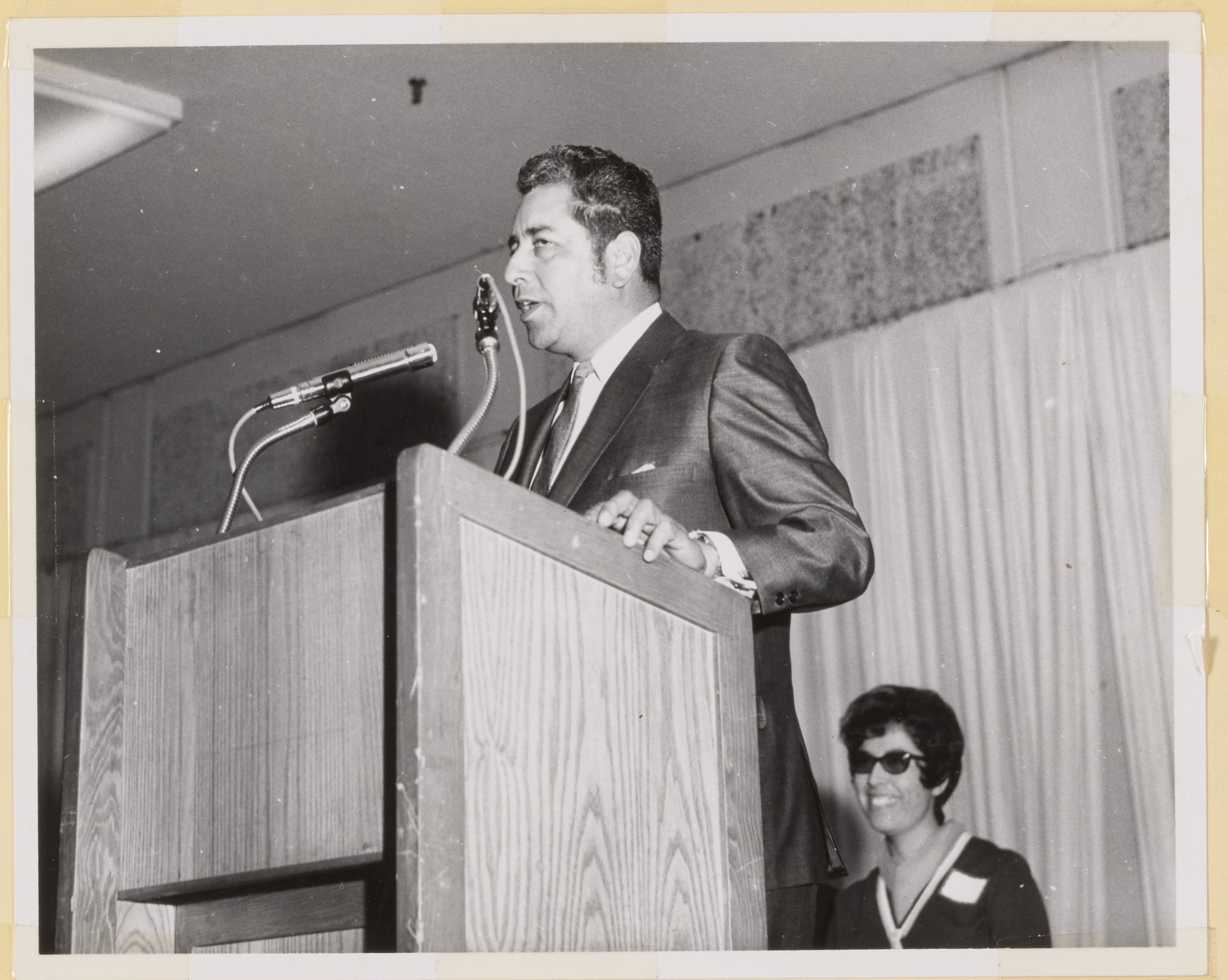
Parish Dinner — March 4, 1970

March 4, 1970



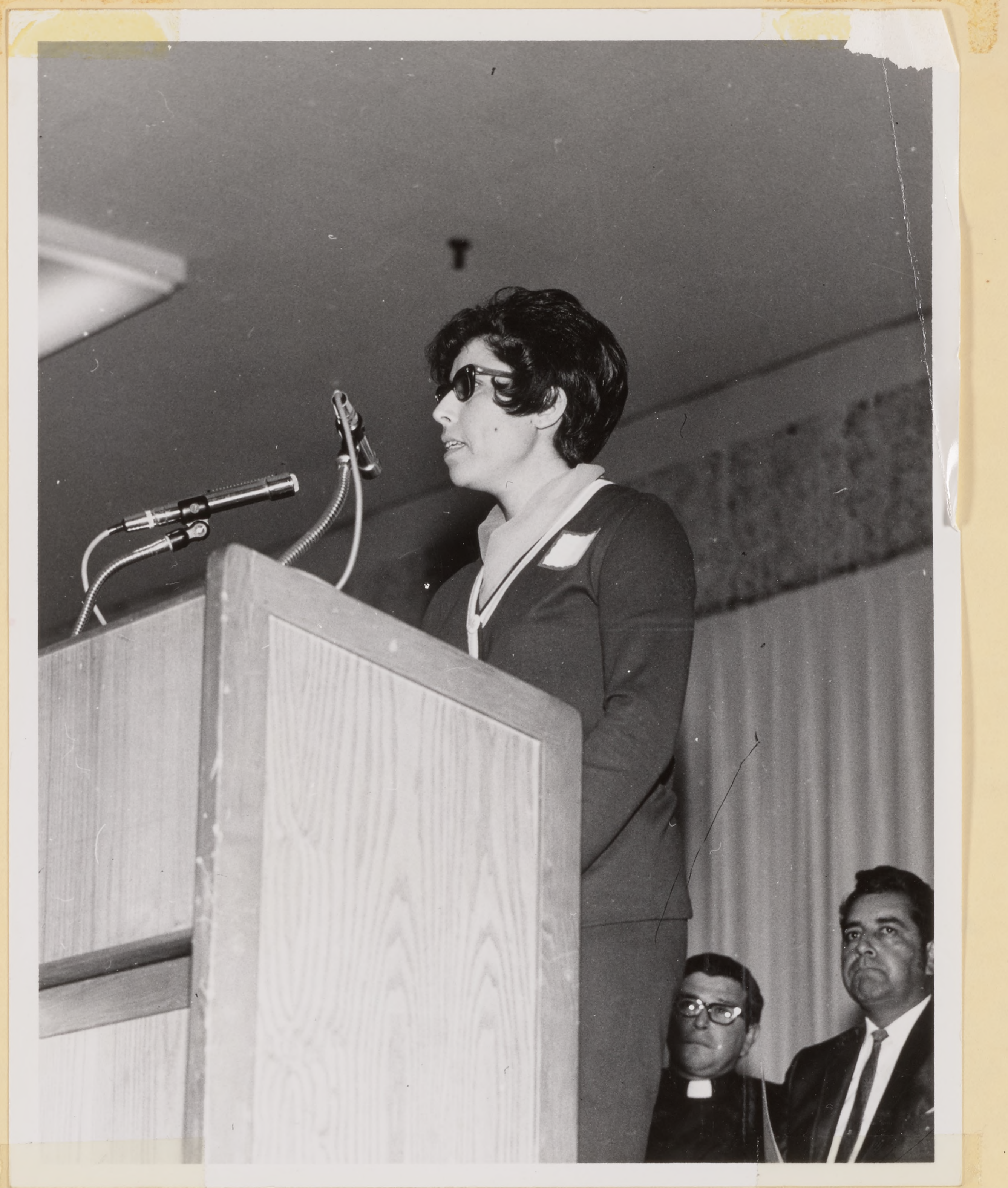


Parish Dinner
March 4, 1970

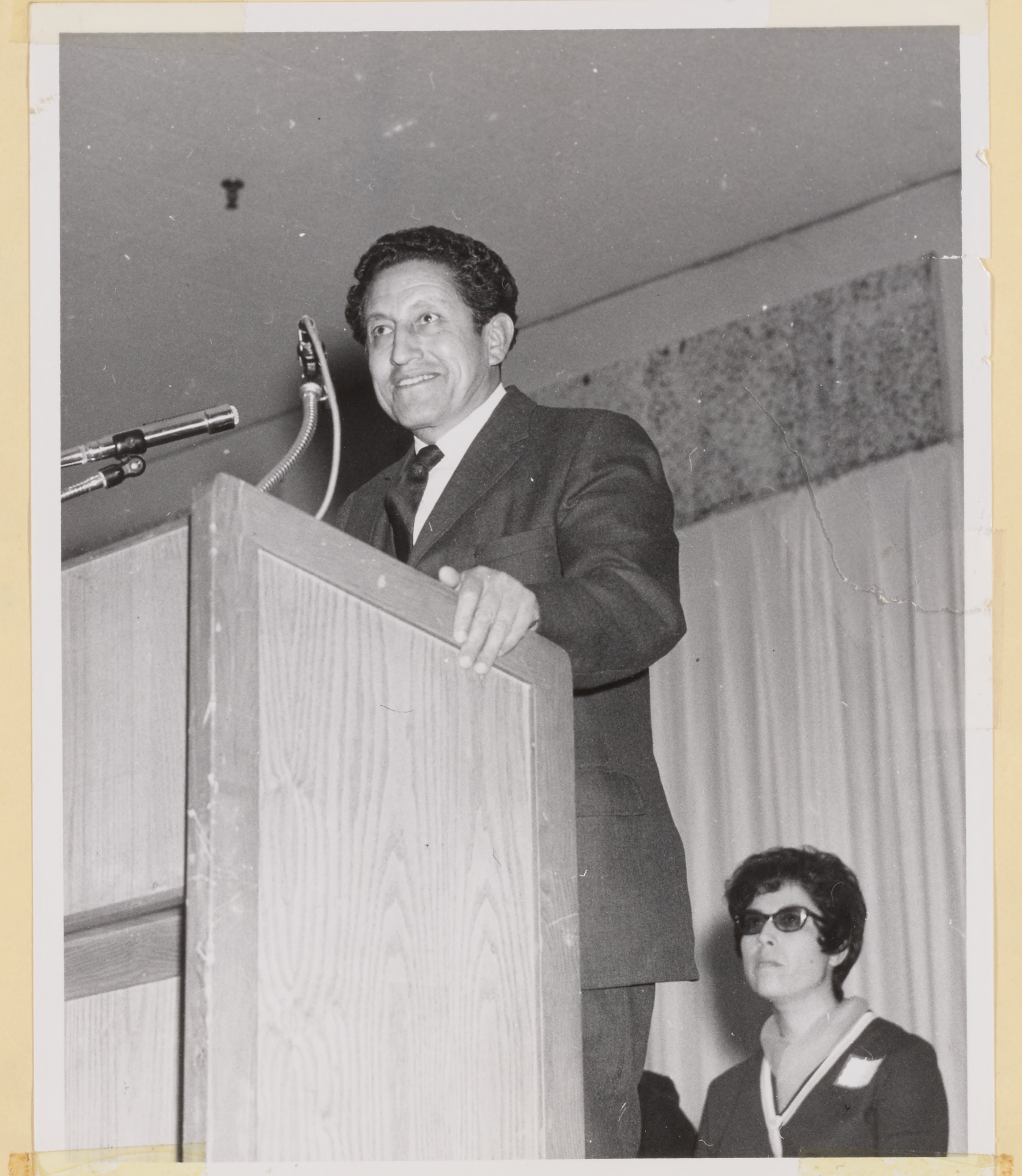


Phil Marquez

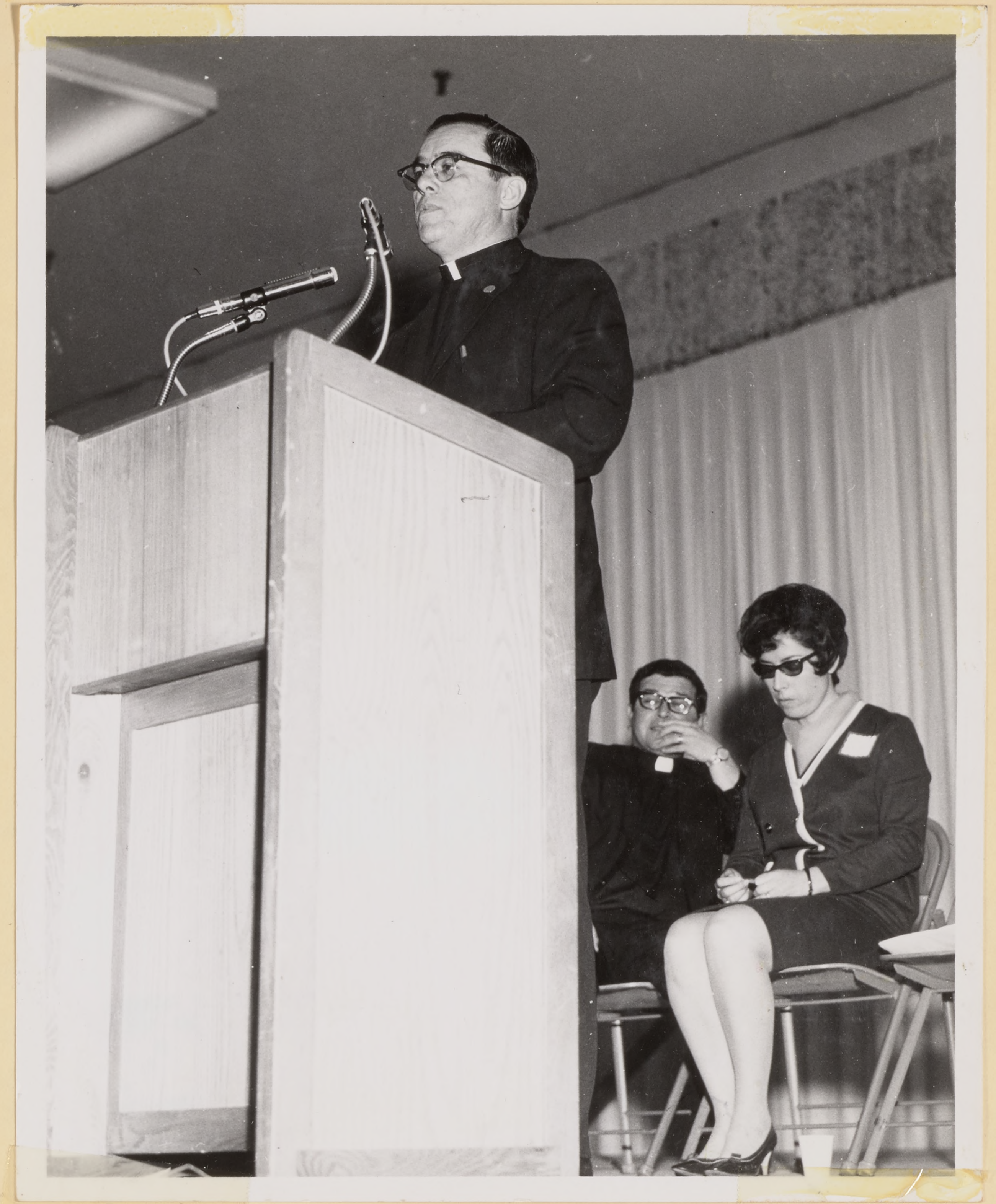
Parish Dinner
March 4, 1970



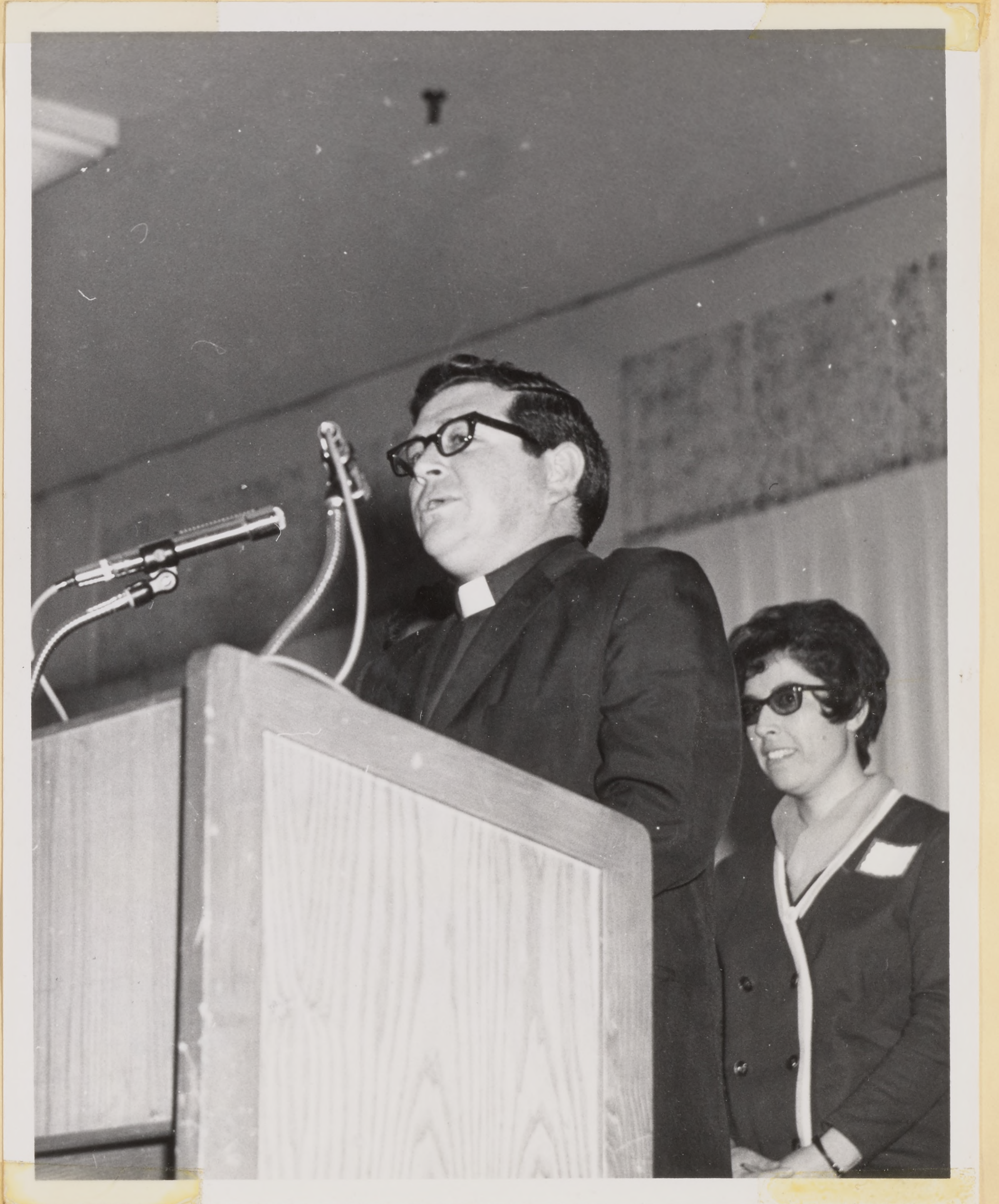
Sara Segovia



Tony Correa



Fr. Anthony



Fr. Reynaldo

San Jose Mercury 4-23-70

Mass Due

Father Anthony Soto discusses plans for the April 26 Pan-American mass at Our Lady of Guadalupe Church with Mrs. Adeline Ortiz (left) and Mrs. Alexandrina Esparza. Mrs. Ortiz is a San Jose City College student, while Mrs. Esparza is a foreign language instructor at the college.

Pan-American Mass Tomorrow

A Pan-American Mass to thank members of the community for support of San Jose City College chicano activities will be presented at 11 a.m. tomorrow in Our Lady of Guadalupe Church, 2020 E. San Antonio St.

The Rev. Anthony Soto, church pastor who has cooperated with chicano SJCC students in many of their campus activities, will conduct the Mass.

It will feature a blessing from Pope Paul VI on behalf of the students and the parish. A major activity of the chicanos was Iexican Cul- … ch they spon- … ago.

Plans are to have representatives of each Latin-American country present.

San Jose Mercury 4-20-70

SJCC Students Plan Pan-American Mass

Chicano students at San Jose City College will sponsor a Pan - American mass at Our Lady of Guadalupe Church, 2020 E. San Antonio, April 26 at 11 a.m.

The mass will be conducted by Father Anthony Soto, who has cooperated with City College students in many of their Chicano activities.

Primary feature of the mass will be presentation of a papal blessing from Pope Paul VI, thanking the parish of Our Lady of Guadalupe, and the entire Chicano community for its support of San Jose City College Chicano students in their community endeavors. Outstanding in their activities was Mexican Cultural Week, sponsored by the students the past two years.

Miss Frances Martinez, former City College student, is spokesman for the event, with Mrs. Adeline Ortiz, 3329 Mt. Wilson Drive, serving as student chairman. Mrs. Alexandrina Esparza, faculty advisor, is also helping on coordination of the activity.

Mrs. Ortiz indicates the club hopes to have representatives of each Latin American country present for the mass.

1969

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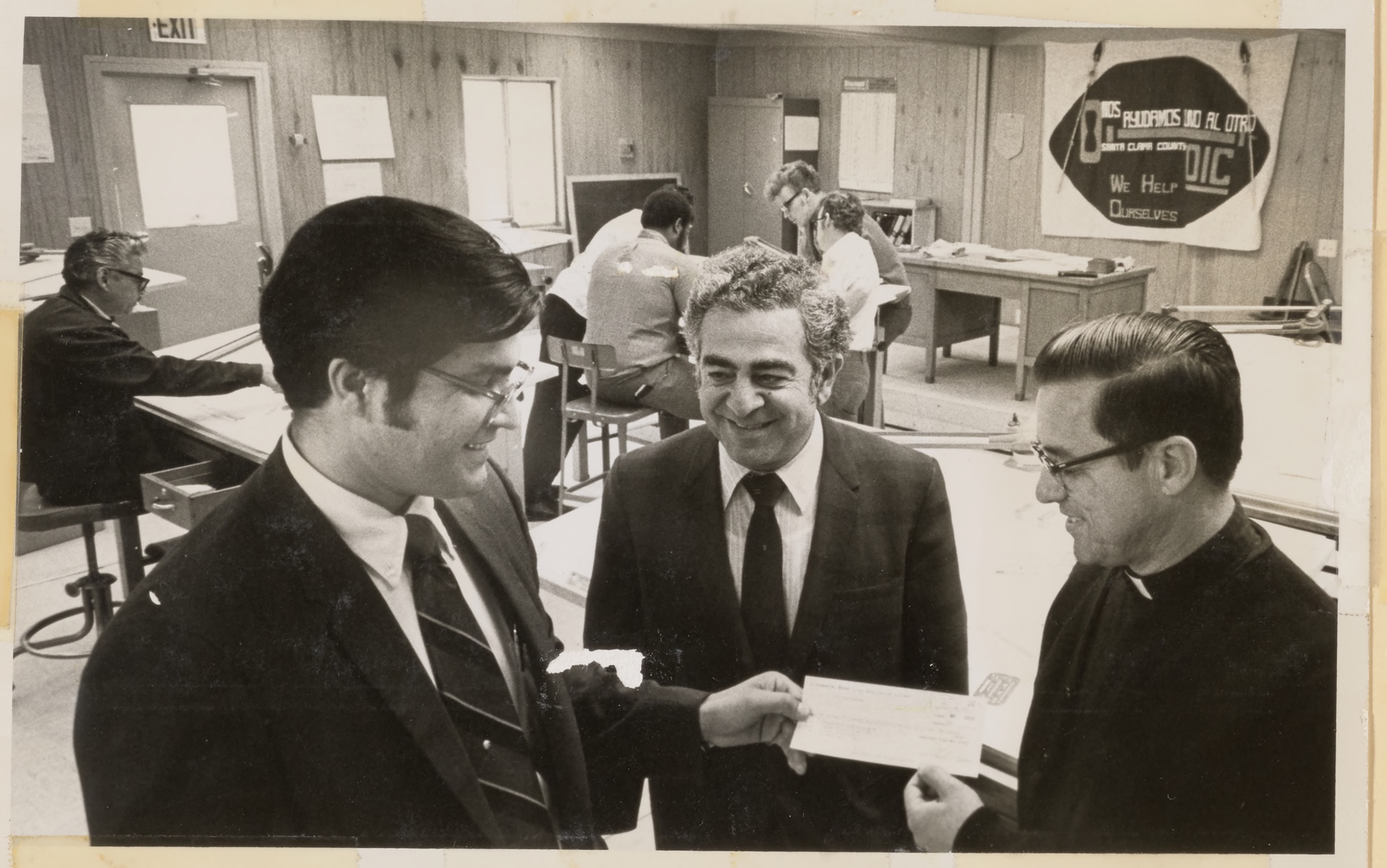
Miscellaneous Color Photos
1968-1969
Fiestas, etc.



Joe Dominguez and Western Electric giving O.I.C. $2500 care of Russ Tershy and Fr. Anthony

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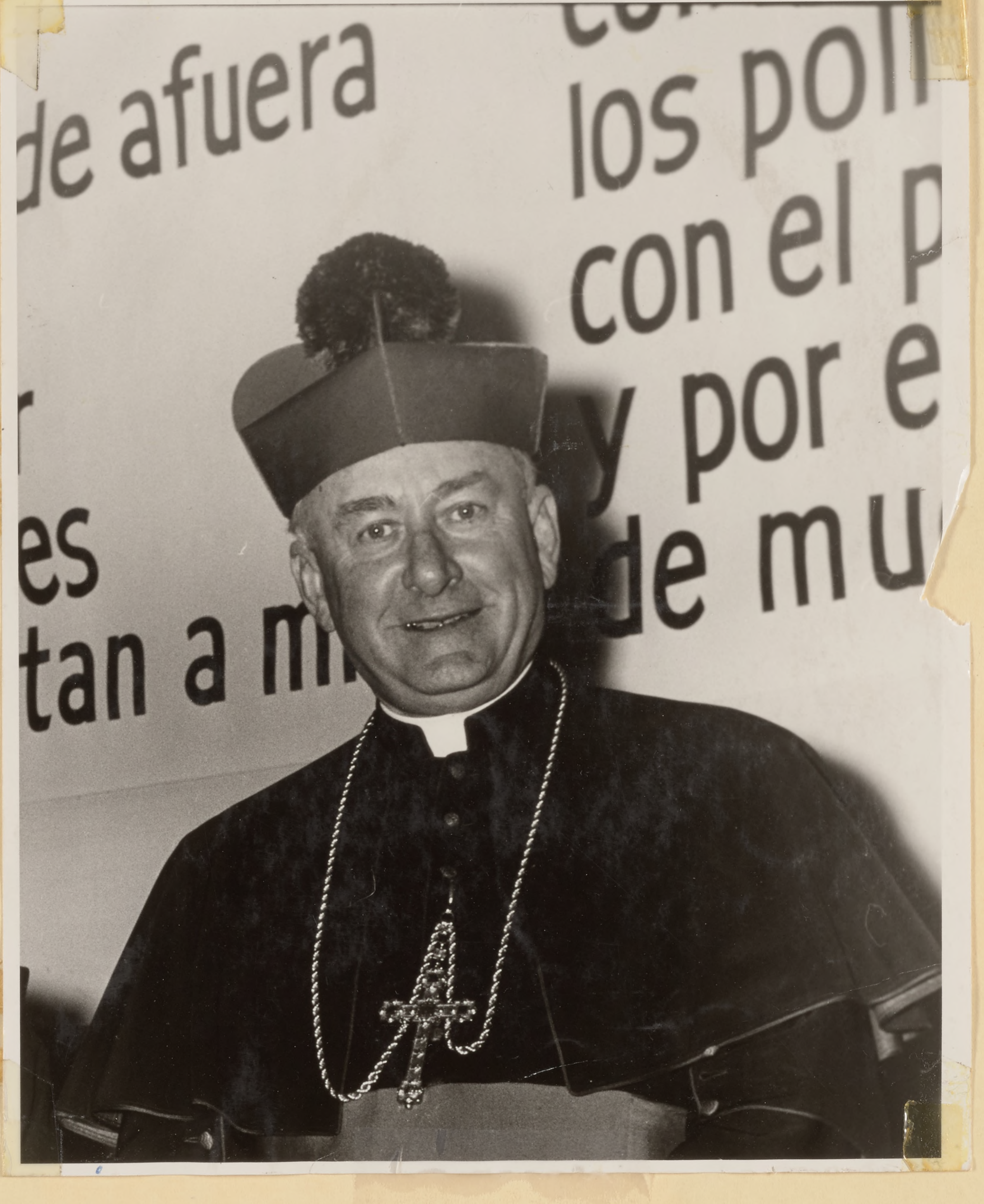
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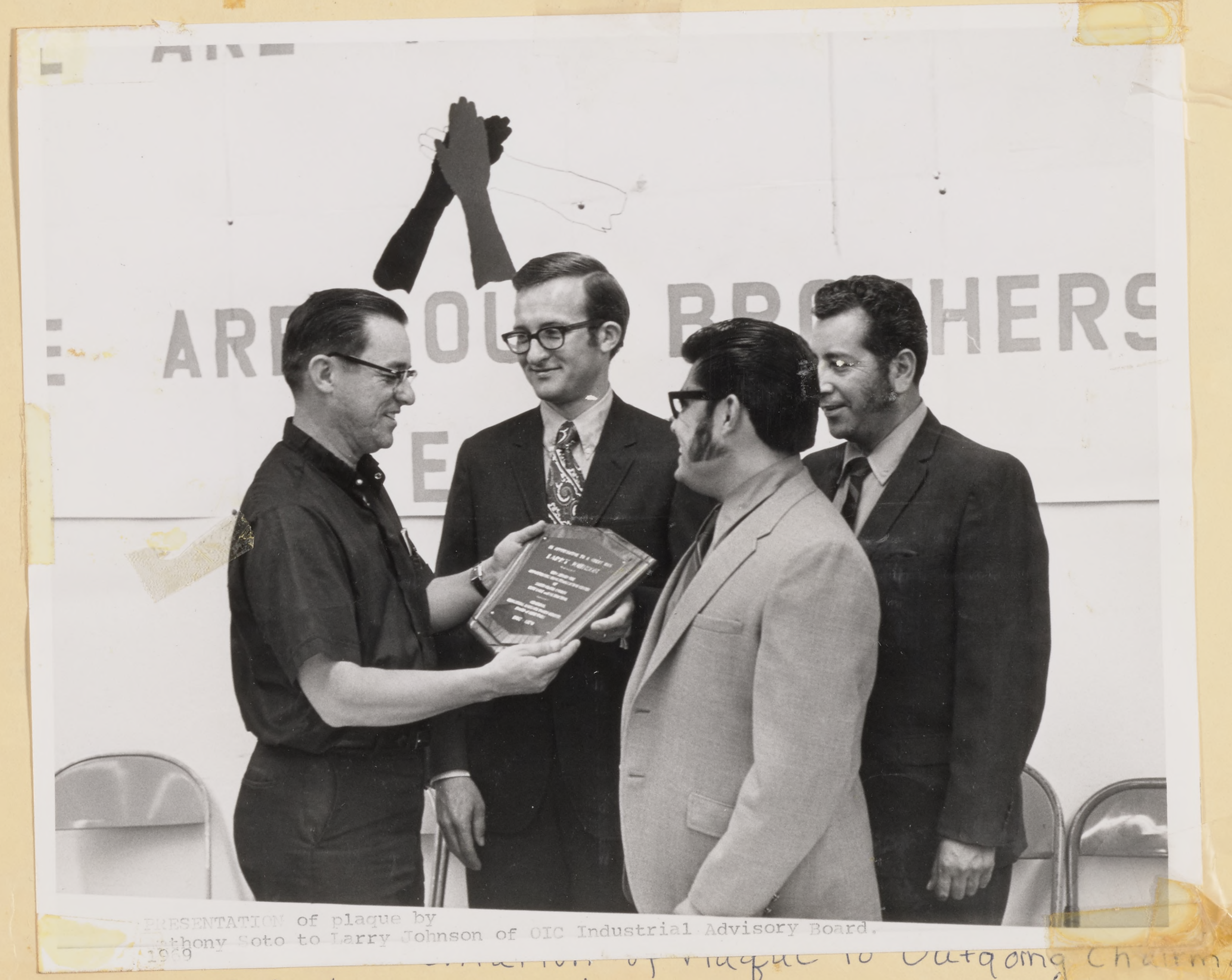

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PRESENTATION of plaque by
Anthony Soto to Larry Johnson of OIC Industrial Advisory Board.
1969

of Plaque to Outgoing Chairman
of Industrial Advisory Board, Larry Johnson

ST. VINCENT PAUL SOCIE

Sept. 1970

Two of Model Cities outstanding Board of Directors, Mrs. Lala Garcia and Mr. Maurice Ramirez, discussing problems which arise during an evening session.

East San Jose SUN/ December 18, 1970/ page 2

A Christmas celebration at Lady of Guadalupe

Room for the traditional, need for the newly relevant

BY BRENI JAMES
SUN Religion Writer

Children everywhere in this Christmas season are pasting on cotton beards and tripping over bathrobes on countless school and church stages, playing adult roles with more enthusiasm than verisimilitude.

But Cindy Rivera, barely in her teens, and 16-year-old Jose Perez were precisely the right age to portray the Virgin of Guadalupe and the Yaqui Indian boy to whom she is said to have appeared on a hill outside of Mexico City on Dec. 12, 1531. The youthfulness of the Lady and Indian Juan Diego is a symbol of hope to Mexican-Americans, and it was not lost on the audience that crowded McDonnell Center, at Our Lady of Guadalupe Church, last Saturday night to see the drama, "Las Apariciones."

Youth and the innovations of youth permeated the three-day fiesta honoring La Virgencita, the young virgin, at the Guadalupe church: The Mananitas, a morning celebration, was opened at 7 a.m. Sunday by 19-year-old Carol Renteria with songs and a reading. Two dozen small children, brightly costumed as Yaqui Indians, danced in procession from the narthex of the church to the shrine beside the altar; they call themselves Los Matachines, The Clowns, but they had carefully rehearsed the traditional steps, danced to the old Indian melodies on violin and drum.

For the Nochesitas on Friday night (a counterpart of the morning-song celebrations), students in the Chicano graduate studies program at San Jose state college, under the direction of Salvador Gascon, brought - as they had for two previous years - a program of songs, meditations and poetry. One young student, Enriqueta Lorigo, read an original poem that spoke eloquently of her esteem for "the Christian Ghandi," Cesar Chevez; a long and respectful silence followed as the parishoners, numbering over a thousand, prayed for the jailed leader of the farm-workers.

The plight of poor children, particularly the families of farm-workers, moved a lay woman, Lydia Sandoval, to give the homily at the 11 o'clock mass on Sunday morning. The bishop in Juan Diego's day refused to believe in the appearance of the Virgin until the boy loosed his cloak to show him the roses he'd been given as proof; and when, instead of roses, the bishop saw a miraculous painting of the Virgin on the cloak, he fell to his knees in prayer. "We are the bishops today," Mrs. Sandoval said, "and we have no time to doubt. The message is more than devotional; we are committed to a church of concern, of social justice, of brotherhood and peace."

There is room for tradition. Orville Hatcher, who calls himself an Irish Chicano, teaches Mexican folk dances to the youngsters. The children, he says, must be given a sense of pride an and joy in their heritage.

Nor would Frank Ortiz, the lay liturgist for the parish, deny the values implicit in old ways. "I could not ask my mother to accept the new things we are doing in the church; it would be cruel to say that everything she has believed means nothing now. And it wouldn't be true. There is still a place for the faith of her generation."

Nevertheless, this self-taught student of theology who was captivated by the insights of Vatican II has introduced vast reforms in the liturgy of his parish. Laymen and lay women too participate in the services the Mariachi Guadalupano musicians under Benny Gonzales play their guitars and violins and trumpet for the Mass, the children dance to the altar.

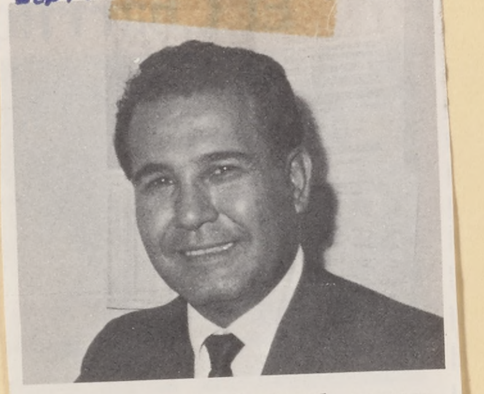
Though, as an experienced carpenter, Ortiz built the altar and other chancel furnishings, he can shrug and say, "This is not the church." He looks at the crown in the parking lot behind the building - the tots swaggering about in size - six charro suits, the teen-age girls dancing a zapateado with a flurry of lace and ruffles, the young boys in the boxing ring and the young families buying and tamales and dulces at the booths that ring the lot, and Frank Ortiz smiles proudly and says, "This is the Church."

THE COMMUNITY WELCOME TO LIFE

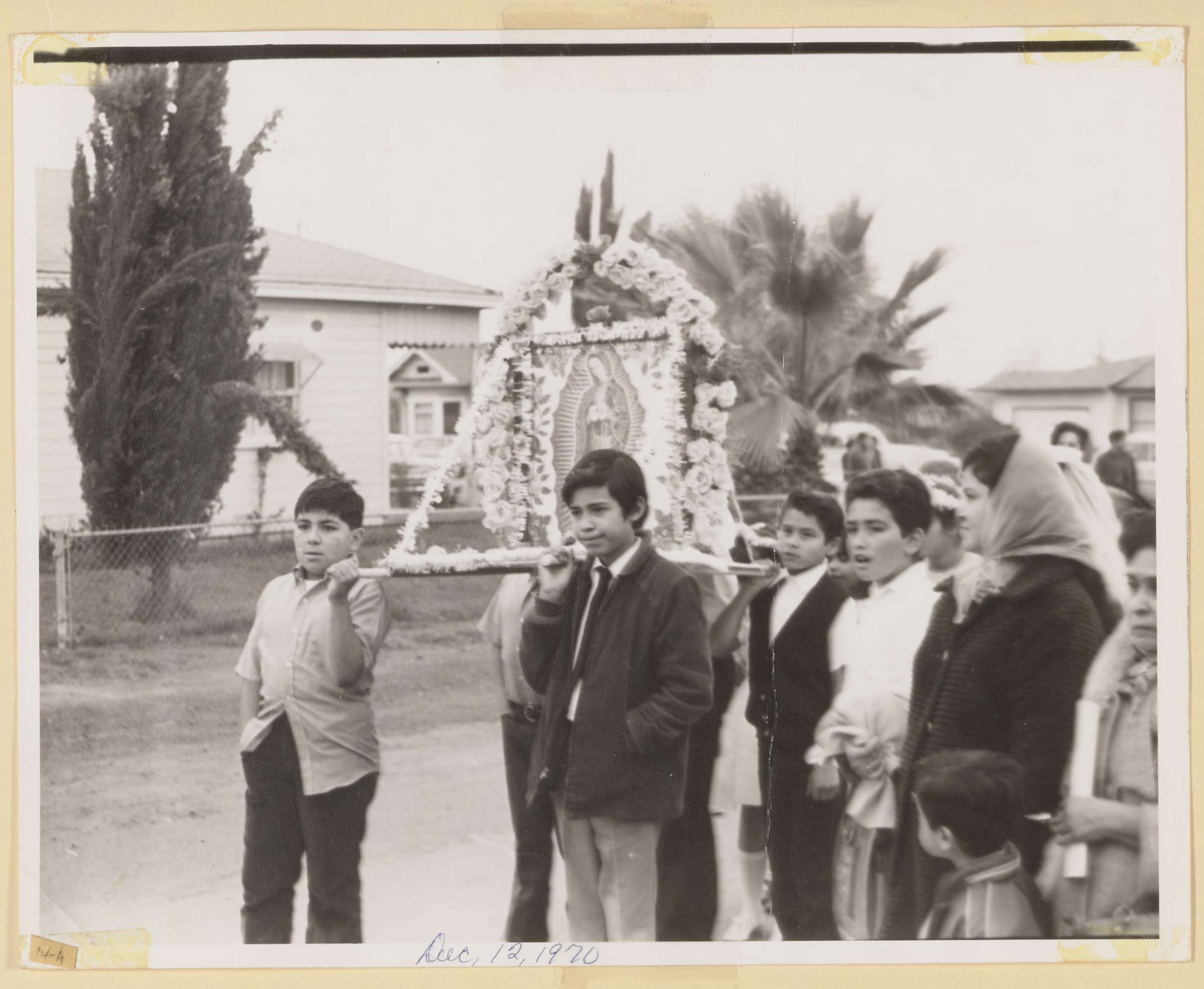
The Mariachi Guadalupano, under the direction of Benny Gonzales, provided the accompaniment at the Panamerica mass last Saturday night at Our Lady of Guadalupe church. Father Anthony Soto, OFM was the celebrant.

Sept. 1970

Sept. 1970



Mr. Manuel Austin has been nominated and selected for the California Probation, Parole and Correctional Association, Santa Clara Chapter, award for Recognition of Service.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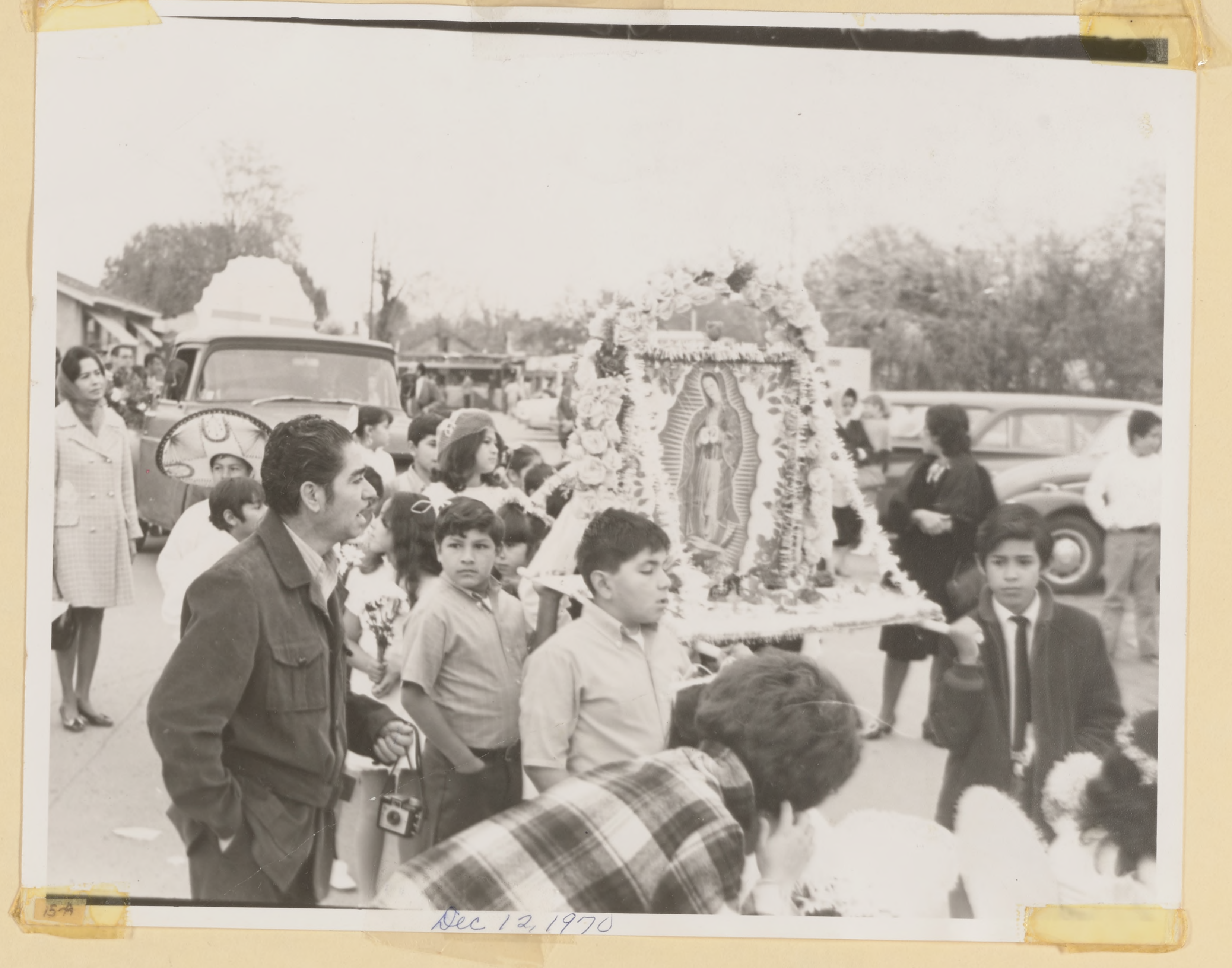
Dec. 12, 1970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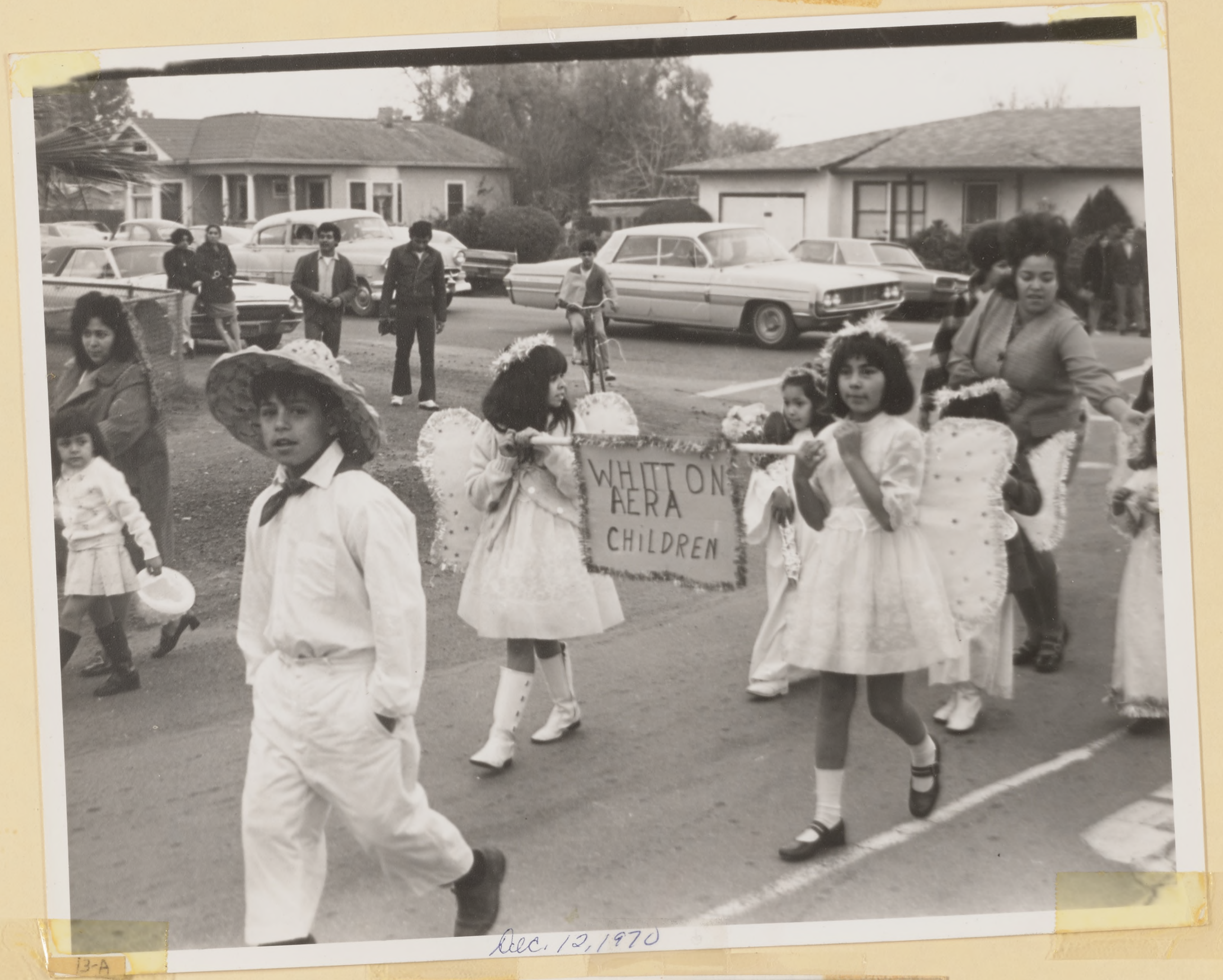


13-A

Dec. 12, 1970

YOUTH & EDUCATION

Relevant Education

The MCSJ, Inc. Community Representatives are the key voices of the Model Neighborhood residents. They represent and speak for the community at many of the City Hall meetings and program planning. L. to R., Ruben Avalos, Carmelita Martinez, Noel Worley, and Obra Ricks.

Sept. 1970

Mrs. Ramona Sarinana, center, at end of table, and senior citizens enjoying a game of bingo at Eastside Center, 2070 Alum Rock Ave.

S. C. Board

Mrs. Sarinana Appointed To Senior Citizen Board

Mrs. Ramona Sarinana, an active senior citizen in the Model Neighborhoods, has recently been appointed Representative to the Commission on Senior Citizens, to the City of San Jose.

The senior representative, Mrs. Sarinana, will act as liaison between the Mexican-American senior citizens and the San Jose City Council.

"Working along with senior citizens, I have found a new life filled with enjoyment and satisfaction," commented the 52-year old representative.

"The Reach-Out-Program has made my life and others more fulfilling. It allows many citizens opportunities in participating in different activities, to mingle with others their own age, and simply to enjoy life in what it has to offer to a senior citizen," remarked Mrs. Sarinana.

Other positions which Mrs. Sarinana has held include Vice-President of Our Lady of Guadalupe Parish Council, secretary of the Santa Maria Federal Credit Union, also credit chairman of the organization, treasurer of the Board of Directors of the Mayfair Neighborhood Council, Inc., and President of the Mayfair P.T.A. for the past 2 terms.

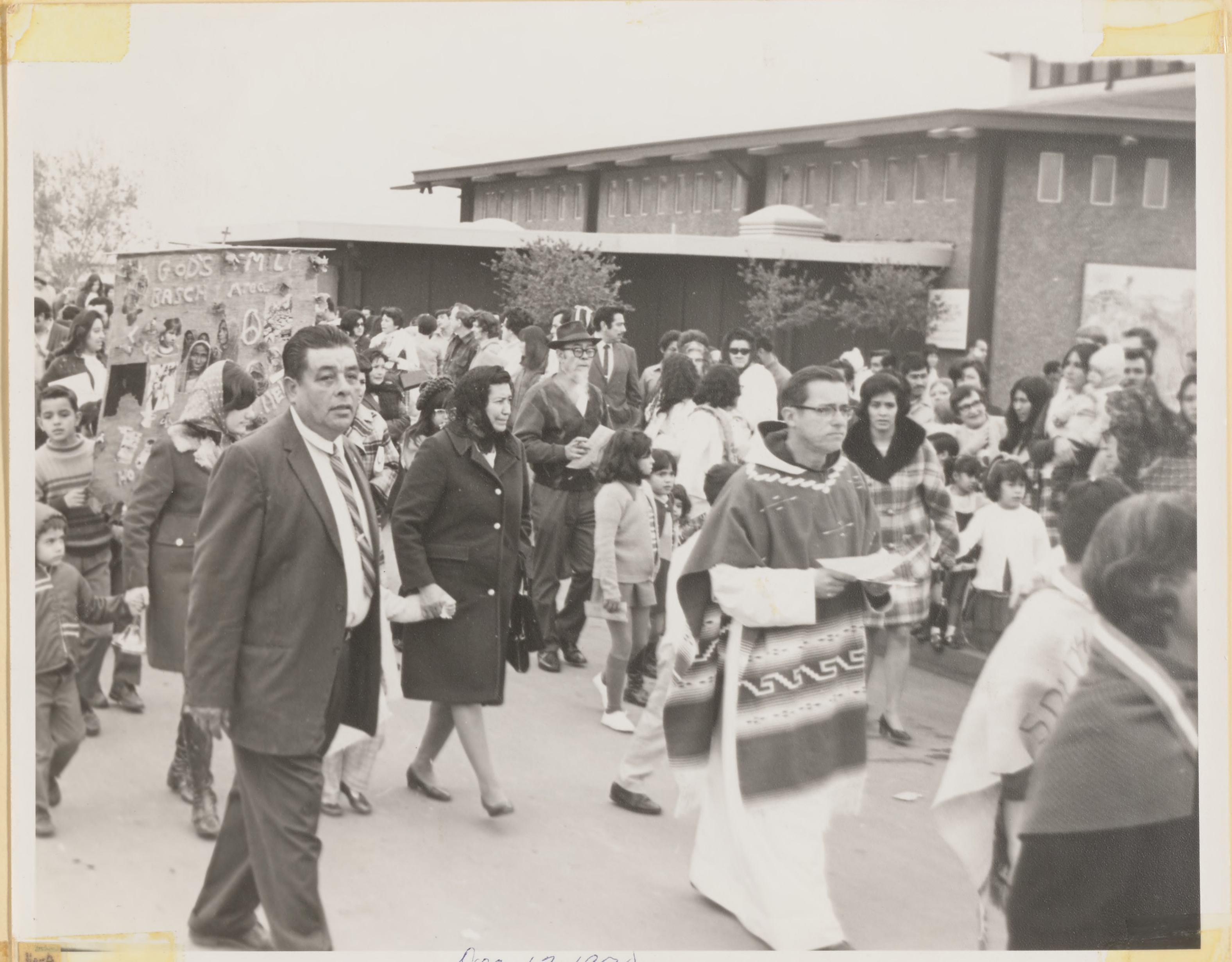
Mrs. Sarinana has also held in the past, the vice-chairman and chairman of the E.U.O.C., also a volunteer with the Head Start Program in 1965. She presently holds the position of a social service aide, and the senior citizens Director at the Eastside Center of Catholic Charities.

Questioned about future developments for senior citizens, Mrs. Sarinana replied, "We are now developing discussion groups, learning new things in nutrition and consumer education. Lectures are also given concerning bunco artist, and the study of the English language, as a second language for the Mexican-American senior citizens will soon begin."

"Within the Model Neighborhoods, there is still a majority of senior citizens who are not aware of our activities," states the senior representative, "due to such a small staff we are unable to furnish information. A more effective communication system will have to be worked out, in order to reach those who would enjoy taking part in our activities," concluded Mrs. Sarinana.

Senior Adults who are interested in finding out more about the Reach-Out-Program or any further information concerning senior citizens, contact Mrs. Olive Fritz, Model Cities office, 292-3141 Ext. 561.

Mrs. Sarinana has lived in the San Jose area for the past 27 years, she resides within the Mayfair area.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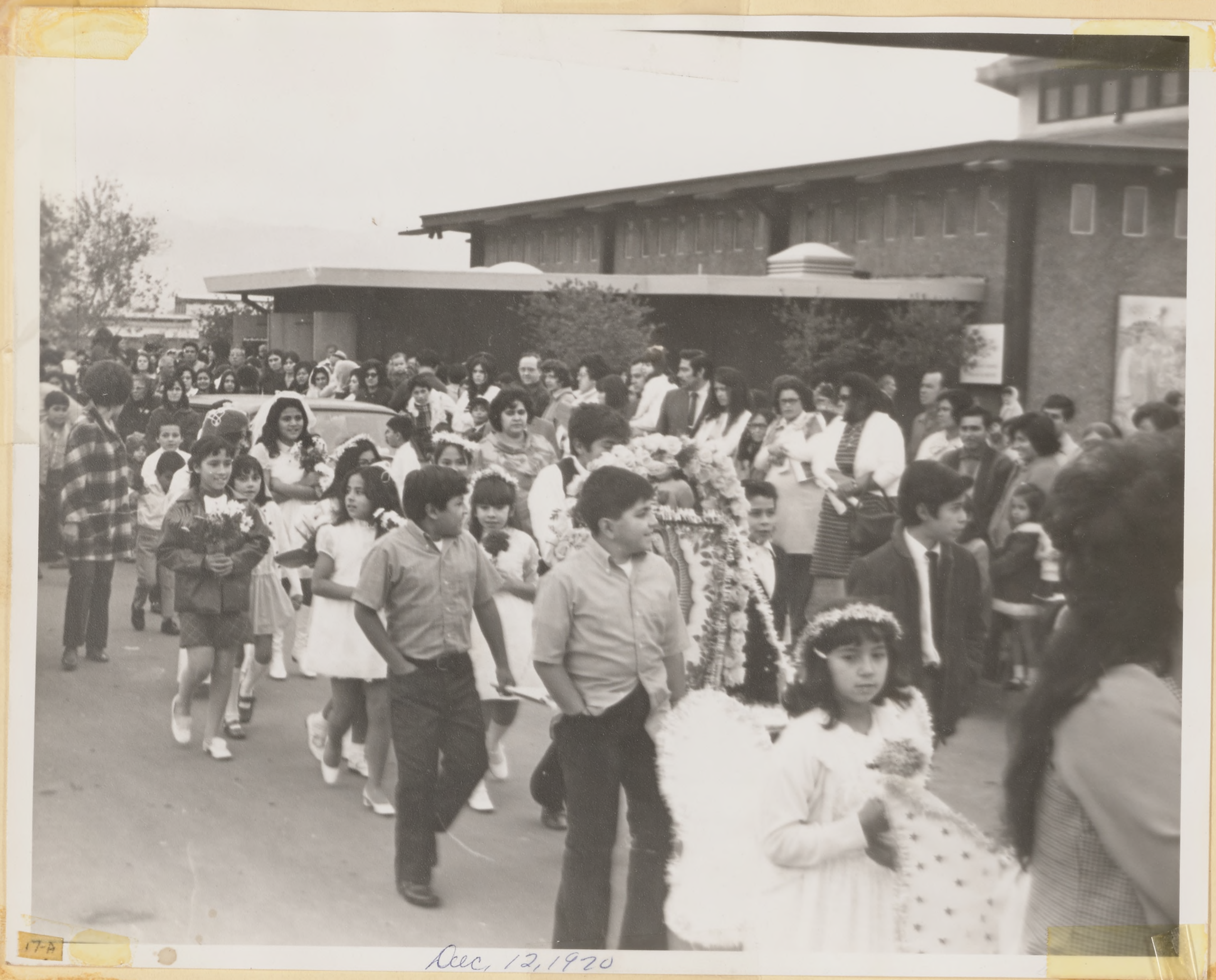

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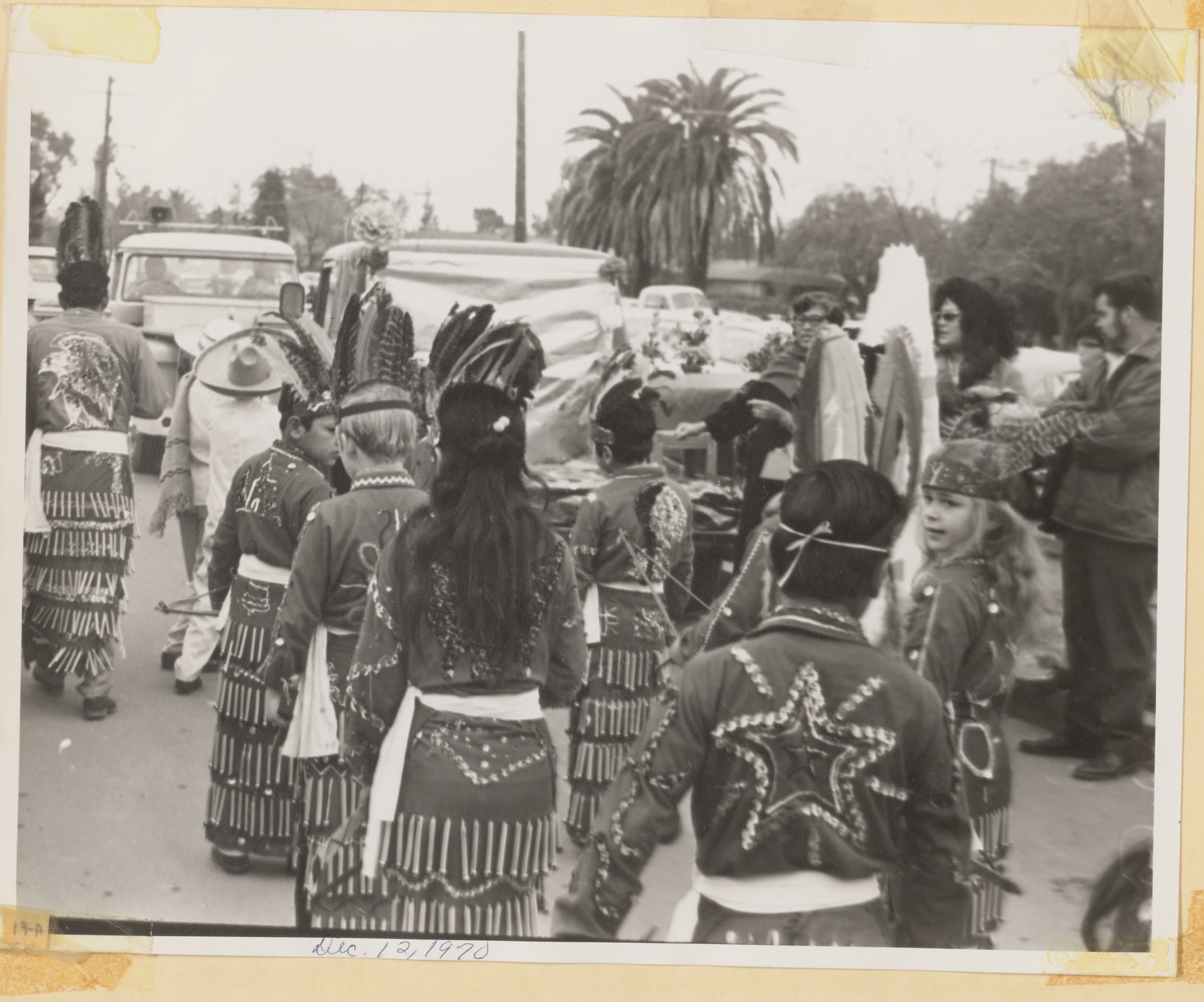
Dec, 12, 1970

Fiesta! . . .



19-A

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Fiesta!

Dec. 12, 1970

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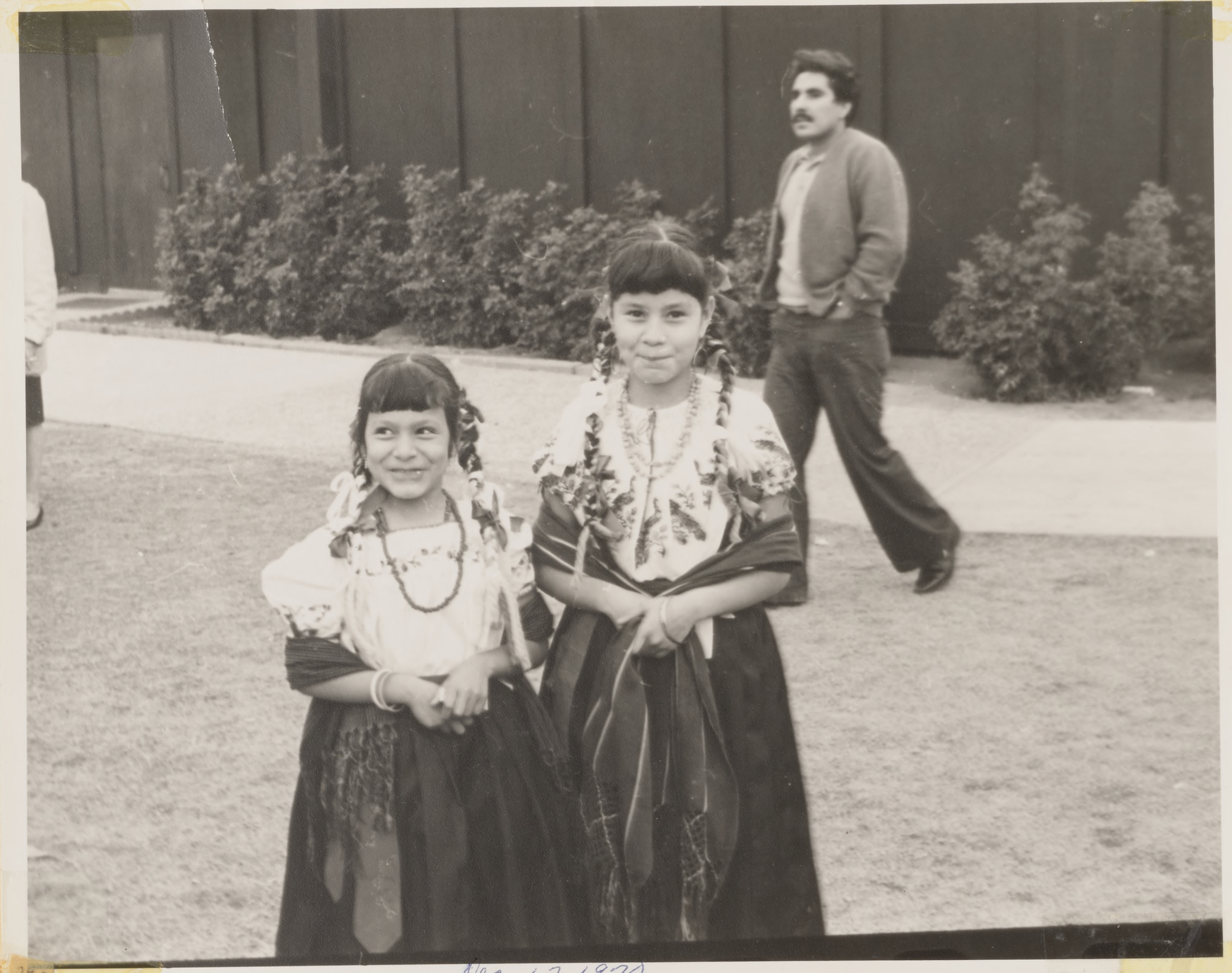

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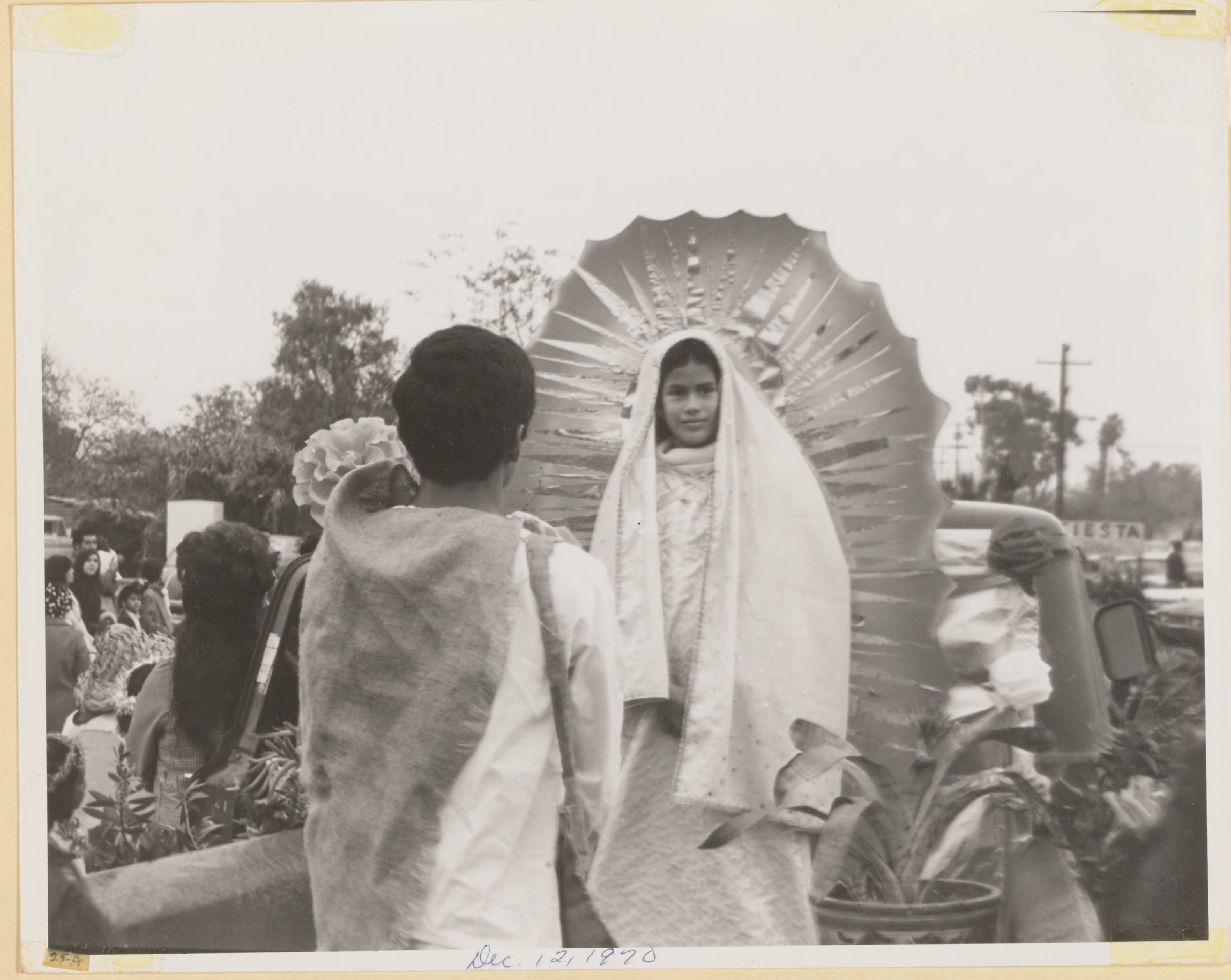

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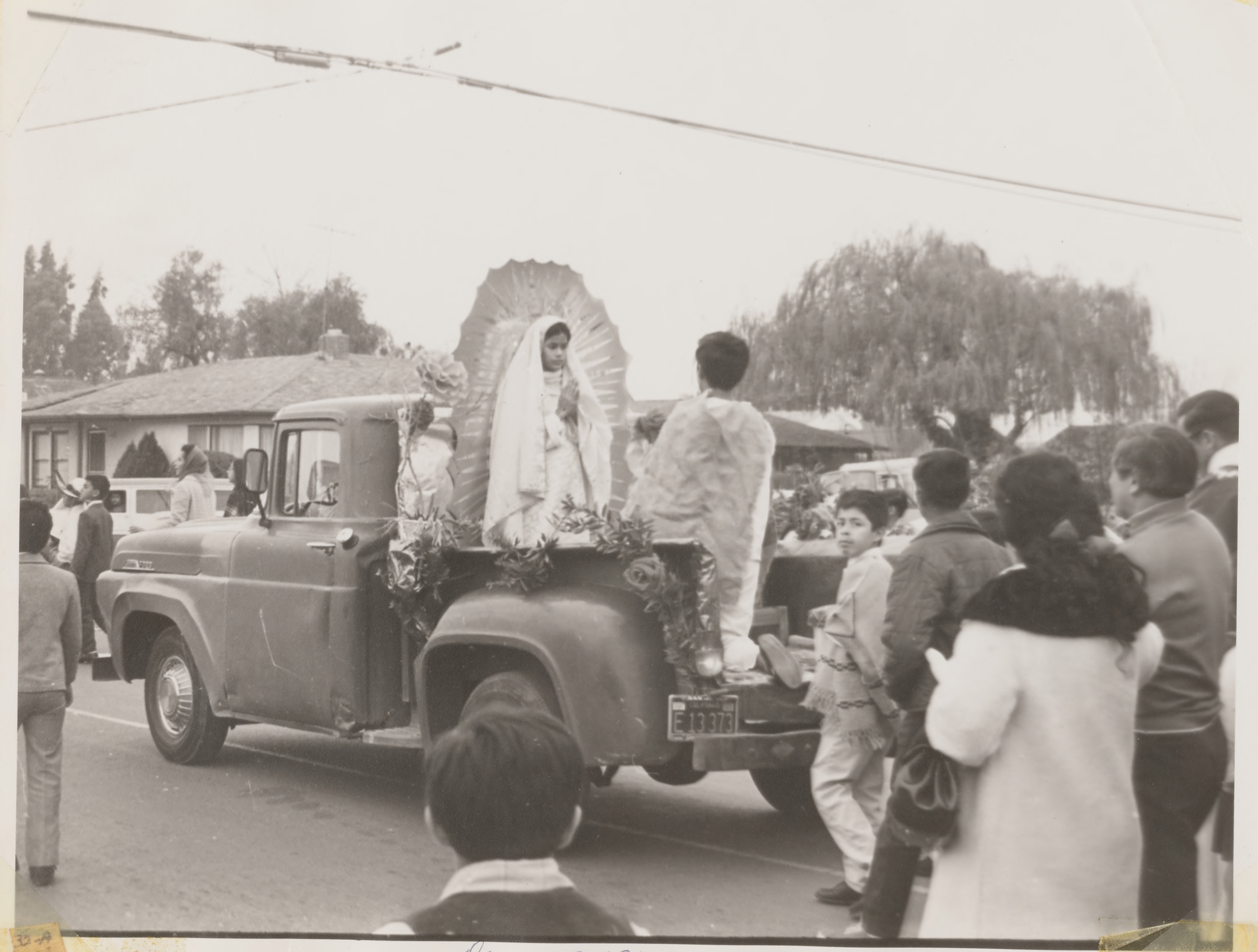

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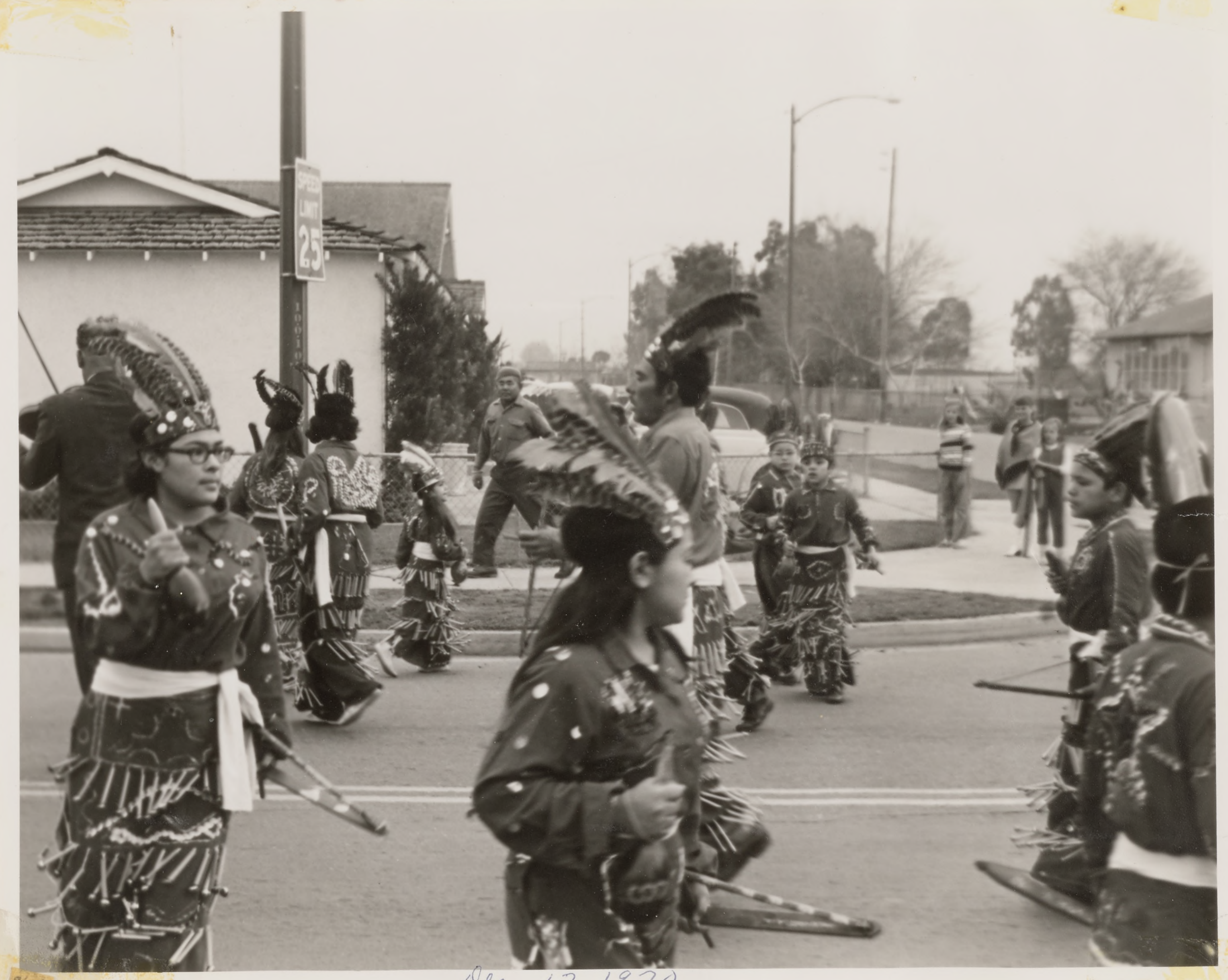

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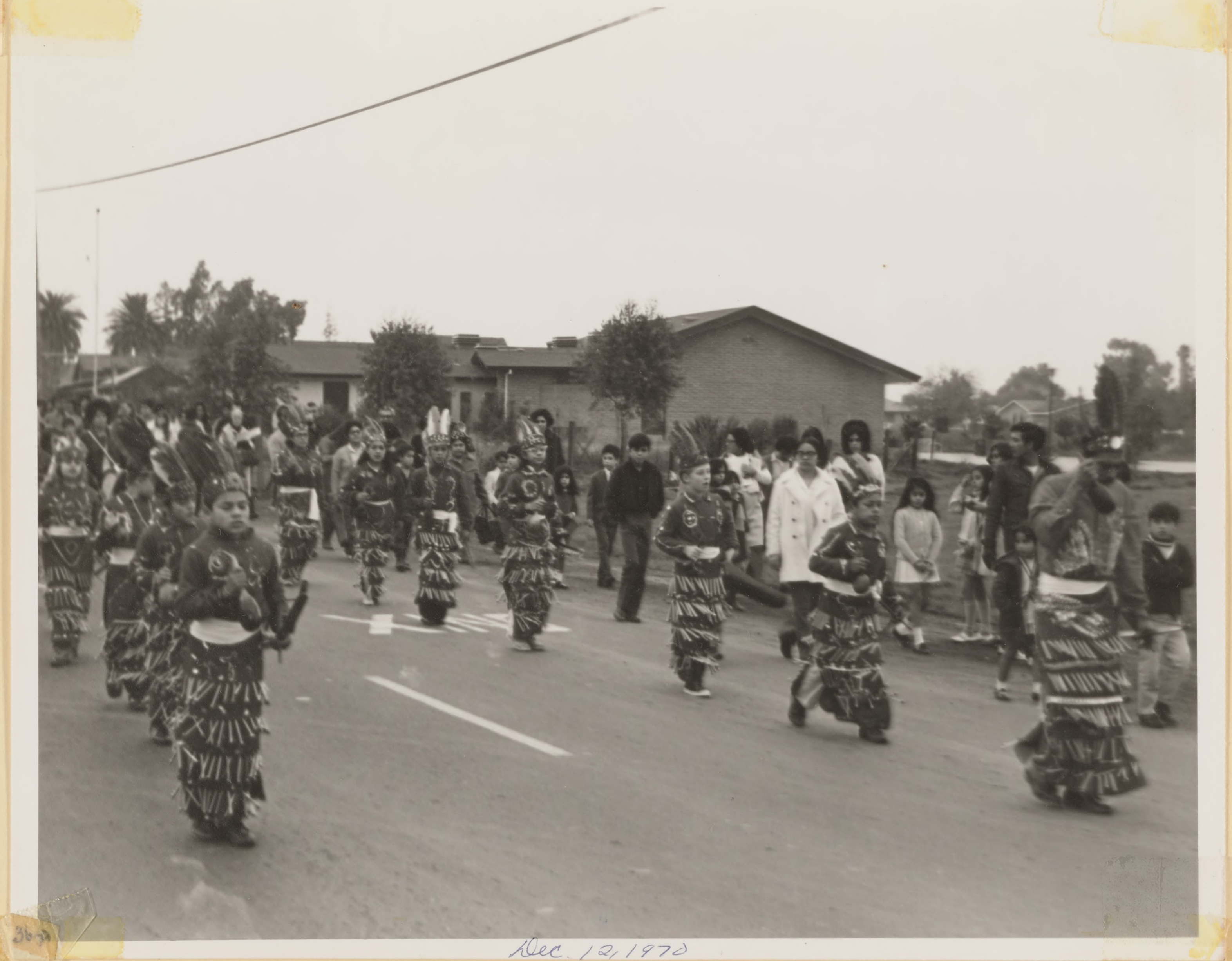

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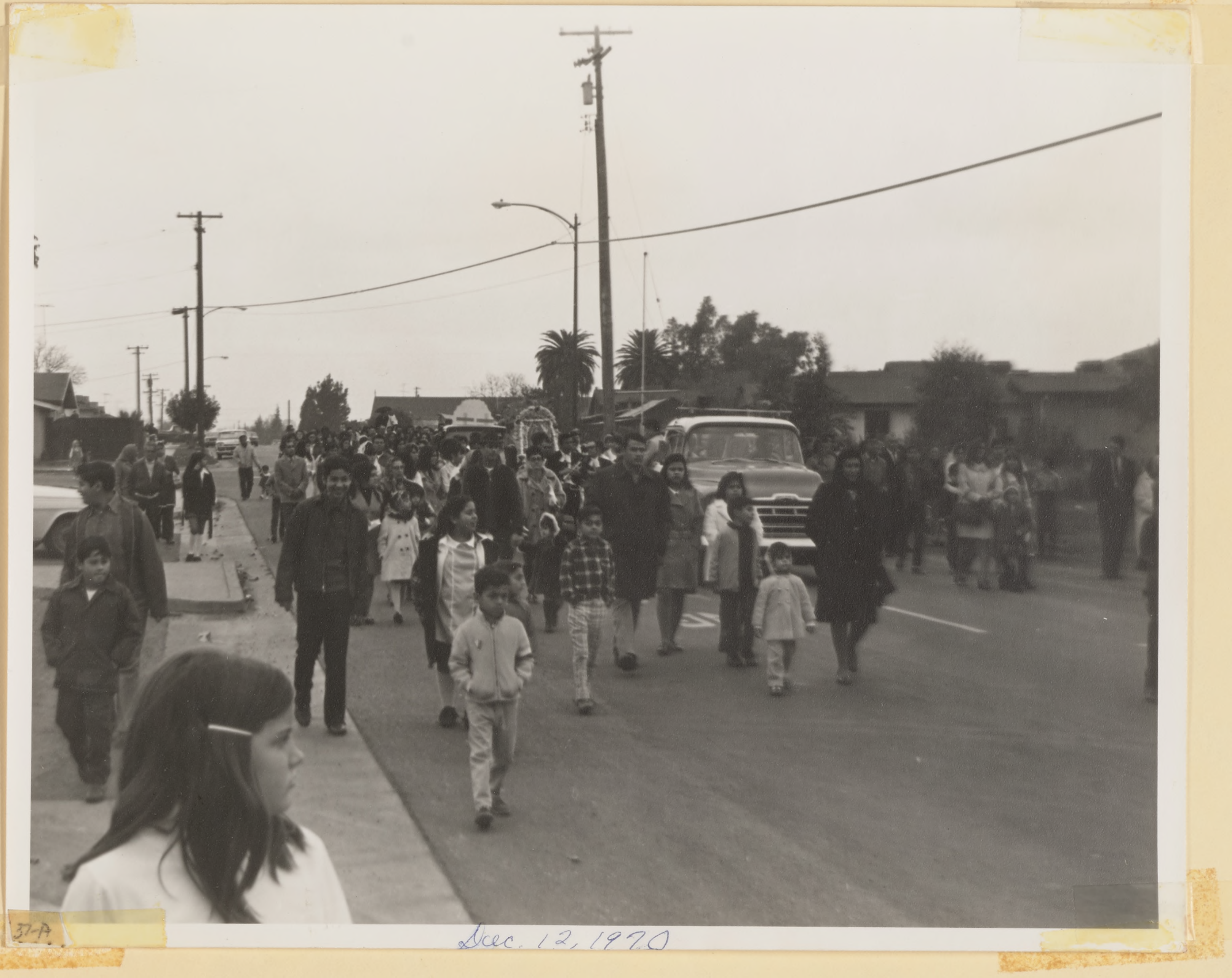

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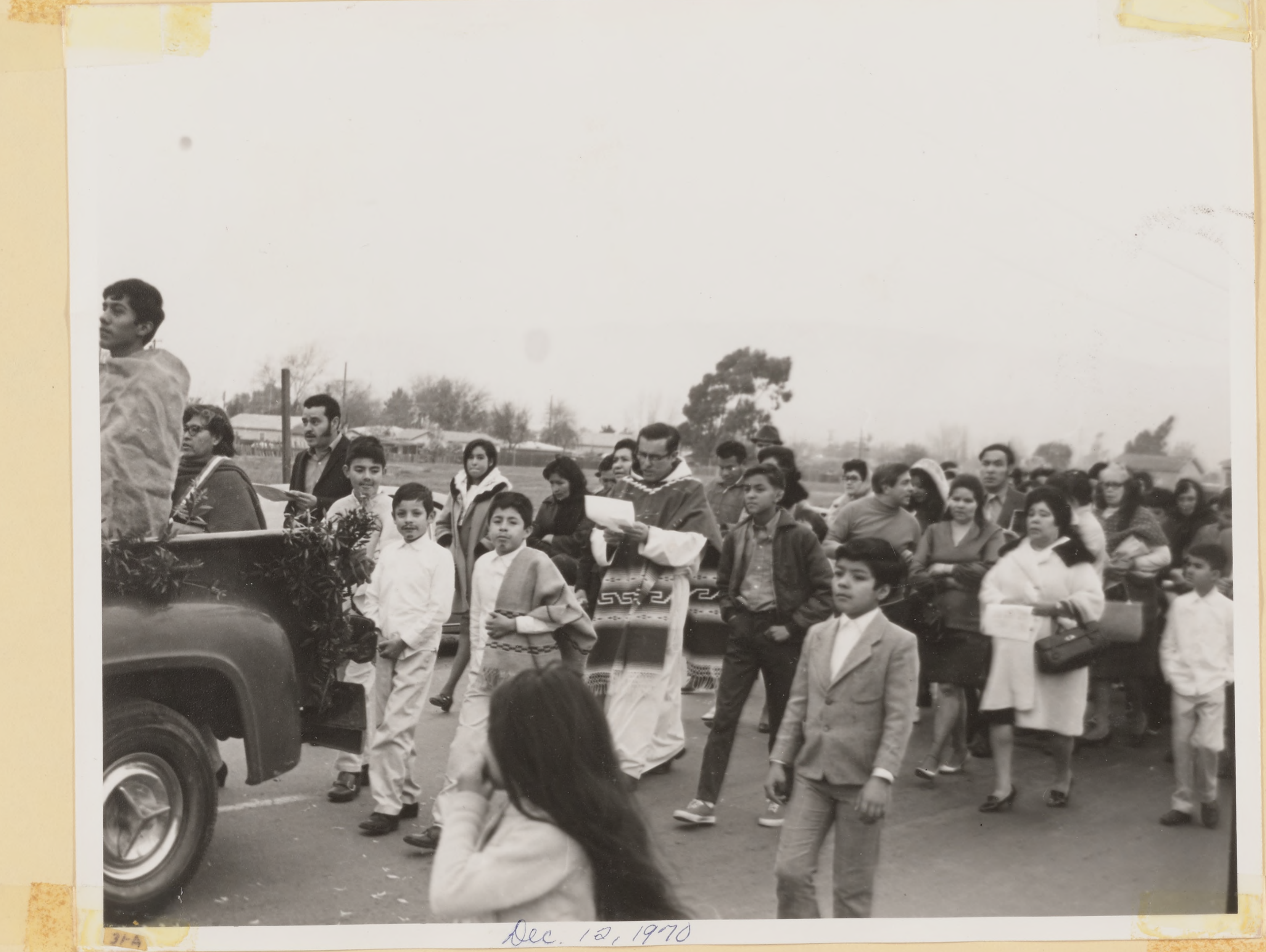
Fiesta!



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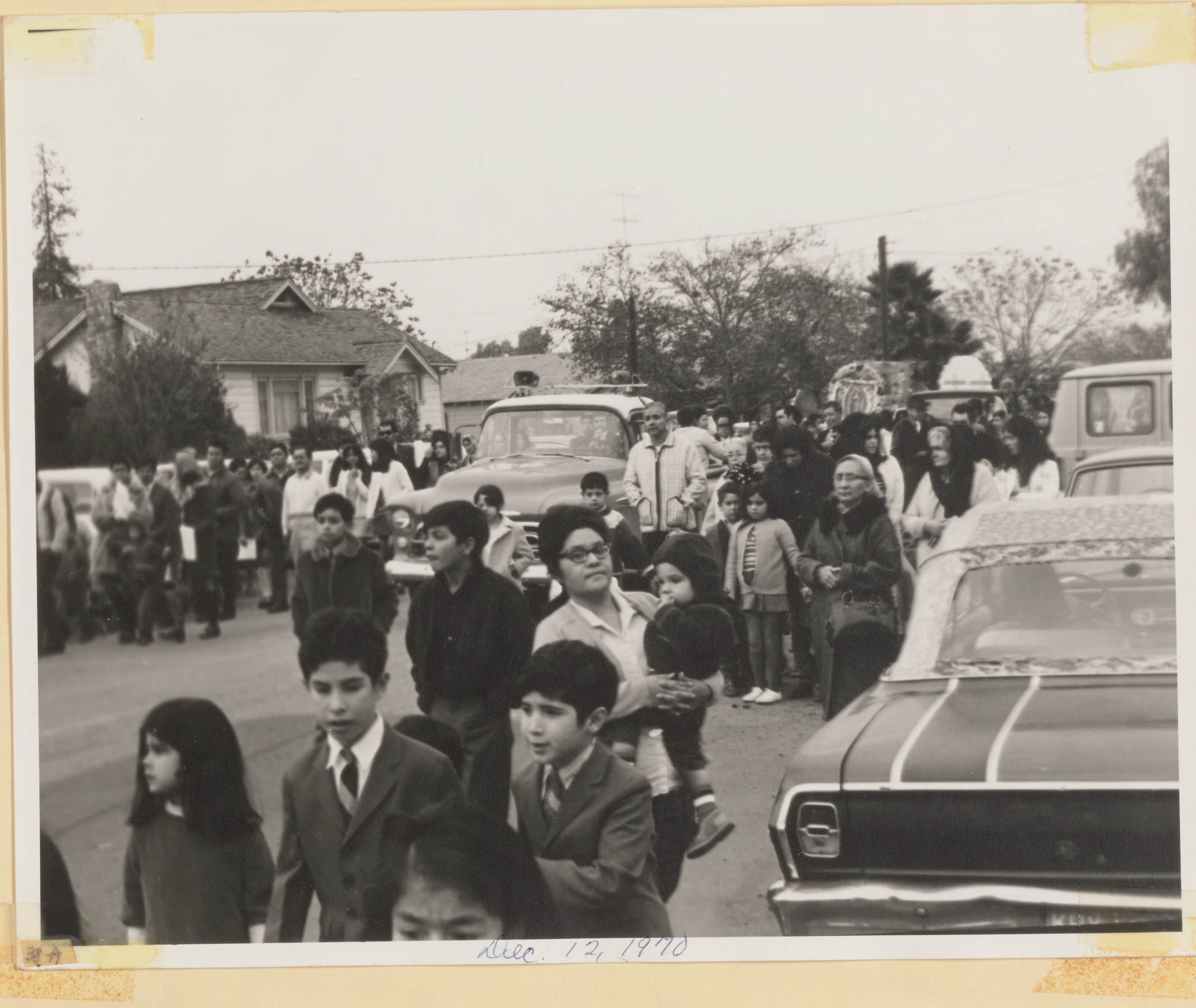

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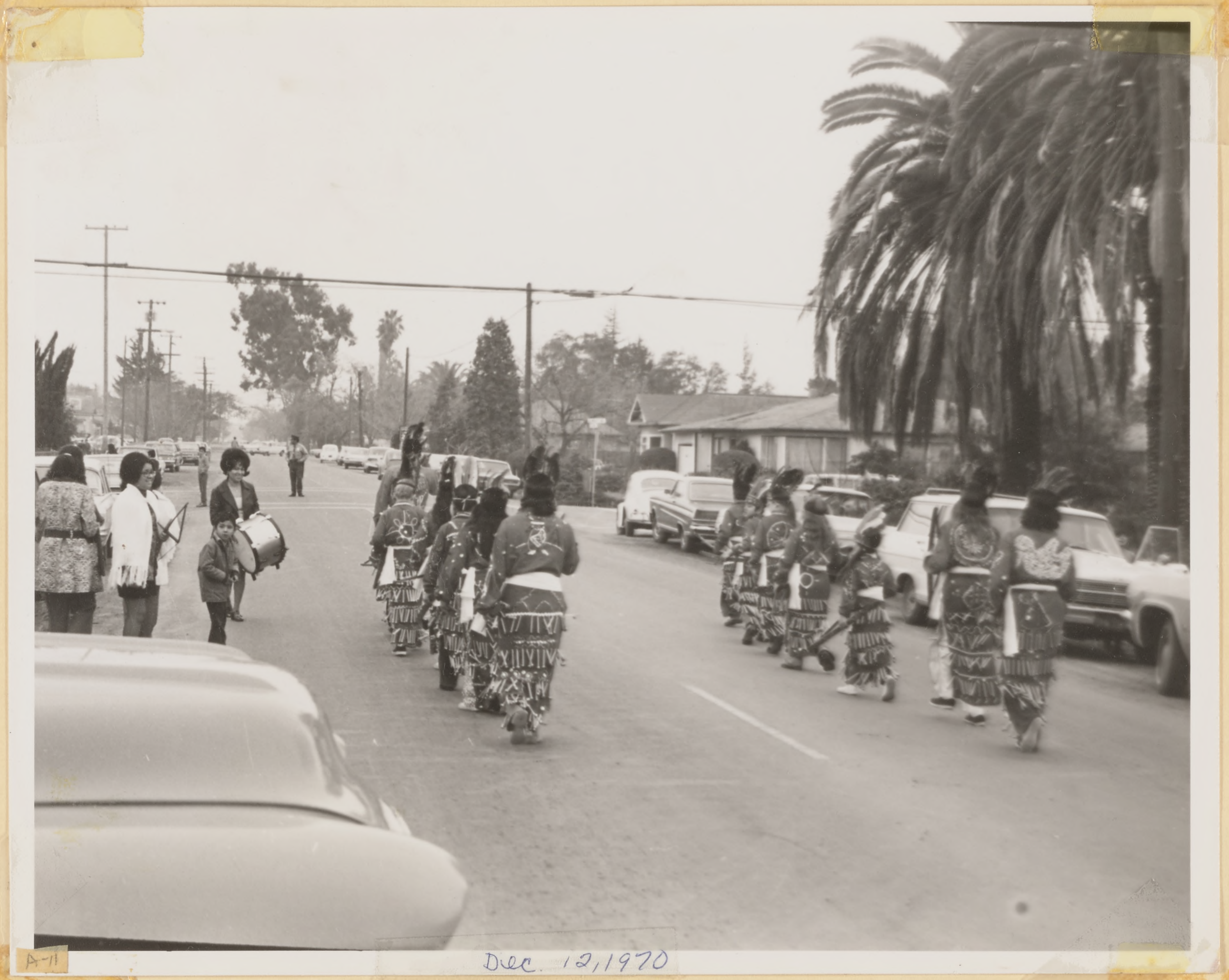

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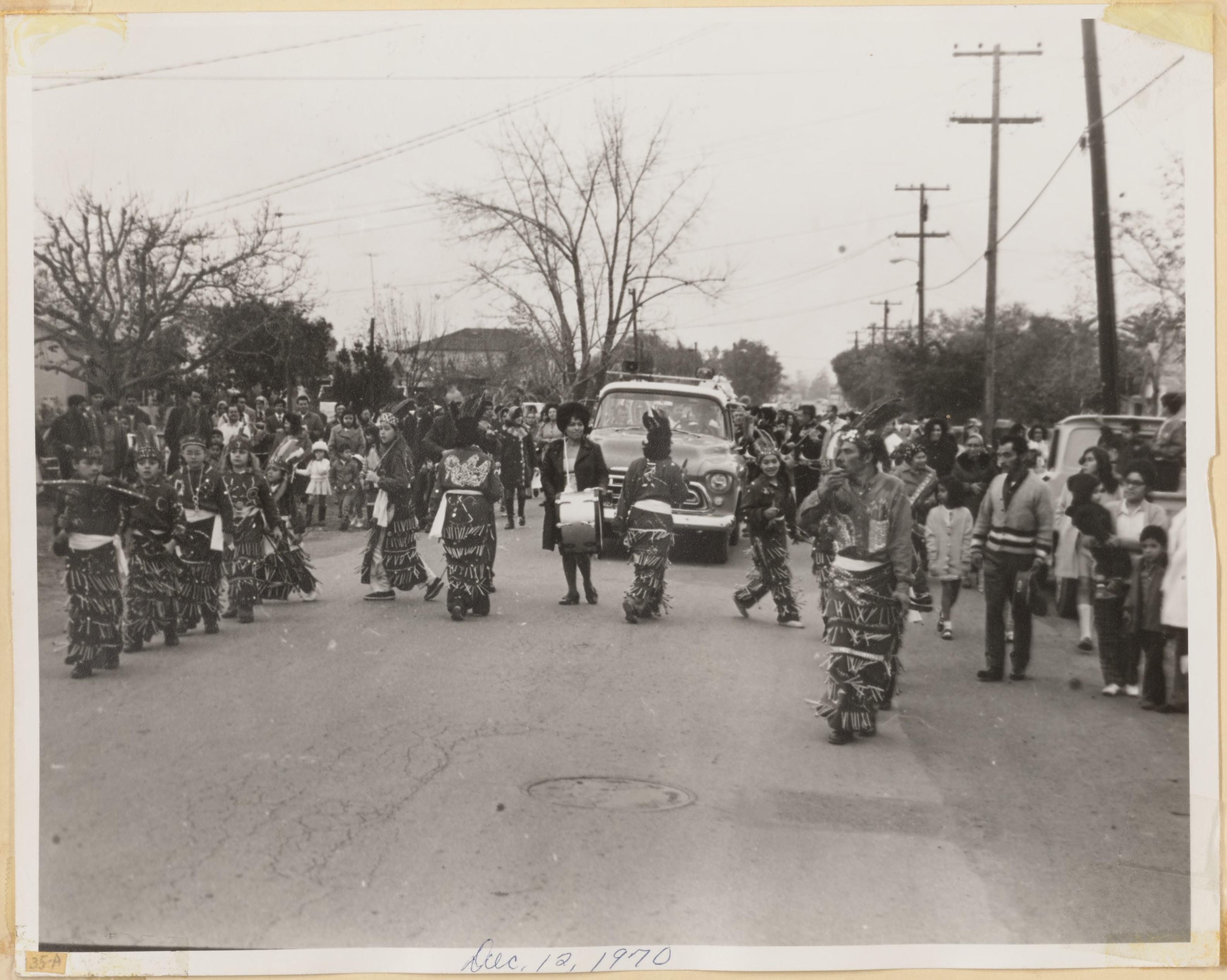
Fiesta!



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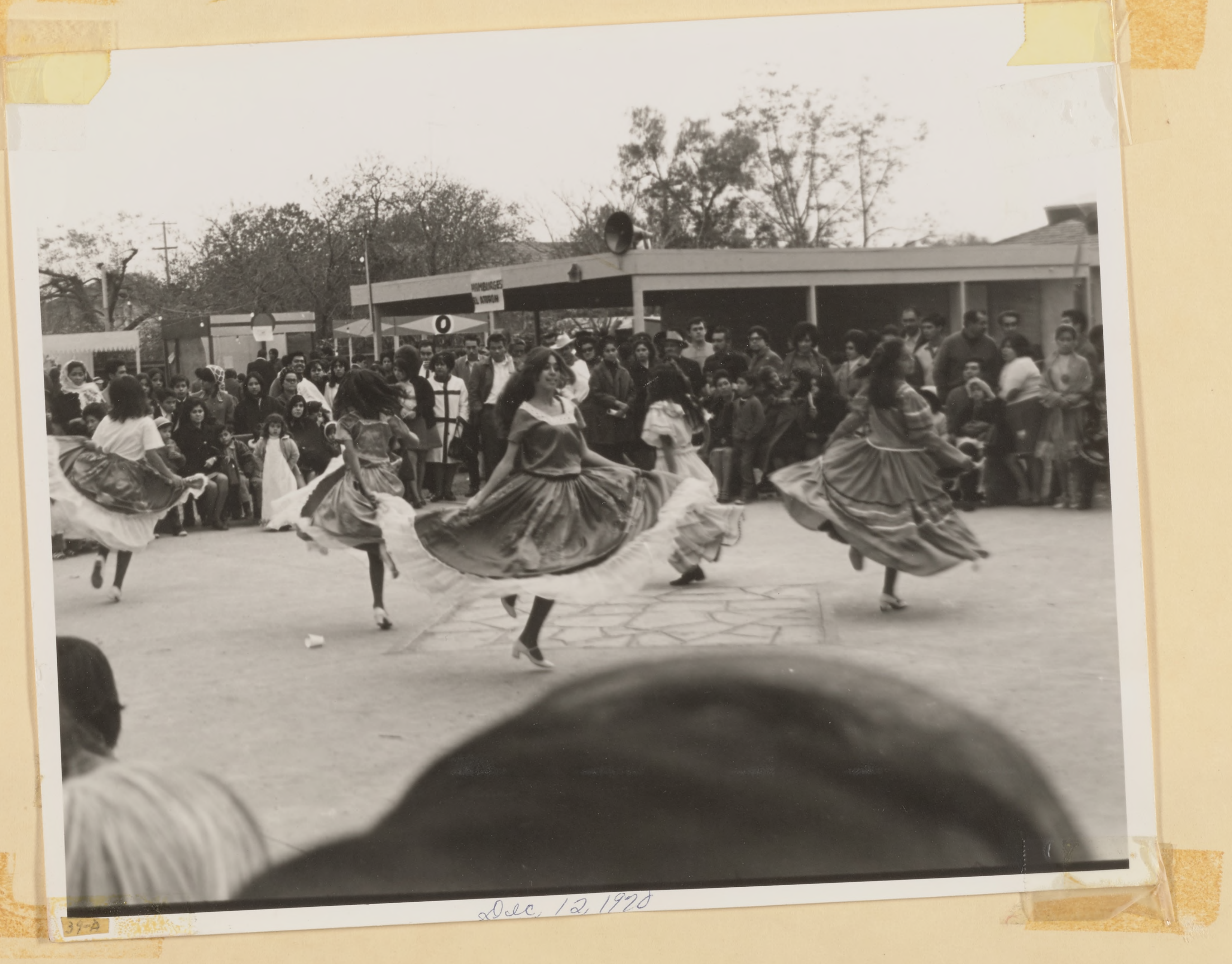

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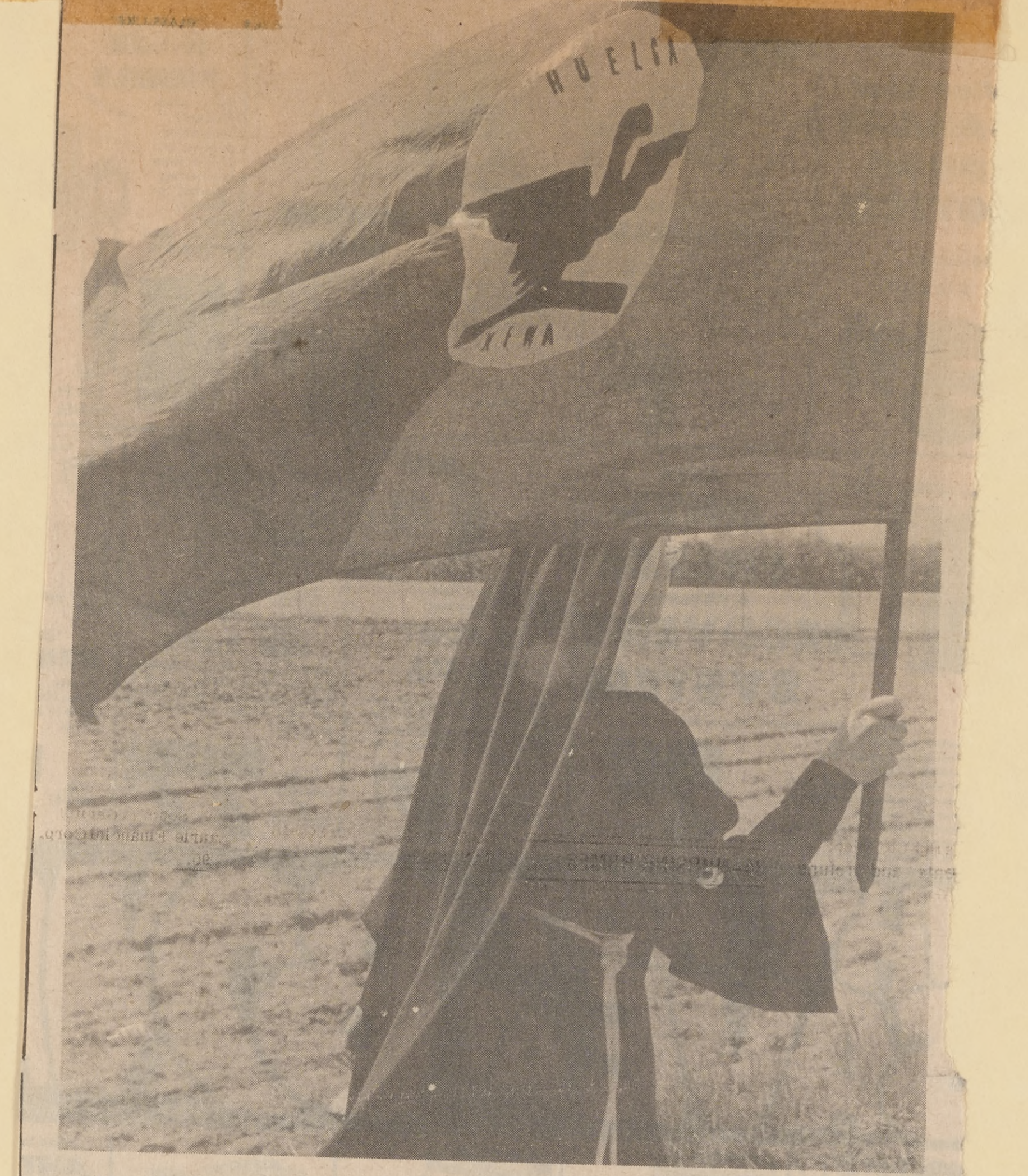
Phil Marquez baptizing

East San Jose Sun 1-20-71



This widely published photograph of a nun carrying a huelga flag during strike activity by Cesar Chavez's United Farm Workers is one of more than 70 which will be exhibited at Our Lady of Guadalupe church during the first week of February.

At Our Lady of Guadalupe

Photo exhibit of UFWOC activity is scheduled

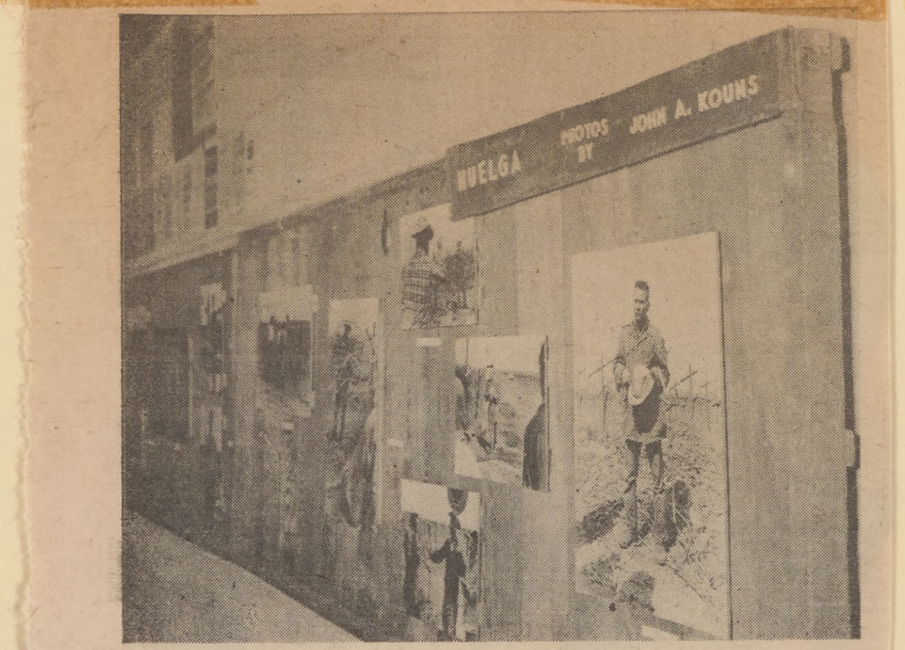
A photographic art exhibit in the sanctuary of a church, unusual? Maybe but that is only incidental to a very unusual photographic show currently on exhibit at Our Lady of Guadalupe church, 2020 E. San Antonio st. titled, "Viva Farm Worker's Union - UFWOC", by photographer John A. Kouns. The show will run through the first week of February.

This documentary exhibit consists of more than 70 photographs of the people involved in the farm worker's strike led by Cesar Chavez. It stresses the non-violent character of the five-year-long struggle.

Kouns chose to show his photographs at the church because he felt that they would reach an audience that could relate to the problems of the farm workers. The exhibit has been seen by thousands at union halls and at schools.

Kouns was born and raise in the San Jose area, was Navy photographer durin the Korean war, and worke for United Press International. He is now a free lanc photographer and he concentrates on social issues.

THE UNION GAZETTE 1-22-71



PHOTOS OF FARM WORKERS' STRIKE—An exhibition of photographs entitled "HUELGA!" portraying the long non-violent struggle of the United Farm Workers Organizing Committee, a documentary created by John A. Kouns, photo journalist, is now being shown at Our Lady of Guadalupe Church, 2020 E. San Antonio St., San Jose, and will continue until Feb. 1. The church is open daily from 6 a.m. until late in the evening.

Photos of Farm Workers On Display At Church

More than five years of militant but non-violent striving through strikes and boycotts to build the United Farm Workers Organizing Committee are distilled into a powerful selection of the photographs of John A. Kouns, now being exhibited here.

Entitled simply "HUELGA!" (Spanish for strike) the exhibition may be seen at any time from 6 a.m. until late in the evening at Our Lady of Guadalupe Church at 2020 E. San Antonio St., San Jose, until Jan. 31.

Free-lance photo journalist Kouns has made the historic farm workers' organizing struggle one of his major themes ever since it started in Delano's vineyards in September of 1965.

Strike meetings and picket-lines, the 300-mile march from Delano to Sacramento at Eastertime in 1966, and the ending of the 25-day fast of Cesar Chavez at Easter services in Delano in 1968 are features of the documentary.

Kouns started his study of photography in the Navy during the Korean war. He worked for United Press International, and had pictures published in various newspapers and magazines, including Time, Life and Ramparts.

He spent two years in the South during the early civil rights movement, and more

than year in the agricultural valleys of California.

Kouns said, "If these exhibits have a purpose it is to show that the farm workers' struggle is real, alive and very human, and that we as more fortunate brothers should aid in that struggle, here and now."

These photographs were most recently shown at the Library of Gabilan College, in Gilroy; the Carpenters Hall in Monterey, and the Labor Temple in Salinas.

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16 San Jose Mercury Wed., Mar. 17, 1971

GRADUATE PROGRAM

SJS Chicano Aide Lists Objectives

A graduate program that uses the unique aspects of the Chicano community is the goal of Jose Villa, chairman of the Mexican-American Graduate Studies program at San Jose State College.

Villa was named permanent department chairman in February after heading the program as acting chairman for four months. He has been on the SJS faculty since 1969.

The objective of the program, Villa said, is to equip graduates in different fields with the tools to develop more effective roles in education and participation in the Mexican-American community.

More than 700 students are enrolled in courses offered during the spring semester. In its second year of operation, the program is expected to produce 14 master's-degree graduates in June.

An asset of the program, Villa believes, is the caliber of faculty members.

"We have a diversified faculty with highly specialized capabilities," he said. "We can draw on this diversified background and test ways of applying this knowledge to the needs of the Chicano community.

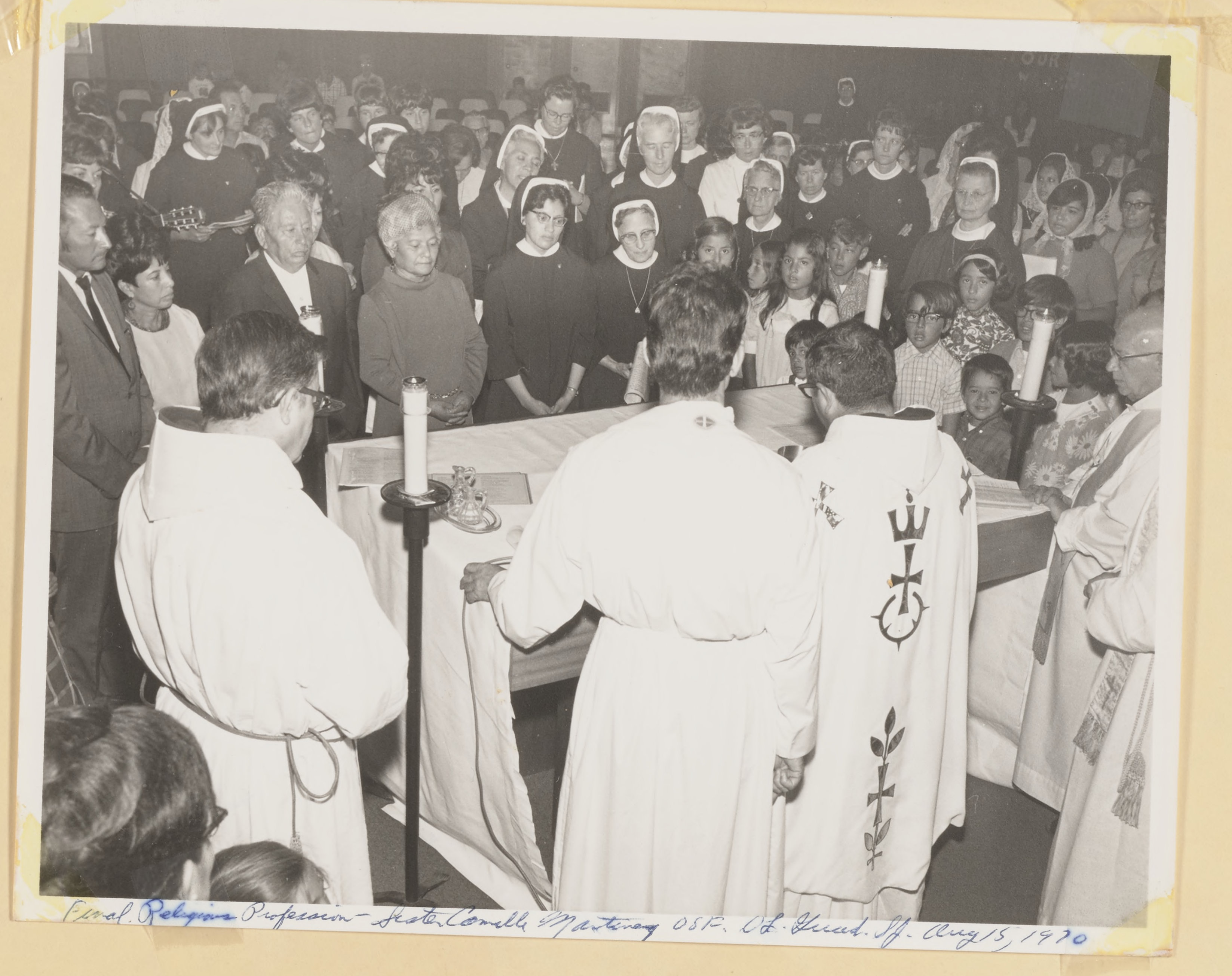
Besides the nine regular faculty members, local Chicano and non-Chicano professional have volunteered to lead class sections.

These people include Manuel Fimbres, associate director of the Social Planning Council; Father Antonio Soto, pastor of Our Lady of Guadalupe Church; Juan Vigil and Bruce Freeland of the Santa Clara County Planning Office, who are teaching a seminar on housing needs; Father Phil Conway, past executive director of Catholic Charities; and William Doyle, San Jose Unified School District compensatory education director.

Villa said he hopes to emphasize community involvement throughout the program and eventually to offer students several internships with local community agencies.

One such project now being prepared by students and faculty is the development of a comprehensive annotated bibliography of curriculum materials for the Chicano child in grades kindergarten through 12.

Prior to joining the SJS faculty, Villa coordinated the Neighborhood Organization Division of Operation LEAP in Phoenix, Ariz. He is a graduate of the University of New Mexico and received his master's in social work from Arizona State University.



Final. Religious Profession - Sister Camille Martinez OSF. O.L. Guad. SJ. Aug 15, 1970

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Our Lady of Guadalupe
McDonnell Hall Program

Our Lady of Guadalupe
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Eastside school

Bringing Montessori back where it belongs

By CHAD HILL
Staff Writer

FOUR-YEAR-OLD Ruben Pola is painting trees, monsters and ants. "I like to paint ants because ants are in the pants," he says.

Sitting next to Ruben is his "girl friend," Esperanza Javill, also 4.

"We sit next to each other at school and talk...we talk about nothing...we look at each other and laugh," says Esperanza.

Ruben begins to work with clay. "I make animals and guns with clay because I'm going to be a policeman," he explains. "I've never been a policeman before. But I've been a Ruben and a baby before."

Davie Navarro, same age, is fitting round blocks into a round hole. "I'm learning how to do a job. This makes me think with my head," he relates.

Four other three, four and five year olds are talking, laughing, working with their hands and moving from one creative play project to another, exploring a new world of creative playthings and learning tools.

Demonstrating a triangle recognition project to one youngster is Mrs. Patrice Otten, founder of this Montessori preschool which is one of the few of its kind in the county. It is housed in a rear room of Our Lady of Guadalupe church, 3552 Vista Del Valle.

There's nothing unusual about the Montessori method of education these children are experiencing. Montessori schools are scattered throughout the Bay Area. However, these students and their teacher make this eastside Montessori school far from typical.

Most of the participants are Chicanos whose parents can't afford the $75 to $100 a month usually required to send a child to a Montessori pre-school. Thanks to Mrs. Otten, the children are able to attend the school free of charge.

Mrs. Otten and her husband, a professor of sociology at San Jose State college, have run the school without financial assistance—except ten dollars a month from the ladies guild of the church—since September.

The eastside couple, who reside at 181 Alexander ave., equipped the small room by purchasing and building over $400 worth of Montessori equipment, shelves, a rug and work tables. In addition, Mrs. Otten transports the children to and from the school.

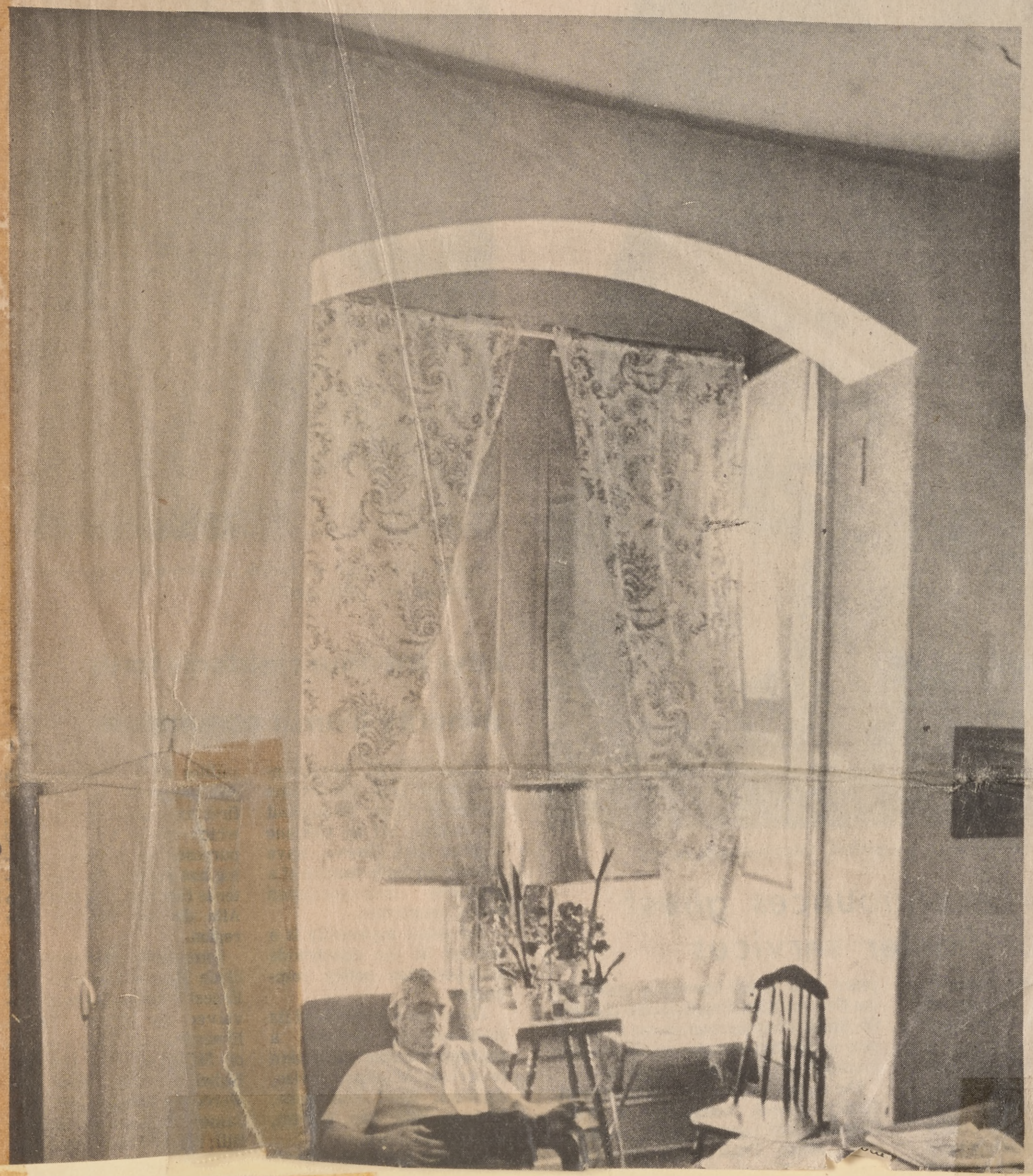
Last summer she was "surprised and shocked to find that no Montessori schools existed in the inner city.

"Montessori schools charge nearly $100 a month per child. Their pupils are often, if not always, from well-to-do suburban homes. All of the schools on the peninsula and just about everywhere else are located in the most exclusive sections," Mrs. Otten noted.

She believes this is disgraceful since the Montessori technique was originally developed for the poor.

Continued on page 2

Four-year-old Esperanza Javill learns to count by placing the correct number of squares onto the numbered pegs.



east san jose midweek
SUN
Vol. 20 No. 26 696 Kings Row, San Jose, Calif. 95112 Wednesday, March 31, 1971

'Could save taxpayers $3 million'

Campen for fire consolidation

A recommendation calling for the consolidation of all fire services in the county, including those provided by cities, into four fire protection zones was was unveiled last week by county executive Howard Campen.

The proposed zones are:

- North zone, which would include the cities of Los Altos, Los AAltos Hills, Mountain View and Palo Alto and unincorporated areas within Barron Park, Fremont and Los Altos fire protection districts. Campen proposed one fire protection agency for the entire area, claiming it would mean improved service to residents and reduction in costs of $1.6 million.
- Central zone, which would include the cities of Campbell, Cupertino, Los Gatos, Milpitas, Monte Sereno, San Jose, Santa Clara, Saratoga, and Sunnyvale and unincorporated areas within the Central, Milpitas, and Saratoga fire protection districts. The biggest advantage of consolidation would be the nearest fire station would respond to [illegible]ire, regardless of municipal [illegible] lines, and that [illegible] one district and be authroized to contract with the California Division of Forestry for fire protection and execute initial response agreements with the cities of Gilroy and Morgan Hill. The consolidation should take place July 1 and a seven-man fire commission be appointed to oversee district gusiness, Campen said.
- ..Foothill zone: The division of Forestry would continue to provide seasonal fire protection to areas in the foothills that are in its sphere of responsibility.

Campen declared that the zonal reorganization would save county taxpayers $3 million and would mean improved services.

He also maintained that two related functions, fire prevention and communications, should be taken over by the count y.

As a step toward the formation of the north and central zones, Campen recommended the board of supervisors seek endorsements from city councils and boards of fire commissions and attempt to establish ad hoc committees, comprised of a county supervisor, a representative from each city council and boards of fire district commissionerers, to work out organization and administrative details.

Campen noted there were at least five methods of forming regional fire protection systems:

- Establishment of a metropolitan fire district within each zone, which would be governed by a board of fire commissioners and residents taxed accordingly.
- A county district could annex territory of jurisdictions within a zone and be governed by the board of supervisors and an appointed fire commission. Residents would be taxed at a uniform rate.

Century house doomed

Wrong address for pre-school

The address of a Montessori pre-school for children whose parents can't afford the $75 to $100 a month usually required to send a child to a Montessori school was printed incorrectly in the March 31 edition of the SUN. The school, directed by Mrs. Patrice Otten, is located on Kammerer avenue at the rear of the old Our Lady of Guadalupe church. The church is across the street from Mathson elementary school.

Sun
4-2-71

Ad stricken from Monitor

Chicano priests organization victim of Catholic censorship

BY BRENI JAMES
SAN JOSE SUN Religion Writer

The ad in the official weekly was to have been their protest. "We determine," their by-laws read, "to use peaceful - non-violent means. . .to bring about just demands," and they had felt that absenting themselves from arena of panoply would have best served their tenets. But now that their printed word has been stricken from public view, "We'll have to go," sighs Rev. James Mc Entee, president COA; "We have our message and we have to get it across." So they will take copies of their statement of concern to the poor, printed for them by the San Jose SUN, and they will stand-purposefully but peaceably-in the shadow of the 18-story cathedral, out of range of the grand processions of bishops, apostolic delegate, and cardinal and their several entourages.

"But we should be where the people are - the poor people are the living church."

In the unprecedented role of censor to the official Roman Catholic newspaper of the Archdiocese of San Francisco and the Dioceses of Stockton and Santa Rosa, the Most Reverend Joseph T. McGucken, Archbishop of San Francisco, last Wednesday (April 28) forced the pre-publication withdrawal from the Monitor of an advertisement which had been paid for by the Chicano Priests organization of Santa Clara County.

The ad had been accepted by the weekly's editor-in-chief, Msgr. Francis Quinn, and readied for publication the following day. The ad which the 24 clerics of the CPO had submitted was a statement of concern for the poor (printed in full below), along with more than three hundred signatures of Catholic and Episcopal priests, nuns lay people supporting the stand. (Most of the signatories were from San Jose, though there was representation from Santa Rosa to Fresno.)

On the day prior to publication, Msgr. Thomas Bowe, pastor of the new St. Mary's Cathedral, phoned the Archibishop in Detroit, where he was attending the annual meeting of tne National Conference of Catholic Bishops, and urged that the statement be suppressed. Bowe then relayed the Archbishop's answer to editor Quinn: The CPA ad was not to be run. (The April 29th issue in which it had been scheduled to appear contained a special insert, 24 pages celebrating the dedication of the multi-million-dollar cathedral on Wednesday, May 5.)

Msgr. Quinn held the presses and attempted to phone the prelate at the conference (where the bishops discussed Priestly Ministry and Justice); McGucken was not available and the issue was printed without the ad.

Why did the Archbishop choose to pull the Chicano ad? "It was inappropriate for the dedication of the Cathedral he said. But he was disinclined to discuss the imposition of censorship on the diocesan newspaper or its implication for the future.

The Chicano Priests Organization made three drafts of their statement before they felt that it accurately expressed their feelings. Rev. James Casey, an associate priest at Sacred Heart parish in San Jose and a member of the organization, explains, "We wanted to be sure there wasn't anything negative in it—nothing that would be a slur on the Cathedral or a judgment of others. We wanted only to express hope and draw attention to the poor, where the Gospel leads us."

The two dozen priests work in the poverty pockets in Santa Clara County serving the Chicano communities as clerics, community organizers, and as concerned brothers in Christ who are committed to a sensitive ministry to people whose difficulties seem insuperable. They formed their organization two years ago under the presidency of Rev. James P. McEntee, whose parish is in Morgan Hill, because, he says, "We recognize the poverty and degredation in which a great number of our Mexican-American population live and the despair and lack of confidence into which they are forced."

They had determined (perhaps, in the light of Archbishop McGucken's move this week, somewhat overconfidently) "to unite as priests so that the strength which comes from unity will enable us to put pressure on the established community and the Church."

They hadn't wanted to show up at St. Mary's on Wednesday, and they had asked their friends to stay away.

(Though they identify with the Chicano community be calling themselves the Chicano Priests Organization, few of them are from Mexican-American backgrounds. They are all bi-lingual, however, and sympatico. They have earned a place as voting members in the Confederacion de la Raza Unida, a coalition of 55 Spanish-speaking, Chicano-oriented groups in Santa Clara County; they were the first Anglos to have been admitted.)

* * *

THE STATEMENT OF CONCERN SUBMITTED BY THE CHICANO PRIESTS ORGANIZATION:

We, the undersigned, because we believe in a Gospel which has as its core love and identification with Christ in the poor, feel that in 1971 the poor of the world, especially the poor of the San Francisco Archdiocese, should be the primary concern of the Church.

The material resources of the Church should be focused on erasing the culture of poverty; the ministers and bishops should demonstrate in word and deed that this is the meaning of their lives.

Perhaps no one better expresses our mind than Cesar Chavez when he said, "We don't ask for more Cathedrals, we don't ask for bigger Churches or fine gifts. We ask for the Church's presence with us, beside us, as Christ among us. We ask the Church to sacrifice with the people for social change, for justice, and for love of brother. We don't ask for words; we ask for deeds. We don't ask for paternalism; we ask for servant-hood."

We re-dedicate ourselves not to discussions of radical theology, not to building up larger and more beautiful churches, but to a living Church — the people—especially the poor.

A random sampling of the signatures that indicated support for the CPO's statement:

Jack Ybarra, Pres., Confederacion de la Raza Unida, San Jose
Bob and Terry Johnston, Sacred Heart parish, San Jose-community workers
Carlos Carillo, Pres., Catholic Council for the Spanish-speaking People, San Francisco
Joe and Pat Bithell, San Jose, volunteer workers for Huelga
Sr. Sandra Price, SND, Chicano Sisters Organization
Mr. and Mrs. Robert Gonzales (he is a prominent Chicano leader in the San Jose area, serving on innumerable community action boards.
Rev George Hague, St. Martin's Church, San Jose
Jose E. Martinez, S.E.R. Director of Operations
Rev. Frank Plaisted, Episcopal priest, San Francisco
Sr. Ruth Marie, SM, St. Peter's (inner-city church, San Francisco)
El Movimiento Biblico de San Pedro, San Francisco
Fr. Renaldo Flores, OFM., Bishop's Committee for the Spanish-speaking People, S.F.
Salvador Alvarez, San Jose State Graduate School of Social Work, San Jose
Sr. Claire Morris, OSU, Coordinator, SF Peace Education program
Jim and Emily Poggi, Counseling Consultant, San Jose O.I.C. Center
Executive Committee, Association of Priests, SF Archdiocese.
Fr. Antony Soto, Our Lady of Guadalupe, San Jose
Fr. Jim Hagan, Assoc. Pastor, St. Peter's, San Francisco
Raul Moreno, Social Justice Commission for the Archdiocese of S.F.
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The Mercury
★★★★ SAN JOSE, CALIF., WEDNESDAY MORNING, MAY 5, 1971 33

Priests, Nuns Heading Protest To S.F. Cathedral

A group of Santa Clara Valley Catholic priests, nuns and laymen will stage a protest march today in San Francisco at the dedication of St. Mary's Cathedral against spending millions of dollars on a cathedral instead of for the poor.

They will march in front of the cathedral at 4 p.m. during dedication rites and pass out printed sheets calling on the Church to focus "its material resources . . . on erasing the culture of poverty."

More than 300 persons signed the "petition" to the Church. Included were the Chicano Priests Organization, as a group; members of the Chicano Nuns Organizations, as individuals; the executive committee of the Association of Priests of the Archdiocese; Jack Ybarra, president of Confederacion de la Raza Unida, a coalition of more than 60 Mexican-American organizations; some parish priests; the dean of studies at St. Patrick's Seminary in Menlo Park, and the director of Catholic Charities of Santa Rosa.

Signers said that "because we believe in a Gospel which has as its core love and identification with Christ in the poor, (we) feel that in 1971 the poor of the San Francisco Archdiocese should be the primary concern of the Church."

Farm labor leader Cesar Chavez is quoted in the peitition:

"We don't ask for more cathedrals. We don't ask for bigger churches or fine gifts. We ask for the Church's presence with us, beside us, as Christ among us."

The protest has roots in years of controversy over the multi-million-dollar cathedral, the exact cost of which has never been revealed by the Archdiocese.

Some Catholics consider great cathedrals to be valuable as inspirations. Others feel the Church should be spending its money on the poor, rather than on building "monuments."

Another controversy started last week in San Francisco, when Archbishop McGucken refused to allow the statement from the protesters to be published in The Monitor, official Archdiocese newspaper, as an advertisment.

Several priests angrily termed the move "censorship" and said the advertisement has been pulled by the Archbishop after it had been set in type the night before publication of The Monitor.

The Archbishop said only the advertisment was "inappropriate for the dedication of the cathedral."

The following statement, along with over 300 signatures of priests, nuns and laymen, was presented to the Monitor (the official newspaper of the Archdiocese of San Francisco) as a paid advertisement to have appeared in the April 29th issue. Through the efforts of Msgr. Thom. Bowe, it was suppressed by Archbishop Joseph T. McGucken.

CHICANO PRIESTS ORGANIZATION
P.O. Box 561 - Morgan Hill, CA. 95037

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Perhaps no one better expresses our mind than Cesar Chavez when he said, "We don't ask for more Cathedrals, we don't ask for bigger Churches or fine gifts. We ask for the Church's presence with us, beside us, as Christ among us. We ask the Church to sacrifice with the people for social change, for justice, and for love of brother. We don't ask for words; we ask for deeds. We don't ask for paternalism; we ask for servant-hood."

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The Story of St. Mary's, the "People's Cathedral"

A. V. Krebs Jr.

ST. MARY'S CATHEDRAL — 18 stories of concrete, Italian Travertine marble, faceted glass and Serenity Kneelers — is more than a religious colossus. It is a multi-million dollar pandora's box of episcopal fantasy, civic holiness and financial intrigue.

For the past eight years everything about this newly-dedicated "people's cathedral" — its location, architecture, its very existence and, above all, its enormous cost — has been the object of derision and praise, of curiosity and heated controversy.

Many San Francisco Catholics have argued ever since fire destroyed the old St. Mary's Cathedral on September 7, 1962 that a new cathedral was unnecessary given the many more urgent social needs of the community which require institutional financing.

Low cost housing, community and cultural centers, adult education and inservice training programs, facilities for delinquent youth, and poorly financed existing social service agencies have all been suggested as desperately needing church dollars.

Therefore, as building costs have soared, from the originally planned $6 million to the present, there has developed an increasing bitterness among the church's critics.

Sensitive to this anger archdiocesan officials have been extremely reluctant to make any of the church's specific real estate or construction figures available to either groups like the Bay Area Council of Laymen or individual reporters.

Archbishop Joseph T. McGucken's office concedes only that these costs will exceed $8.5 million whereas Msgr. Thomas Bowe, St. Mary's

Our Lady of Guadalupe
McDonnell Hall Program

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Eastside school

Bringing Montessori back where it belongs

By CHAD HILL
Staff Writer

FOUR-YEAR-OLD Ruben Pola is painting trees, monsters and ants. "I like to paint ants because ants are in the pants," he says.

Sitting next to Ruben is his "girl friend," Esperanza Javill, also 4.

"We sit next to each other at school and talk...we talk about nothing...we look at each other and laugh," says Esperanza.

Ruben begins to work with clay. "I make animals and guns with clay because I'm going to be a policeman," he explains. "I've never been a policeman before. But I've been a Ruben and a baby before."

Davie Navarro, same age, is fitting round blocks into a round hole. "I'm learning how to do a job. This makes me think with my head," he relates.

Four other three, four and five year olds are talking, laughing, working with their hands and moving from one creative play project to another, exploring a new world of creative playthings and learning tools.

Demonstrating a triangle recognition project to one youngster is Mrs. Patrice Otten, founder of this Montessori preschool which is one of the few of its kind in the county. It is housed in a rear room of Our Lady of Guadalupe church, 3552 Vista Del Valle.

There's nothing unusual about the Montessori method of education these children are experiencing. Montessori schools are scattered throughout the Bay Area. However, these students and their teacher make this eastside Montessori school far from typical.

Most of the participants are Chicanos whose parents can't afford the $75 to $100 a month usually required to send a child to a Montessori pre-school. Thanks to Mrs. Otten, the children are able to attend the school free of charge.

Mrs. Otten and her husband, a professor of sociology at San Jose State college, have run the school without financial assistance—except ten dollars a month from the ladies guild of the church—since September.

The eastside couple, who reside at 181 Alexander ave., equipped the small room by purchasing and building over $400 worth of Montessori equipment, shelves, a rug and work tables. In addition, Mrs. Otten transports the children to and from the school.

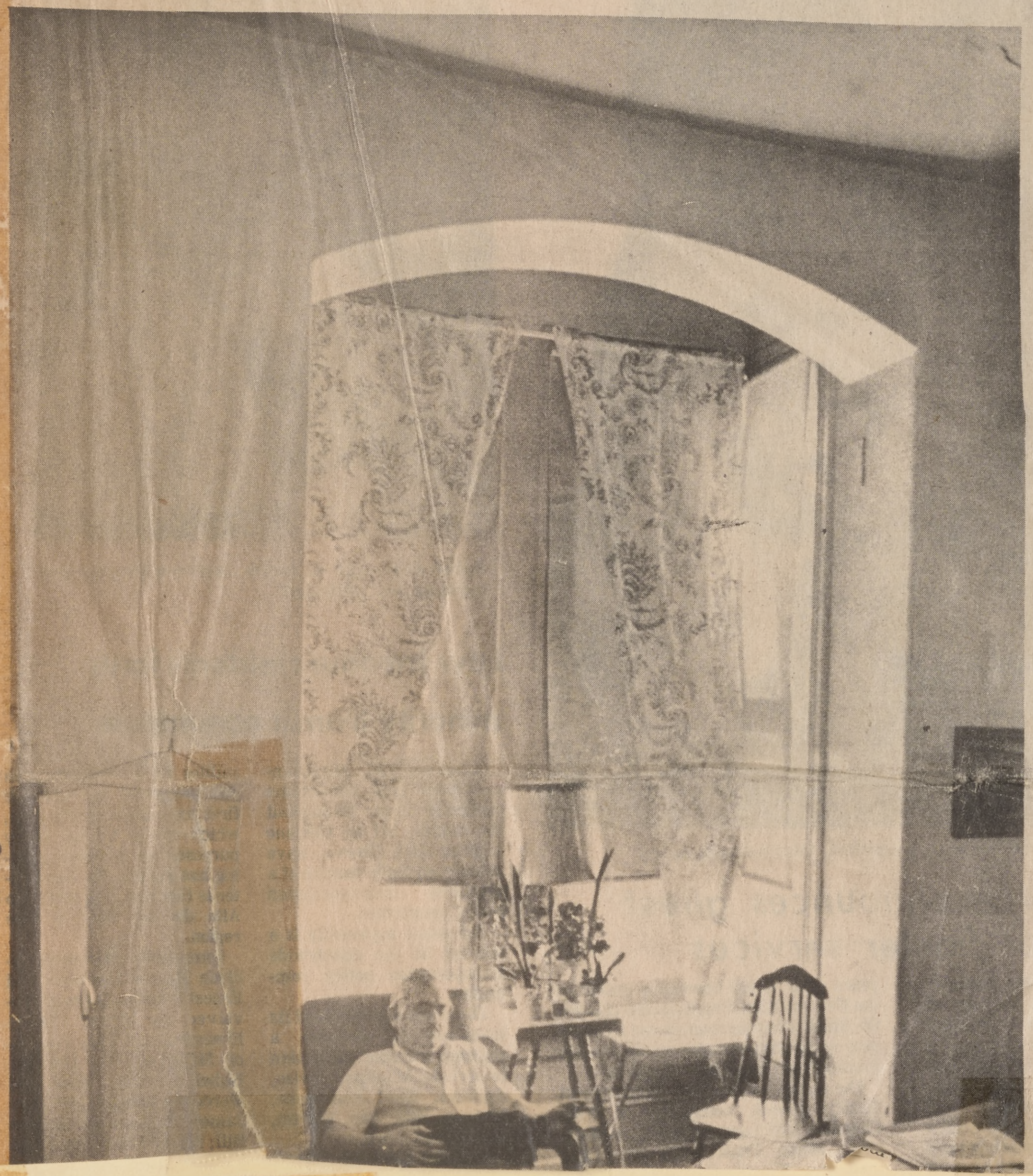
Last summer she was "surprised and shocked to find that no Montessori schools existed in the inner city.

"Montessori schools charge nearly $100 a month per child. Their pupils are often, if not always, from well-to-do suburban homes. All of the schools on the peninsula and just about everywhere else are located in the most exclusive sections," Mrs. Otten noted.

She believes this is disgraceful since the Montessori technique was originally developed for the poor.

Continued on page 2

Four-year-old Esperanza Javill learns to count by placing the correct number of squares onto the numbered pegs.



east san jose midweek
SUN
Vol. 20 No. 26 696 Kings Row, San Jose, Calif. 95112 Wednesday, March 31, 1971

'Could save taxpayers $3 million'

Campen for fire consolidation

A recommendation calling for the consolidation of all fire services in the county, including those provided by cities, into four fire protection zones was was unveiled last week by county executive Howard Campen.

The proposed zones are:

- North zone, which would include the cities of Los Altos, Los AAltos Hills, Mountain View and Palo Alto and unincorporated areas within Barron Park, Fremont and Los Altos fire protection districts. Campen proposed one fire protection agency for the entire area, claiming it would mean improved service to residents and reduction in costs of $1.6 million.
- Central zone, which would include the cities of Campbell, Cupertino, Los Gatos, Milpitas, Monte Sereno, San Jose, Santa Clara, Saratoga, and Sunnyvale and unincorporated areas within the Central, Milpitas, and Saratoga fire protection districts. The biggest advantage of consolidation would be the nearest fire station would respond to [illegible] ire, regardless of municipal [illegible] lines, and that [illegible] one district and be authroized to contract with the California Division of Forestry for fire protection and execute initial response agreements with the cities of Gilroy and Morgan Hill. The consolidation should take place July 1 and a seven-man fire commission be appointed to oversee district gusiness, Campen said.
- ..Foothill zone: The division of Forestry would continue to provide seasonal fire protection to areas in the foothills that are in its sphere of responsibility.

Campen declared that the zonal reorganization would save county taxpayers $3 million and would mean improved services.

He also maintained that two related functions, fire prevention and communications, should be taken over by the count y.

As a step toward the formation of the north and central zones, Campen recommended the board of supervisors seek endorsements from city councils and boards of fire commissions and attempt to establish ad hoc committees, comprised of a county supervisor, a representative from each city council and boards of fire district commissionerers, to work out organization and administrative details.

Campen noted there were at least five methods of forming regional fire protection systems:

- Establishment of a metropolitan fire district within each zone, which would be governed by a board of fire commissioners and residents taxed accordingly.
- A county district could annex territory of jurisdictions within a zone and be governed by the board of supervisors and an appointed fire commission. Residents would be taxed at a uniform rate.

Century house doomed

Wrong address for pre-school

The address of a Montessori pre-school for children whose parents can't afford the $75 to $100 a month usually required to send a child to a Montessori school was printed incorrectly in the March 31 edition of the SUN. The school, directed by Mrs. Patrice Otten, is located on Kammerer avenue at the rear of the old Our Lady of Guadalupe church. The church is across the street from Mathson elementary school.

Sun
1-2-71

Ad stricken from Monitor

Chicano priests organization victim of Catholic censorship

BY BRENI JAMES
SAN JOSE SUN Religion Writer

The ad in the official weekly was to have been their protest. "We determine," their by-laws read, "to use peaceful - non-violent means. . .to bring about just demands," and they had felt that absenting themselves from arena of panoply would have best served their tenets. But now that their printed word has been stricken from public view, "We'll have to go," sighs Rev. James Mc Entee, president COA; "We have our message and we have to get it across." So they will take copies of their statement of concern to the poor, printed for them by the San Jose SUN, and they will stand-purposefully but peaceably-in the shadow of the 18-story cathedral, out of range of the grand processions of bishops, apostolic delegate, and cardinal and their several entourages.

"But we should be where the people are - the poor people are the living church."

In the unprecedented role of censor to the official Roman Catholic newspaper of the Archdiocese of San Francisco and the Dioceses of Stockton and Santa Rosa, the Most Reverend Joseph T. McGucken, Archbishop of San Francisco, last Wednesday (April 28) forced the pre-publication withdrawal from the Monitor of an advertisement which had been paid for by the Chicano Priests organization of Santa Clara County.

The ad had been accepted by the weekly's editor-in-chief, Msgr. Francis Quinn, and readied for publication the following day. The ad which the 24 clerics of the CPO had submitted was a statement of concern for the poor (printed in full below), along with more than three hundred signatures of Catholic and Episcopal priests, nuns lay people supporting the stand. (Most of the signatories were from San Jose, though there was representation from Santa Rosa to Fresno.)

On the day prior to publication, Msgr. Thomas Bowe, pastor of the new St. Mary's Cathedral, phoned the Archibishop in Detroit, where he was attending the annual meeting of tne National Conference of Catholic Bishops, and urged that the statement be suppressed. Bowe then relayed the Archbishop's answer to editor Quinn: The CPA ad was not to be run. (The April 29th issue in which it had been scheduled to appear contained a special insert, 24 pages celebrating the dedication of the multi-million-dollar cathedral on Wednesday, May 5.)

Msgr. Quinn held the presses and attempted to phone the prelate at the conference (where the bishops discussed Priestly Ministry and Justice); McGucken was not available and the issue was printed without the ad.

Why did the Archbishop choose to pull the Chicano ad? "It was inappropriate for the dedication of the Cathedral he said. But he was disinclined to discuss the imposition of censorship on the diocesan newspaper or its implication for the future.

The Chicano Priests Organization made three drafts of their statement before they felt that it accurately expressed their feelings. Rev. James Casey, an associate priest at Sacred Heart parish in San Jose and a member of the organization, explains, "We wanted to be sure there wasn't anything negative in it—nothing that would be a slur on the Cathedral or a judgment of others. We wanted only to express hope and draw attention to the poor, where the Gospel leads us."

The two dozen priests work in the poverty pockets in Santa Clara County serving the Chicano communities as clerics, community organizers, and as concerned brothers in Christ who are committed to a sensitive ministry to people whose difficulties seem insuperable. They formed their organization two years ago under the presidency of Rev. James P. McEntee, whose parish is in Morgan Hill, because, he says, "We recognize the poverty and degredation in which a great number of our Mexican-American population live and the despair and lack of confidence into which they are forced."

They had determined (perhaps, in the light of Archbishop McGucken's move this week, somewhat overconfidently) "to unite as priests so that the strength which comes from unity will enable us to put pressure on the established community and the Church."

They hadn't wanted to show up at St. Mary's on Wednesday, and they had asked their friends to stay away.

(Though they identify with the Chicano community be calling themselves the Chicano Priests Organization, few of them are from Mexican-American backgrounds. They are all bi-lingual, however, and sympatico. They have earned a place as voting members in the Confederacion de la Raza Unida, a coalition of 55 Spanish-speaking, Chicano-oriented groups in Santa Clara County; they were the first Anglos to have been admitted.)

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pastor, rounds the figure off to approximately $8 million. Asked exactly what that figure includes Msgr. Bowe observed:

'I imagine that it includes all the building costs (except the land), but I really can't say for sure since the Chancery Office is the one that pays all the bills. Besides I don't see what the importance is in going into any kind of statistical breakdown on these costs."

This fear upon the church's part to discuss specific cathedral expenses has also made many local architects, building consultants, contractors, sub-contractors, city officials, and church suppliers hesitant to reveal any financial information they might possess about the new St. Mary's.

The best and few figures available, however, show a cathedral that will cost the diocese approximately $12 million.

That includes a $7,668,805 building contract, a $1 million "contingency fund," $175,000 for clearing, grading and preparation of the site and installing the four giant pylons, $600,000 for interior furnishings, $268,408 for builder's fees, $776,976 for the architect's fees, and a $1.5 million cash value property estimate.

The architect's fee here is based on the current American Institute of Architects approximate eight percent minimum guideline for "buildings for religious use." The land evaluation estimate is from the San Francisco City and County Assessor's 1970 tax rolls (which also has put a cash value on the cathedral structure of $7.5 million — $168,000 *below* the 1967 building contract.)

The conservative nature of this $12 million estimate is underscored by the fact that the remaining figures used here originates from a three-year old diocesan press release. It is for this reason that few people who have followed the building's progress are willing to accept even these figures.

As one prominent U.S. church architect has declared, "there are so many hidden costs in that building, its price could go as high as $20 million."

ESTIMATED COSTS OF ST. MARY'S CATHEDRAL

1967 Building Contract with Cahill Construction Company	$ 7,668,805.00
Contingency Fund	$ 1,000,000.00
"Phase Two" (Clearing, grading and preparation of site and installing four pylons	$ 175,000.00
Interior Furnishings	$ 600,000.00
Builder's Fees	$ 268,408.00
1970 Land Evaluation (estimated cash value)	$ 1,516,000.00
Architect's Fees (estimated)	$ 776,976.00
Total	$12,005,189.00

For example, when the archdiocese signed a $7.6 million contract in 1967 with Cahill Construction Company, a provision of that pact was that "a contingency fund of $1 million be agreed upon to cover any unforeseen disaster or expense."

Because St. Mary's, at the corner of Geary and Gough, lies just above the Fillmore District, diocesan officials have feared since the early days of the construction that someone might try to sabotage the building. One estimate is that elaborate security precautions — such as an automatic sprinkler system that was laced throughout the wood scaffolding that engulfed the slow-rising structure for many months — cost the diocese nearly half of the contingency fund.

If so, the elasticity of that fund is amazing. In the three years it took to actually build the church, inflation, which has been averaging roughly seven percent a year in the building trades, should alone have increased the original cathedral costs by better than $1.7 million — three-quarters of a million more than the entire contingency fund.

The ashes from the 1962 St. Mary's fire had hardly cooled before the people of the Archdiocese of San Francisco were asked to donate to a $15 million building fund drive — $6 million of which was to erect a new St. Mary's and the rest to go for schools and other diocesan building projects.

Over $13.5 million was reportedly collected from some 11,000 people primarily by appealing to a bit of civic pride here ($600-700 thousand came from local newspapers and civic foundations) and a little arm-twisting there.

In the home visiting guide given to the fund raisers, the various representatives from parishes throughout the diocese were instructed, "with those undergoing some temporary *hardship*, lower the monthly payment rate (NOT THE PLEDGE) to whatever is reasonable and try for this amount as a token payment."

Each priest in the archdiocese was also urged by the Chancery Office to make a $300 contribution to this building fund drive.

At the same time the cathedral was being built, so was a new St. Vincent's High School and convent plus the opulent rectory adjacent to the cathedral ($2.2 million); Archbishop Mitty High School in San Jose ($2.4 million); and classroom additions at Marin Catholic High School ($300,000). $1.2 million was spent at St. Patrick's Seminary for remodeling and new buildings.

Bay Area Catholics are still wondering, therefore, how the Archdiocese of San Francisco could afford in excess of $18 million in building costs after collecting only $13.5 million for that purpose.

There are also other curious aspects to the cathedral story.

In the original building permit application for the cathedral the builders estimate the cost at $930,283. Someone in the City building permits office crossed that figure out and in the margin noted that it was "not correct." In red, the figure $2,554,533 appears. The cost dis-

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Our Lady of Guadalupe
McDonnell Hall Program

Eastside school

Bringing Montessori back where it belongs

By CHAD HILL
Staff Writer

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12/67 FS

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east san jose midweek
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Sun
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They hadn't wanted to show up at St. Mary's on Wednesday, and they had asked their friends to stay away.

(Though they identify with the Chicano community be calling themselves the Chicano Priests Organization, few of them are from Mexican-American backgrounds. They are all bi-lingual, however, and sympatico. They have earned a place as voting members in the Confederacion de la Raza Unida, a coalition of 55 Spanish-speaking, Chicano-oriented groups in Santa Clara County; they were the first Anglos to have been admitted.)

* * *

THE STATEMENT OF CONCERN SUBMITTED BY THE CHICANO PRIESTS ORGANIZATION:

We, the undersigned, because we believe in a Gospel which has as its core love and identification with Christ in the poor, feel that in 1971 the poor of the world, especially the poor of the San Francisco Archdiocese, should be the primary concern of the Church.

The material resources of the Church should be focused on erasing the culture of poverty; the ministers and bishops should demonstrate in word and deed that this is the meaning of their lives.

Perhaps no one better expresses our mind than Cesar Chavez when he said, "We don't ask for more Cathedrals, we don't ask for bigger Churches or fine gifts. We ask for the Church's presence with us, beside us, as Christ among us. We ask the Church to sacrifice with the people for social change, for justice, and for love of brother. We don't ask for words; we ask for deeds. We don't ask for paternalism; we ask for servant-hood."

We re-dedicate ourselves not to discussions of radical theology, not to building up larger and more beautiful churches, but to a living Church — the people—especially the poor.

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The Mercury
★★★★ SAN JOSE, CALIF., WEDNESDAY MORNING, MAY 5, 1971 33

Priests, Nuns Heading Protest To S.F. Cathedral

A group of Santa Clara Valley Catholic priests, nuns and laymen will stage a protest march today in San Francisco at the dedication of St. Mary's Cathedral against spending millions of dollars on a cathedral instead of for the poor.

They will march in front of the cathedral at 4 p.m. during dedication rites and pass out printed sheets calling on the Church to focus "its material resources . . . on erasing the culture of poverty."

More than 300 persons signed the "petition" to the Church. Included were the Chicano Priests Organization, as a group; members of the Chicano Nuns Organizations, as individuals; the executive committee of the Association of Priests of the Archdiocese; Jack Ybarra, president of Confederacion de la Raza Unida, a coalition of more than 60 Mexican-American organizations; some parish priests; the dean of studies at St. Patrick's Seminary in Menlo Park, and the director of Catholic Charities of Santa Rosa.

Signers said that "because we believe in a Gospel which has as its core love and identification with Christ in the poor, (we) feel that in 1971 the poor of the San Francisco Archdiocese should be the primary concern of the Church."

Farm labor leader Cesar Chavez is quoted in the peitition:

"We don't ask for more cathedrals. We don't ask for bigger churches or fine gifts. We ask for the Church's presence with us, beside us, as Christ among us."

The protest has roots in years of controversy over the multi-million-dollar cathedral, the exact cost of which has never been revealed by the Archdiocese.

Some Catholics consider great cathedrals to be valuable as inspirations. Others feel the Church should be spending its money on the poor, rather than on building "monuments."

Another controversy started last week in San Francisco, when Archbishop McGucken refused to allow

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The following statement, along with over 300 signatures of priests, nuns and laymen, was presented to the Monitor (the official newspaper of the Archdiocese of San Francisco) as a paid advertisement to have appeared in the April 29th issue. Through the efforts of Msgr. Thom. Bowe, it was suppressed by Archbishop Joseph T. McGucken.

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P.O. Box 561 - Morgan Hill, CA. 95037

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crepancy is academic. What is significant is that no new permit is on file even though City regulations require that unless a $5-$20 million building is completed within 36 months a new building permit must be obtained.

Building Inspector Arthur Campos acknowledges that sometimes a 90-day extension is given to large jobs. But even that time is long up.

Why then, I asked, has no new permit been issued?

"That," Campos replied, "is something that has to be worked out between the contractor and the building inspection office."

City Hall has not been alone in protecting the cathedral's corporate virtue.

Both San Francisco daily newspapers — except for the *Chronicle's* few pro and con letters-to-the-editor in June, 1963, after Allen Temko's devastating critique of the archdiocese's original choice of architects, and a few maverick columns in late 1967 by the *Examiner's* Dick Nolan — have virtually ignored the long and genuine protest by Catholics that has surrounded the building of the cathedral.

Instead, the coverage has been devoted mainly to Chancery Office progress reports and singing the praises of this "monument to God."

Inside this "monument to God" are four hyperbolic paraboloids which converge on high and form a cross of faceted glass. These long, narrow windows, which give off multi-colored beams of light, were designed by the distinguished M.I.T. artist Gyorgy Kepes.

"We have a rough estimate," McGucken, a one-time UCLA engineering student, speculated in 1967, "for windows at $60 a square foot, but I am sure we can get them for $30 a square foot." Commenting on this hope one church building consultant, who has asked not to be identified, chuckled, "with today's construction costs the archbishop will be lucky if he got any of those windows for $60 a square foot at the least."

Suspended over the altar is a shimmering, glistening see-through *baldacchino* formed by hundreds of light steel rods, each one attached by 24-carat goldplated wires to a rigid form and garishly spotlighted by strategically placed ceiling lights. It was created by Richard Lippold of New York.

The pews are Serenity Kneelers — "positive control and silenced hydraulically" — by Walter Jacobi and Sons, Inc. which form a wide semi-circle around the altar.

A plain, large altar, which has been described by the diocese as the "psychological center of attention," sits alone in the middle of an immense open marbled space with small signs reading "This Section Closed" usually barring its approaches.

On the west side of the sanctuary is the massive 89-rank organ (from Ruffati Pipe Organs of Padua, Italy) astride a toadstool pedestal that looms over the congregation.

Looking down at the organ keyboard near the altar one wonders how the cathedral's builders resisted the opportunity not to automatically raise and lower the buried console, making it possible for a whole new generation to experience that magic and dramatic moment which used to come at intermission time at the old Fox Theater on Market Street when the lights would come up and out from the orchestra pit would appear a giant organ playing a medley of tunes.

Around the perimeter of the sanctuary are eight side altars. In 1963, when money was being solicited for the cathedral, large sums were given to the fund drive for specific memorials and religious artifacts to adorn these altars and the church walls.

Since St. Mary's pastor Msgr. Bowe has stated on numerous occasions in answering social activist groups (such as the protesting Mid-Peninsula chapter of the Catholic Interracial Council in 1965) "that we are morally and legally committed to use the contributions for the purpose for which they were given" it is too early to tell what the interior of the now relatively bare St. Mary's will really look like when completely furnished.

Below the sanctuary is the Cathedral Hall (which will comfortably seat over 1000 people), four large meeting rooms, a kitchen, a "work sacristy," a coatroom, a book and religious article store, a museum, several offices, a choir room, rest rooms, and something called a "welfare room." Numerous stairways and an elevator to the cathedral sacristy connect the two floors.

From the beginning, one of the major alternatives suggested by those Catholics opposed to the building of this new St. Mary's was the possible use of other large churches in San Francisco for a cathedral.

Within 24 hours after fire gutted the old St. Mary's Cathedral on Van Ness, the late Episcopal Bishop James Pike offered the use of Grace Cathedral to Archbishop McGucken. His offer was politely rejected. Pike's successor, Bishop C. Kilmer Myers, made a similar offer in 1967 that the two religious bodies share the Nob Hill church.

Despite McGucken's statements in the past that he favored an "Ecumenical Council Cathedral" the offer was turned down.

"The problem is not only that we have six or seven masses every Sunday and the Episcopalians need it for 11 a.m. services and Evensong but Grace Cathedral is only five blocks from another of our parish churches. There was also the fact that our contracts had been let for St. Mary's," McGucken told the press.

Myers, who made his offer several months before the St. Mary's contracts were actually signed, said he had foreseen no difficulties in the scheduling of Episcopal and Roman Catholic services together when he wrote the archbishop on the matter.

About the time of Myer's proposal, 27 local priests (12 of whom have since left the diocese because of its "institutional insensitivity" to the needs of the people) published an "Open Letter to the Catholics of the United States:"

"The poor have a right to look to the Church for effective support.

Our Lady of Guadalupe
McDonnell Hall Program

Eastside school

Bringing Montessori back where it belongs

By CHAD HILL
Staff Writer

FOUR-YEAR-OLD Ruben Pola is painting trees, monsters and ants. "I like to paint ants because ants are in the pants," he says.

Sitting next to Ruben is his "girl friend," Esperanza Javill, also 4.

"We sit next to each other at school and talk...we talk about nothing...we look at each other and laugh," says Esperanza.

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The Mercury
★★★★ SAN JOSE, CALIF., WEDNESDAY MORNING, MAY 5, 1971 33

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But our prophetic voice is too often muffled by our own wealth and comfort . . . here in San Francisco we priests have been guilty of a lack of vision and of silence as a new cathedral was planned and begun. Many adequate and beautiful churches already built might have been used . . . we deeply regret our common mistakes (and) hope that other Christians — even on the parish level — will learn from our failures."

At present, the new cathedral, with a seating capacity of 2400, has six Sunday masses even though only a few hundred Catholic families live within its narrow geographical parish boundaries. The majority of those attending the Sunday masses since it opened last October is what has been described by one local clergyman as the "community of the curious."

Like several other parishes in metropolitan San Francisco, St. Mary's has been heavily subsidized by the archdiocese in the meeting of its operating expenses in recent years. These subsidies, plus the support of an increasingly expensive Catholic education system while faced with sagging church attendance have reportedly put the diocese several million dollars in debt.

Recently Archbishop McGucken in a welcoming address to a Bay Area meeting on the future of the priesthood noted that "we spent $2.8 million on education in the archdiocese last year and had to borrow $1.2 million to do it."

Organizations like the Bay Area Council of Laymen have been pressing McGucken for some time in the hopes of getting a complete financial accounting of Archdiocesan funds. Although the bishop has promised to release such a report, no real estate holdings will be included in the statement.

At present church officials are strongly urging Catholic groups throughout the city to use the cathedral facilities whenever possible. A recent parish bulletin, however, indicates which groups actually get the use of the building: Young Ladies Institute; Holy Childhood League; Ladies' Sodality; Catholic Friendship Club and the Knights of Columbus, etc.

Recently, the local Catholic Jewish Dialogue Group approached Pastor Bowe about using a meeting room for a Day of Recollection but were refused because they lacked a "spiritual moderator." Besides, Bowe told the group's representative, "the cathedral might get picketed by Arabs."

A Catholic spokesman for the group was also later admonished by Diocesan Chancellor Msgr. Donnell Walsh, "don't tell me you are one of those people who just because you gave money to build the cathedral (the "people's cathedral"?) think now that you own part of it."

The Ad Hoc Committee to Reinvestigate Construction of the Cathedral, a group of local lay Catholics and clergymen formed in 1967, has repeatedly criticized the building, suggesting the archdiocese could have *invested* the money in much needed low and moderate income housing units on various Western Addition sites adjacent to the cathedral.

Mary Lou Burg, chairman of that Ad Hoc committee, stressed in 1967, "we know for a fact that the $6 million originally earmarked for the cathedral could have represented equity for over $50 million in government-insured, low-income housing; which is equivalent to accommodations for over 10,000 Bay Area residents of low to moderate income — 10,000 '*living* temples of God.'"

Diocesan officials dismissed this suggestion. Msgr. Bowe points out, "it was only after the money was subscribed that protests were registered that such a sum could do more good if given to the poor. Money spent on the poor eventually runs out and you still have the poor."

He added, "it might also be said that 52 per cent of St. Mary's costs went for construction worker's wages. It's like giving a party. Some might condemn it, but the money it costs is spread among the butcher and baker and so on."

When it became apparent Archbishop Joseph McGucken, recently named one of the ten most powerful men in San Francisco, was going to build the cathedral no matter what the degree of protest, efforts were launched to get him to provide personal leadership in assuring that either the work force be truly integrated or no work would be done on the structure.

Mrs. Mary Anna Colwell, past president of the Catholic Interracial Council. describes those efforts.

"The bishop made a statement, but taking the steps necessary to integrate the work force meant, ultimately, being willing to stop construction until the union and the contractors found a way to bring about employment of more than a token number of construction workers from ethnic and racial minority groups. This the bishop was unwilling to do. The two CIC representatives who met with him at the climax of this effort after countless meetings with union representatives, contractors, etc., came away with the strong impression that nothing, repeat nothing, would cause the bishop to slow construction, much less stop it."

(Coincidentally, McGucken's nomination to the ten most powerful list came from George Johns, Secretary of the S.F. Labor Council, among others.)

Today, according to recently released government figures, the San Francisco building trade unions remain highly discriminatory in their hiring practices. While minority people make up 23% of the Bay Area population they account for only 15.5% of the construction work force. This figure includes 14.3% of the carpenters, 5.2% of the plumbers and pipefitters, seven per cent of the iron workers, 8.3% of the electricians, and 4.8% of the tile setters.

But the cathedral, built in part by those unions, stands now completed.

For many Catholics, therefore, St. Mary's has become a symbol of the institutional church they have come to reject. They mock the build-

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Eastside school

Bringing Montessori back where it belongs

By CHAD HILL
Staff Writer

FOUR-YEAR-OLD Ruben Pola is painting trees, monsters and ants. "I like to paint ants because ants are in the pants," he says.

Sitting next to Ruben is his "girl friend," Esperanza Javill, also 4.

"We sit next to each other at school and talk...we talk about nothing...we look at each other and laugh," says Esperanza.

Ruben begins to work with clay. "I make animals and guns with clay because I'm going to be a policeman," he explains. "I've never been a policeman before. But I've been a Ruben and a baby before."

Davie Navarro, same age, is fitting round blocks into a round hole. "I'm learning how to do a job. This makes me think with my head," he relates.

Four other three, four and five year olds are talking, laughing, working with their hands and moving from one creative play project to another, exploring a new world of creative playthings and learning tools.

Demonstrating a triangle recognition project to one youngster is Mrs. Patrice Otten, founder of this Montessori pre-school which is one of the few of its kind in the county. It is housed in a rear room of Our Lady of Guadalupe church, 3552 Vista Del Valle.

There's nothing unusual about the Montessori method of education these children are experiencing. Montessori schools are scattered throughout the Bay Area. However, these students and their teacher make this eastside Montessori school far from typical.

Most of the participants are Chicanos whose parents can't afford the $75 to $100 a month usually required to send a child to a Montessori pre-school. Thanks to Mrs. Otten, the children are able to attend the school free of charge.

Mrs. Otten and her husband, a professor of sociology at San Jose State college, have run the school without financial assistance—except ten dollars a month from the ladies guild of the church—since September.

The eastside couple, who reside at 181 Alexander ave., equipped the small room by purchasing and building over $400 worth of Montessori equipment, shelves, a rug and work tables. In addition, Mrs. Otten transports the children to and from the school.

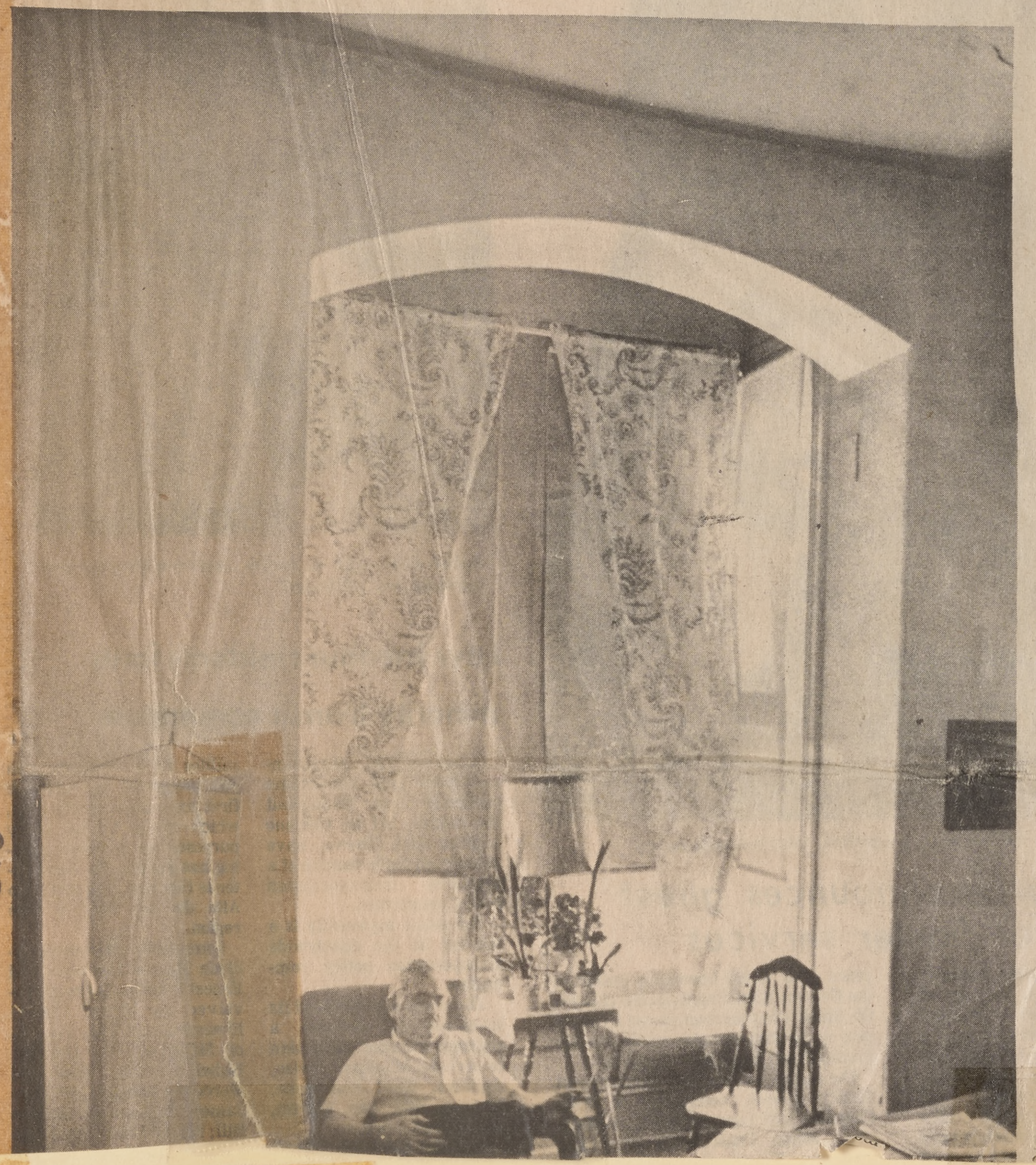
Last summer she was "surprised and shocked to find that no Montessori schools existed in the inner city.

"Montessori schools charge nearly $100 a month per child. Their pupils are often, if not always, from well-to-do suburban homes. All of the schools on the peninsula and just about everywhere else are located in the most exclusive sections," Mrs. Otten noted.

She believes this is disgraceful since the Montessori technique was originally developed for the poor.

Continued on page 2

Four-year-old Esperanza Javill learns to count by placing the correct number of squares onto the numbered pegs.



east san jose midweek
SUN
Vol. 20 No. 26 696 Kings Row, San Jose, Calif. 95112 Wednesday, March 31, 1971

'Could save taxpayers $3 million'

Campen for fire consolidation

A recommendation calling for the consolidation of all fire services in the county, including those provided by cities, into four fire protection zones was was unveiled last week by county executive Howard Campen.

The proposed zones are:

- North zone, which would include the cities of Los Altos, Los AAltos Hills, Mountain View and Palo Alto and unincorporated areas within Barron Park, Fremont and Los Altos fire protection districts. Campen proposed one fire protection agency for the entire area, claiming it would mean improved service to residents and reduction in costs of $1.6 million.
- Central zone, which would include the cities of Campbell, Cupertino, Los Gatos, Milpitas, Monte Sereno, San Jose, Santa Clara, Saratoga, and Sunnyvale and unincorporated areas within the Central, Milpitas, and Saratoga fire protection districts. The biggest advantage of consolidation would be the nearest fire station would respond to [illegible]ire, regardless of municipal [illegible] lines, and that [illegible] one district and be authroized to contract with the California Division of Forestry for fire protection and execute initial response agreements with the cities of Gilroy and Morgan Hill. The consolidation should take place July 1 and a seven-man fire commission be appointed to oversee district gusiness, Campen said.
- ..Foothill zone: The division of Forestry would continue to provide seasonal fire protection to areas in the foothills that are in its sphere of responsibility.

Campen declared that the zonal reorganization would save county taxpayers $3 million and would mean improved services.

He also maintained that two related functions, fire prevention and communications, should be taken over by the count y.

As a step toward the formation of the north and central zones, Campen recommended the board of supervisors seek endorsements from city councils and boards of fire commissions and attempt to establish ad hoc committees, comprised of a county supervisor, a representative from each city council and boards of fire district commissionerers, to work out organization and administrative details.

Campen noted there were at least five methods of forming regional fire protection systems:

- Establishment of a metropolitan fire district within each zone, which would be governed by a board of fire commissioners and residents taxed accordingly.
- A county district could annex territory of jurisdictions within a zone and be governed by the board of supervisors and an appointed fire commission. Residents would be taxed at a uniform rate.

Century house doomed

Wrong address for pre-school

The address of a Montessori pre-school for children whose parents can't afford the $75 to $100 a month usually required to send a child to a Montessori school was printed incorrectly in the March 31 edition of the SUN. The school, directed by Mrs. Patrice Otten, is located on Kammerer avenue at the rear of the old Our Lady of Guadalupe church. The church is across the street from Mathson elementary school.

Sun
1-2-71

Ad stricken from Monitor

Chicano priests organization victim of Catholic censorship

BY BRENI JAMES
SAN JOSE SUN Religion Writer

The ad in the official weekly was to have been their protest. "We determine," their by-laws read, "to use peaceful - non-violent means. . .to bring about just demands," and they had felt that absenting themselves from arena of panoply would have best served their tenets. But now that their printed word has been stricken from public view, "We'll have to go," sighs Rev. James Mc Entee, president COA; "We have our message and we have to get it across." So they will take copies of their statement of concern to the poor, printed for them by the San Jose SUN, and they will stand-purposefully but peaceably-in the shadow of the 18-story cathedral, out of range of the grand processions of bishops, apostolic delegate, and cardinal and their several entourages.

"But we should be where the people are - the poor people are the living church."

In the unprecedented role of censor to the official Roman Catholic newspaper of the Archdiocese of San Francisco and the Dioceses of Stockton and Santa Rosa, the Most Reverend Joseph T. McGucken, Archbishop of San Francisco, last Wednesday (April 28) forced the pre-publication withdrawal from the Monitor of an advertisement which had been paid for by the Chicano Priests organization of Santa Clara County.

The ad had been accepted by the weekly's editor-in-chief, Msgr. Francis Quinn, and readied for publication the following day. The ad which the 24 clerics of the CPO had submitted was a statement of concern for the poor (printed in full below), along with more than three hundred signatures of Catholic and Episcopal priests, nuns lay people supporting the stand. (Most of the signatories were from San Jose, though there was representation from Santa Rosa to Fresno.)

On the day prior to publication, Msgr. Thomas Bowe, pastor of the new St. Mary's Cathedral, phoned the Archibishop in Detroit, where he was attending the annual meeting of tne National Conference of Catholic Bishops, and urged that the statement be suppressed. Bowe then relayed the Archbishop's answer to editor Quinn: The CPA ad was not to be run. (The April 29th issue in which it had been scheduled to appear contained a special insert, 24 pages celebrating the dedication of the multi-million-dollar cathedral on Wednesday, May 5.)

Msgr. Quinn held the presses and attempted to phone the prelate at the conference (where the bishops discussed Priestly Ministry and Justice); McGucken was not available and the issue was printed without the ad.

Why did the Archbishop choose to pull the Chicano ad? "It was inappropriate for the dedication of the Cathedral he said. But he was disinclined to discuss the imposition of censorship on the diocesan newspaper or its implication for the future.

The Chicano Priests Organization made three drafts of their statement before they felt that it accurately expressed their feelings. Rev. James Casey, an associate priest at Sacred Heart parish in San Jose and a member of the organization, explains, "We wanted to be sure there wasn't anything negative in it—nothing that would be a slur on the Cathedral or a judgment of others. We wanted only to express hope and draw attention to the poor, where the Gospel leads us."

The two dozen priests work in the poverty pockets in Santa Clara County serving the Chicano communities as clerics, community organizers, and as concerned brothers in Christ who are committed to a sensitive ministry to people whose difficulties seem insuperable. They formed their organization two years ago under the presidency of Rev. James P. McEntee, whose parish is in Morgan Hill, because, he says, "We recognize the poverty and degredation in which a great number of our Mexican-American population live and the despair and lack of confidence into which they are forced."

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Fr. Fran Norris, SS., professor, St. Patricks Seminary, Menlo Park
Msgr. Jerry Cox, director Catholic charities, Santa Rosa diocese
Fr. Pat McCormick, dean of Studies, St. Patrick's Seminary, Menlo Park
Fr. Cuchulain Moriarity, pastor Sacred Heart, San Jose.

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ing with graphic descriptions: "The Bishop's Erection," "McGucken's Maytag," and "Pharoah's Sphinx."

From an architectural viewpoint, Prof. Patrick Quinn, a University of California religious architectural authority who has also designed a number of churches in the Bay Area, asks, "why, if God is everywhere, do cathedrals have to go up? Why must they compete in the same skyscraper league as the Bank of America?"

Archbishop McGucken has said frequently "San Francisco would become terribly secular without some skyline recognition of God."

Today, in the midst of an area the San Francisco Redevelopment Agency claims has the highest concentration of churches in the city, St. Mary's 18-story frame seeks to cast its own unique "skyline recognition of God" and Mother Church about the City.

Stand outside its brightly polished entryway and look toward the disappearing sun and your eye catches the physical profile of Sacred Heart Church, a parish seeking to serve the poor and disenfranchised of the city.

Those efforts, however, have caused the local diocese considerable discomfort — and displeasure. One $100,000 contribution to the cathedral has already been substantially reduced by a donor angry over the activities of Sacred Heart parish.

"But that's where the action is!" Prof. Quinn exclaims. "The cathedral's location is all wrong! I think a great chance was missed to reach the real heart of the City by not going right into the Fillmore, the Mission or south of Market."

A short distance from Sacred Heart one can see the aloof twin spires of St. Ignatius Church and to the north the gray Gothic tower of a forelorn St. Dominic's Church.

One wonders now what must be the reaction of those handful of CIC protestors who stood in the cold rain at this spot Christmas Eve, 1965, taking part in a prayer vigil for job equality, or the 27 priests, or those members of the Ad Hoc Committee, listening to Msgr. Bowe, when asked by the *Examiner's* Gerald Adams if he had to build a cathedral all over again, would he?

Shaking his head, he replied, "I'd buy St. Dominic's first."

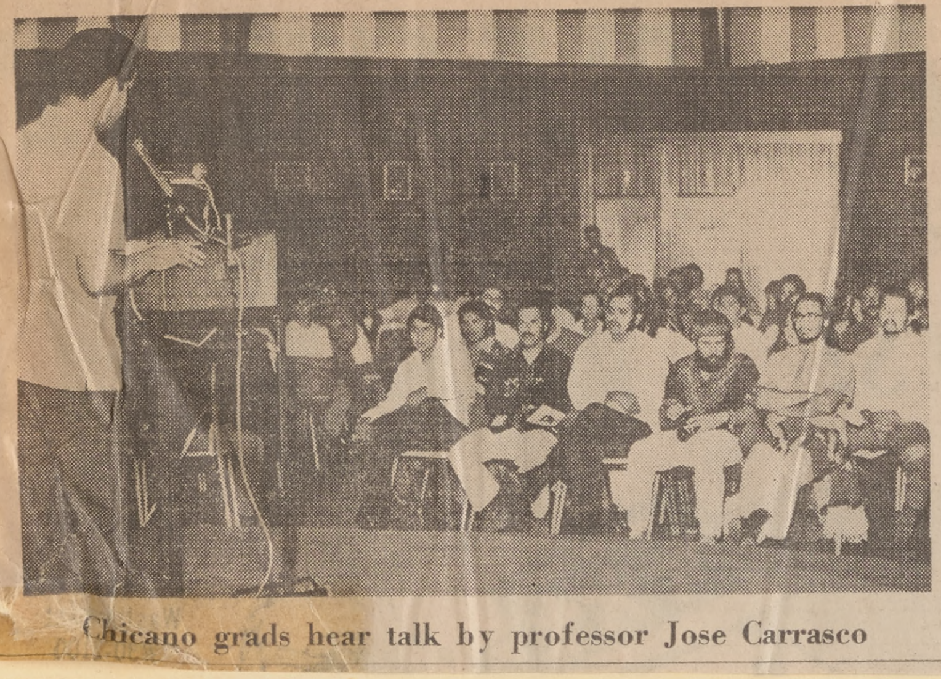
"Indeed," they would probably respond, "indeed."

> ". . . we deeply regret our common mistakes (and) hope that other Christians — even on the parish level — will learn from our failures . . ."
>
> *—from 1967 "Open Letter to the Catholics of the United States" by 27 San Francisco Bay Area priests.*

A. V. Krebs Jr. is a San Francisco free lance journalist and a frequent contributor to major national religious newspapers and periodicals.

Published by the Ad Hoc Committee to Reinvestigate Construction of the Cathedral.

Chicano Graduation Held



Chicano grads hear talk by professor Jose Carrasco

Some 30 graduating Mexican-American students yesterday participated in a Chicano commencement exercise, which hopefully will become an annual event.

Attired in suit and ties or typical Mexican costumes, the students represented various Valley colleges. Any Chicano graduating from a college, university or junior college was eligible to participate.

Program speakers were community representative Sophie Mendoza, who exhorted the new graduates "not to forget the community and to become involved in the community struggle;" and Richard Herrera, a San Jose State College graduating student, who urged fellow students to continue the Chicano struggle for equality in all senses.

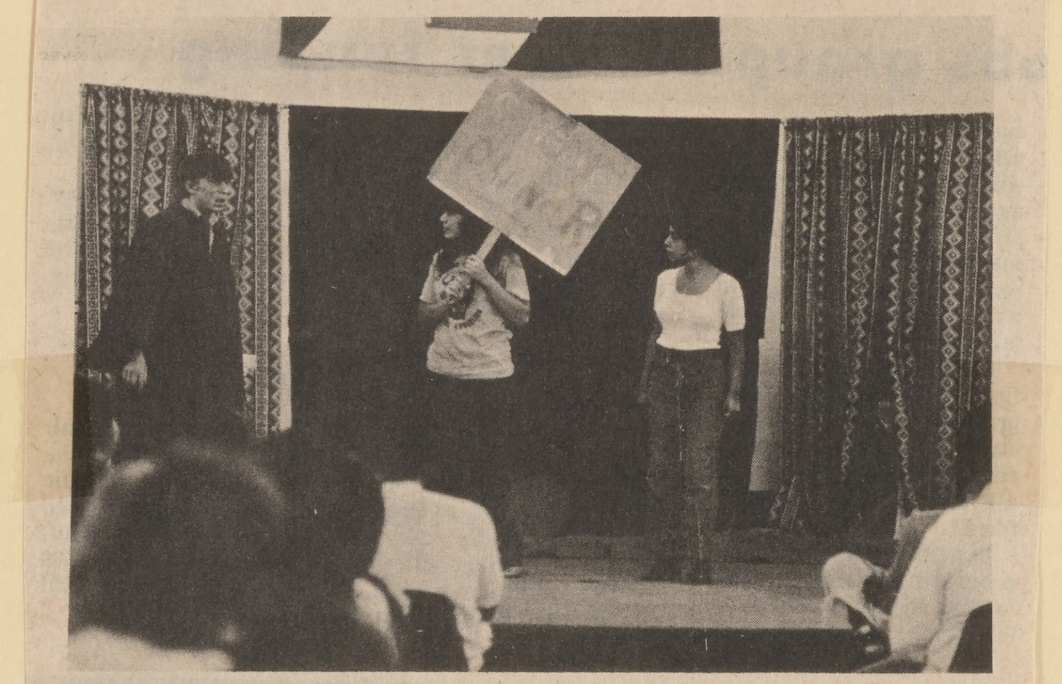
The Chicano ceremony was organized by a San Jose State student committee for the purpose of breaking away from the traditional graduation ceremony which Mexican-Americans feel has little relevance for them.

One organizer said the event aimed at setting a precedent for Chicano commencement exercises. He said the group wants to break away from the "protest" type of Chicano graduation ceremonies held here in 1968-1970.

The ceremony, held at the Guadalupe Church, 2020 E. San Antonio St., also included music and a skit by a community group, Teatro de la Gente.

Master of ceremonies was Jose Carrasco, a teach r in the SJS Mexican-Ame graduates studies de ment.

E S J Sun
6-23-71



CHICANO POWER was the message in this skit by the Teatro de la Gente at a recent "Chicano commencement." The commencement was held at Our Lady of Guadalupe church with the purpose, according to the commencement program: "of presenting independent commencement exercises worthy of our students and the community. In the past the gabacho (anglos) denied and ignored our right to be equally represented in their one-sided anglo-oriented graduating ceremonies. Today, graduating Chicano students assert their unity and pride by participating in a commencement relevant and representative of their efforts and the interest of the community." The program was organized by Mecha of San Jose State college. Commencement speaker was Tony Quintero, a graduate of the Boalt Law school at U.C. Berkeley. The reporter missed the whole point of the play which was to poke fun at Chicano students who [illegible] Chicano power & did not accept their own Chicano commencement.

Programs To Train Chicanos

Five new job-training programs and a half million dollars in federal funds will go towards involving Mexican-Americans in national Opportunities Industrializations Centers (OIC), announced Frank Reilly, national OIC associate director.

Reilly and other regional and national representatives met with members of the Southwest Council for La Raza, a Mexican-American organization, at the Phoenix OIC, 39 E. Jackson, to plan the new programs — one of which will be located in Southern Arizona.

The Arizona program should be in operation by September, Reilly said. He added that preliminary planning is also under way for an OIC Indian job training program in Northern Arizona.

FATHER Anthony Soto, San Jose, Calif., OIC board chairman who was here for the meeting, said the needs of a Chicano-oriented program are dictated by the communities. His city has one of the few programs geared toward a principally Mexican-American population.

"The unemployed and unskilled know no race," he said. He added that his program is past the experimental stage and has proved "very successful."

Reilly, who said 40 per cent of the Phoenix OIC enrollees are Mexican-Americans, mentioned that an additional $185,000 in federal funds has been awarded to the local operation for the expansion of its job training program.

"**WE MUST** serve all people; we're not just a black program, though we started in a block community," Reilly said. (OIC began its operations in Philadelphia.)

He added that programs in Chicano communities will stress the teaching of English as a second language as well as occupational training.

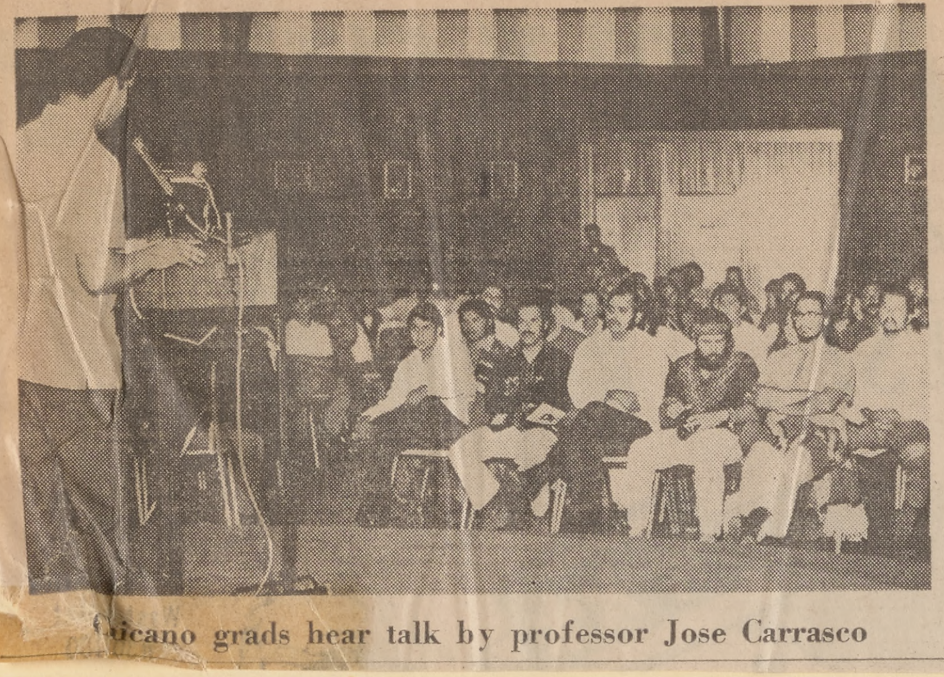
CANDY MIXED
CANDIED POPCORN 25¢
POPCORN 10¢

Fiesta - June 13, 1971

Dec 12, 1970

San Jose Mercury-News ● Sunday, June 6, 1971 11

Chicano Graduation Held



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The Program

1:00 P.M.	Opening prayer by Father Soto
SPEAKERS:	Jose Carrasco (Master of Ceremonies) Sophie Mendoza – Community worker and member of United People Arriba Music by Teatro de la Gente Tony Quintero – Boalt Law School graduate U.C. Berkeley Graduate Students of 1971
2:30 P.M.	Mariachis, Mexican food, and cerveza in the patio

Bienvenidos a nuestra primera graduación Chicana.

Esta función se inicio con el propósito de presentar una graduación independiente y a la vez digna de nuestros alumnos y de la comunidad.

Anteriormente, el gabacho a tratado de no hacernos caso. Aun, nos ha negado el derecho de ser digno y verdaderamente representados en estas funciones prejuiciosas. Actualmente, los alumnos chicanos posgraduantes manifiestan su unidad y orgullo participando en una función de graduación relativa y representativa de sus esfuerzos propios y de interes a la comunidad.

Programa

1:00 P.M.	Benedición por el Rev. Padre Anthony Soto
MAESTRO DE CEREMONIAS:	Jose Carrasco
ORADORES:	Sophie Mendoza Tony Quintero Graduados de la clase de 1971
MUSICA:	Teatro de la Gente
2:00 P.M.	Mariachis, Comida Mexicana y cerveza en el patio.

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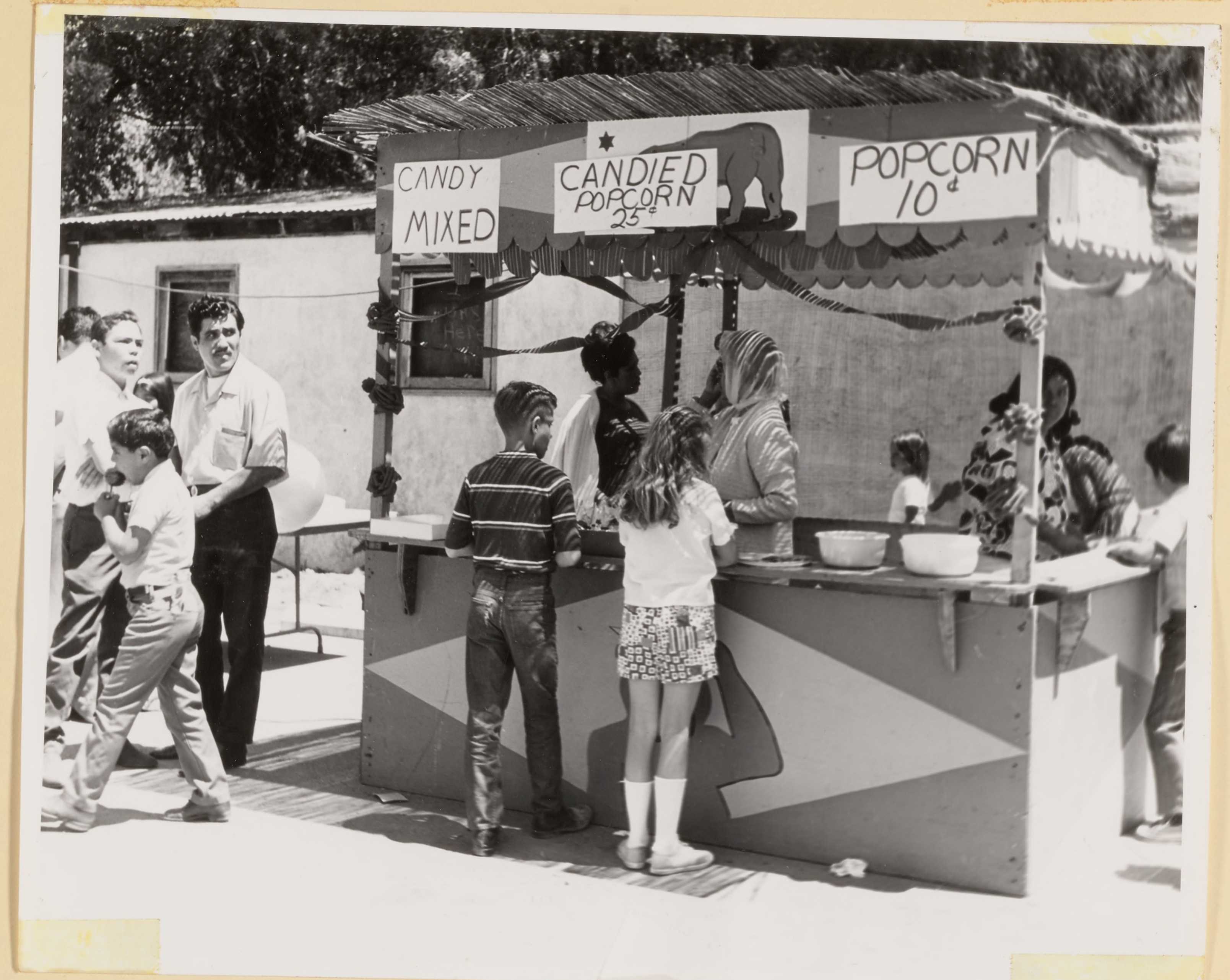
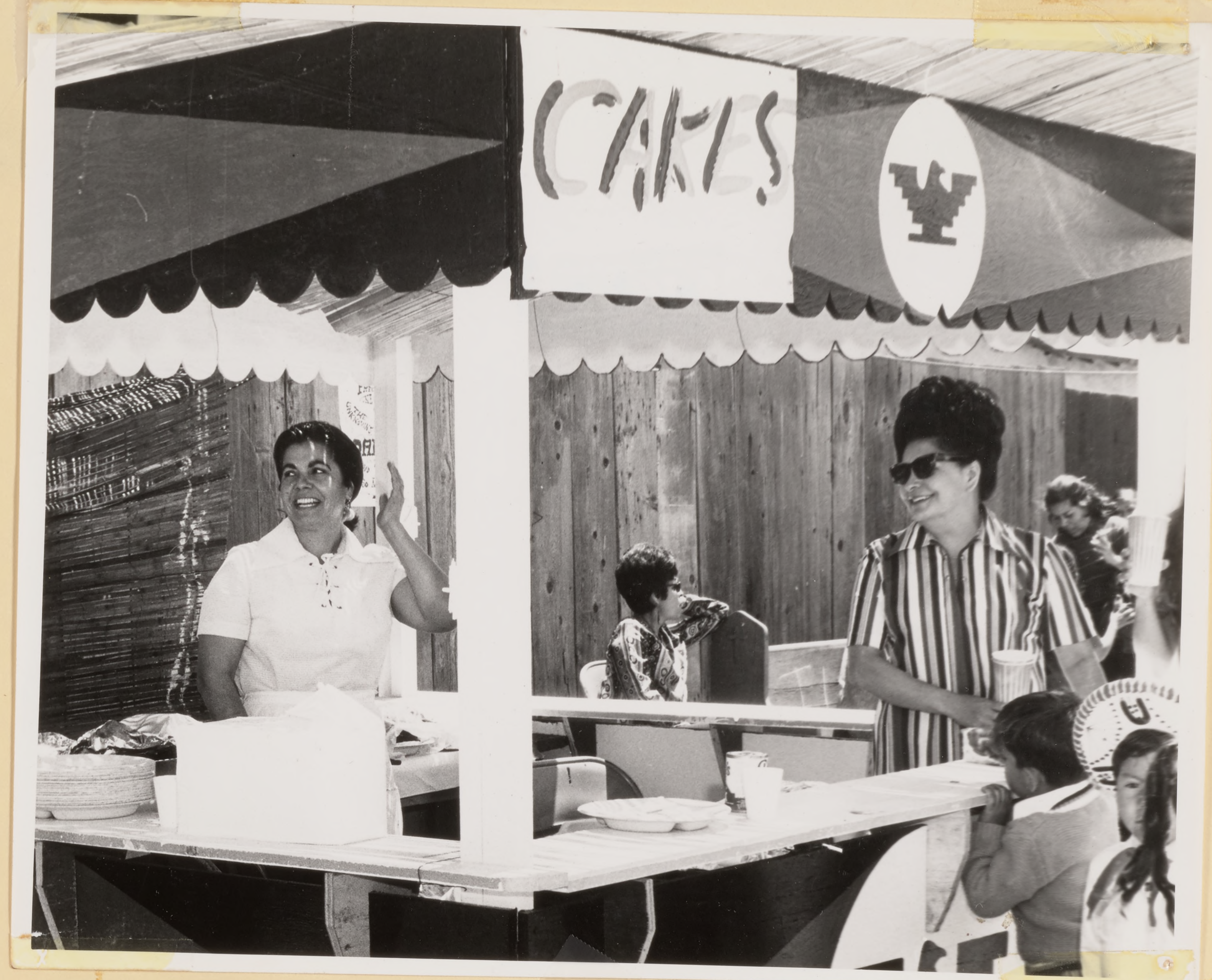
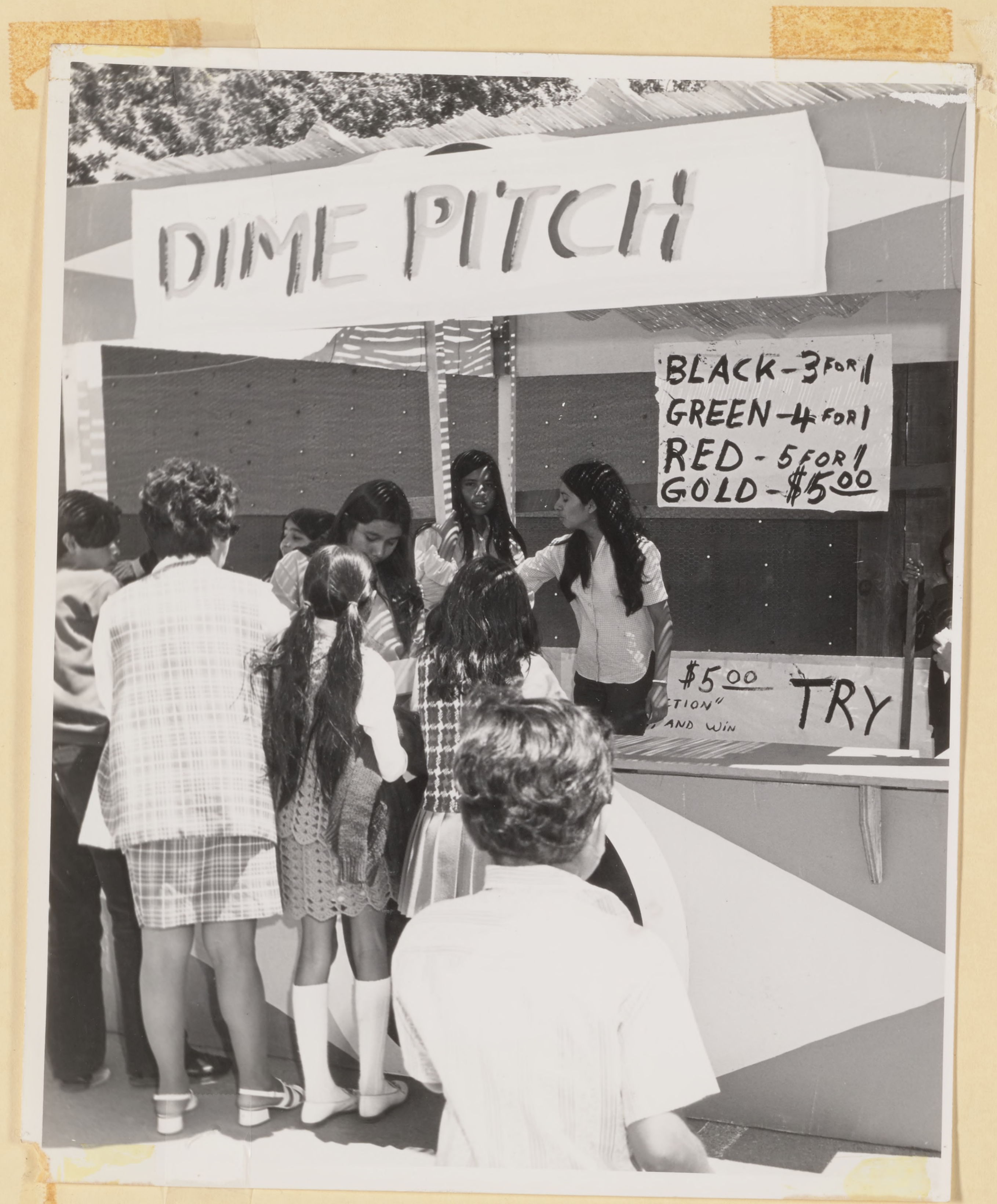
Dec 12, 1970



Fiesta - June 13, 1971

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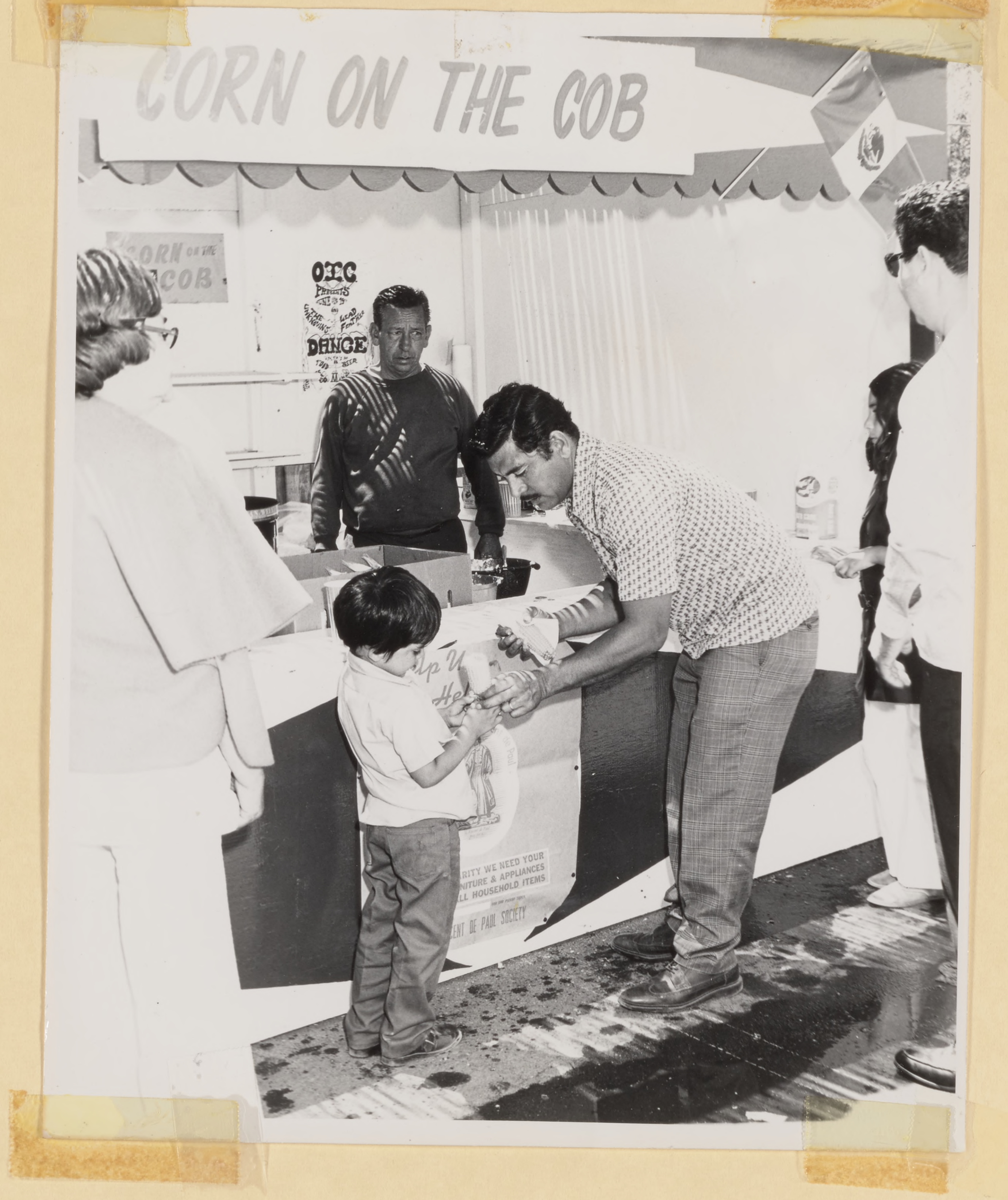
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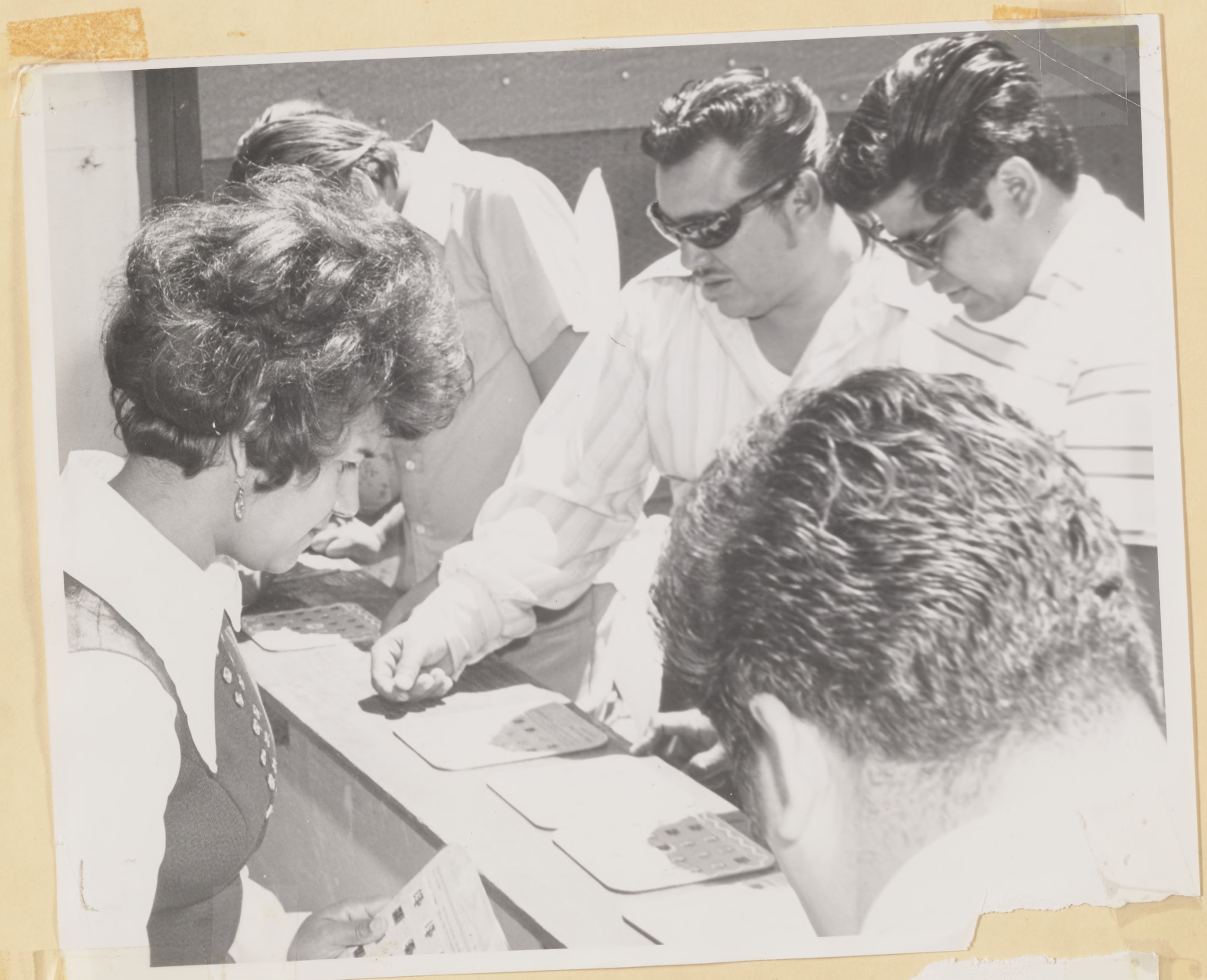
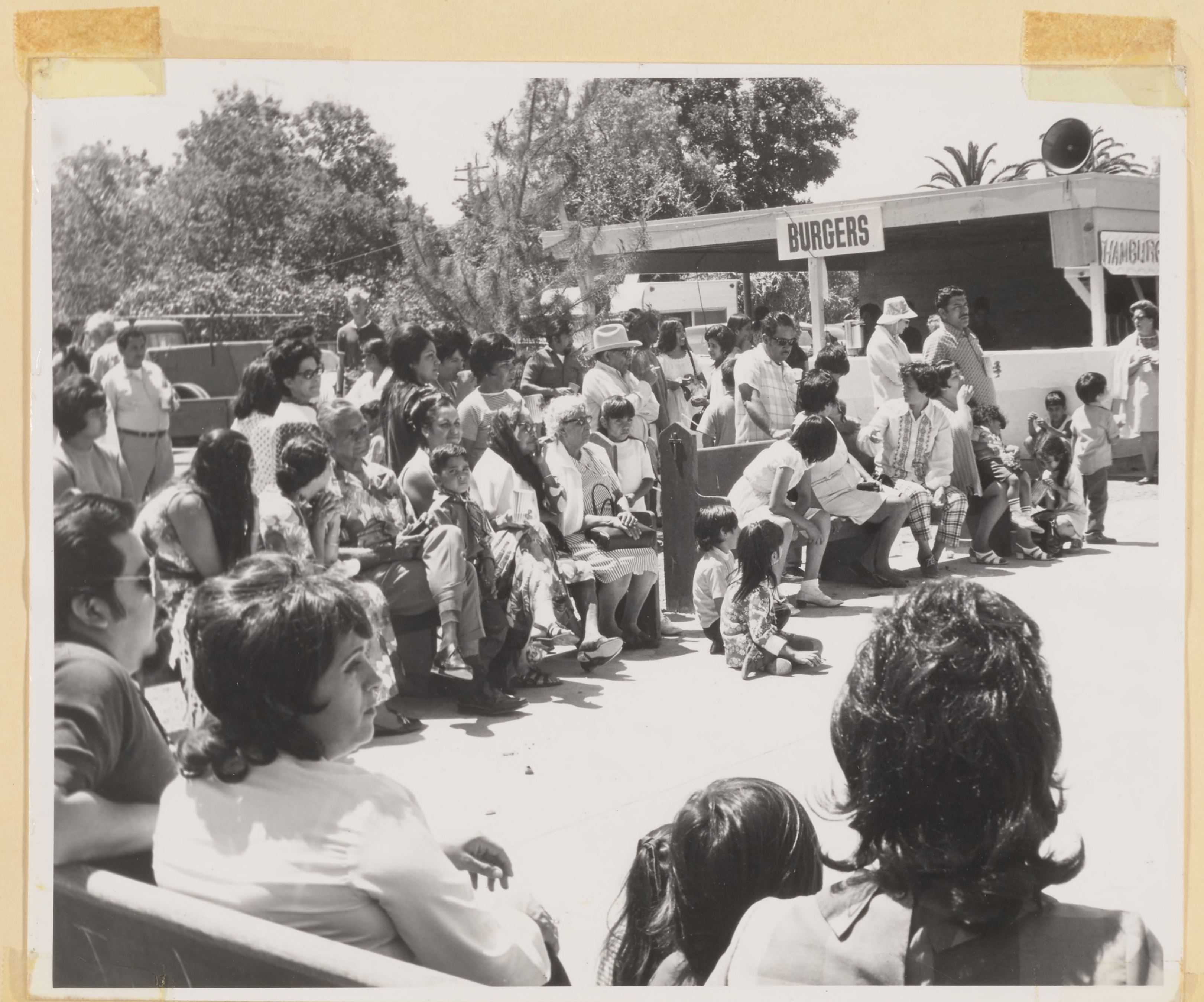
DANCE

Fiesta June 13, 1971




BURGERS
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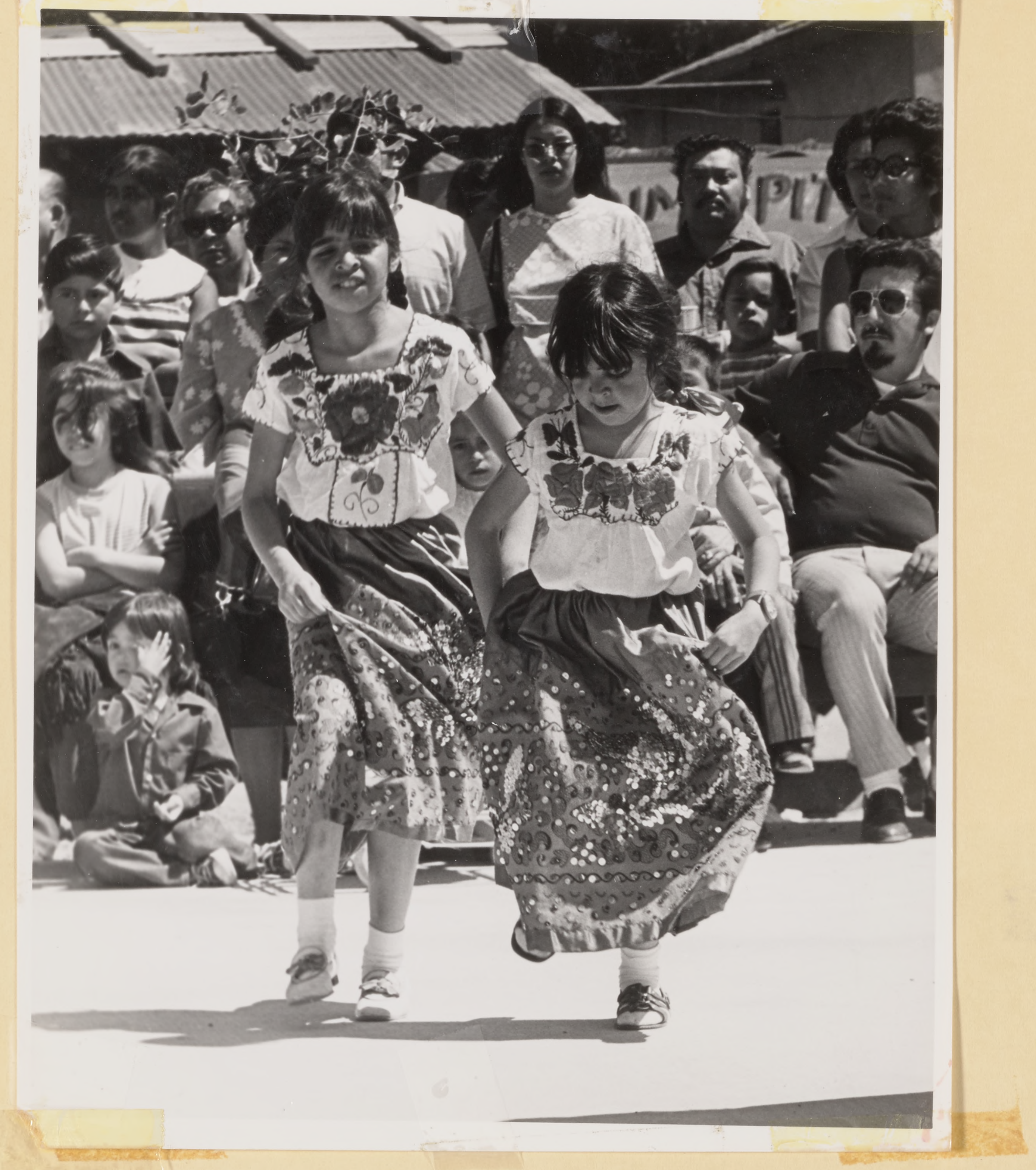
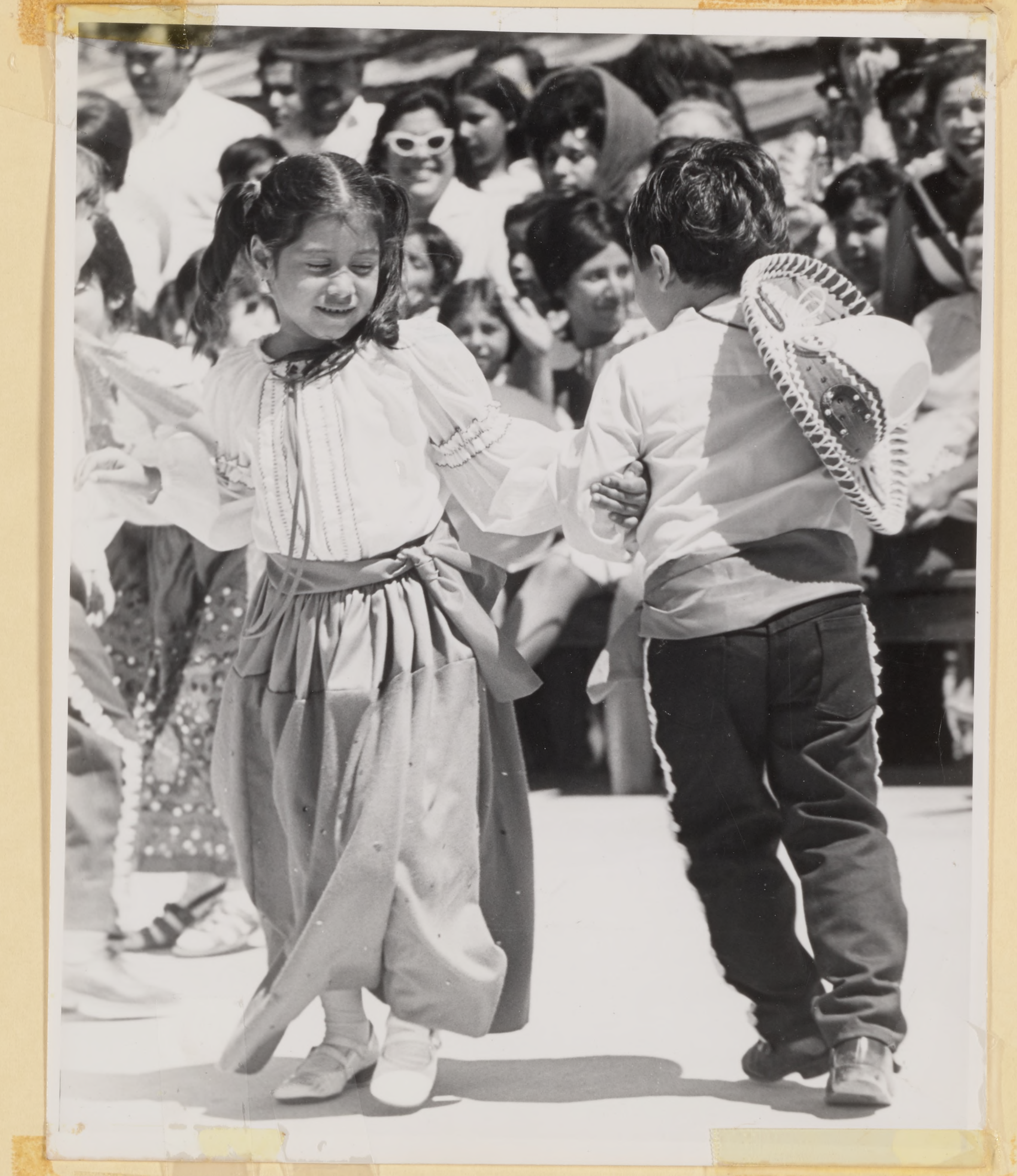
Fiesta June 13, 1971





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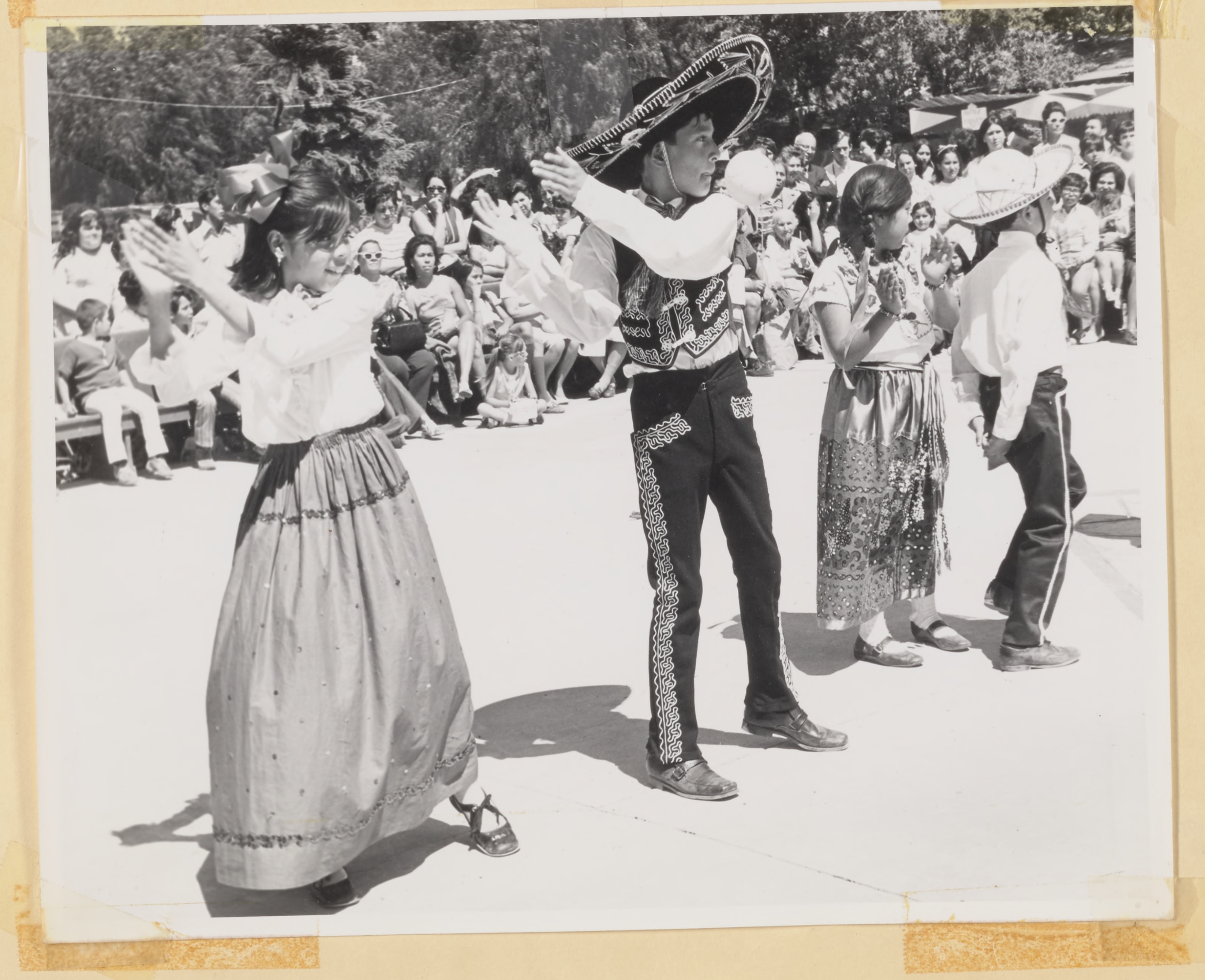

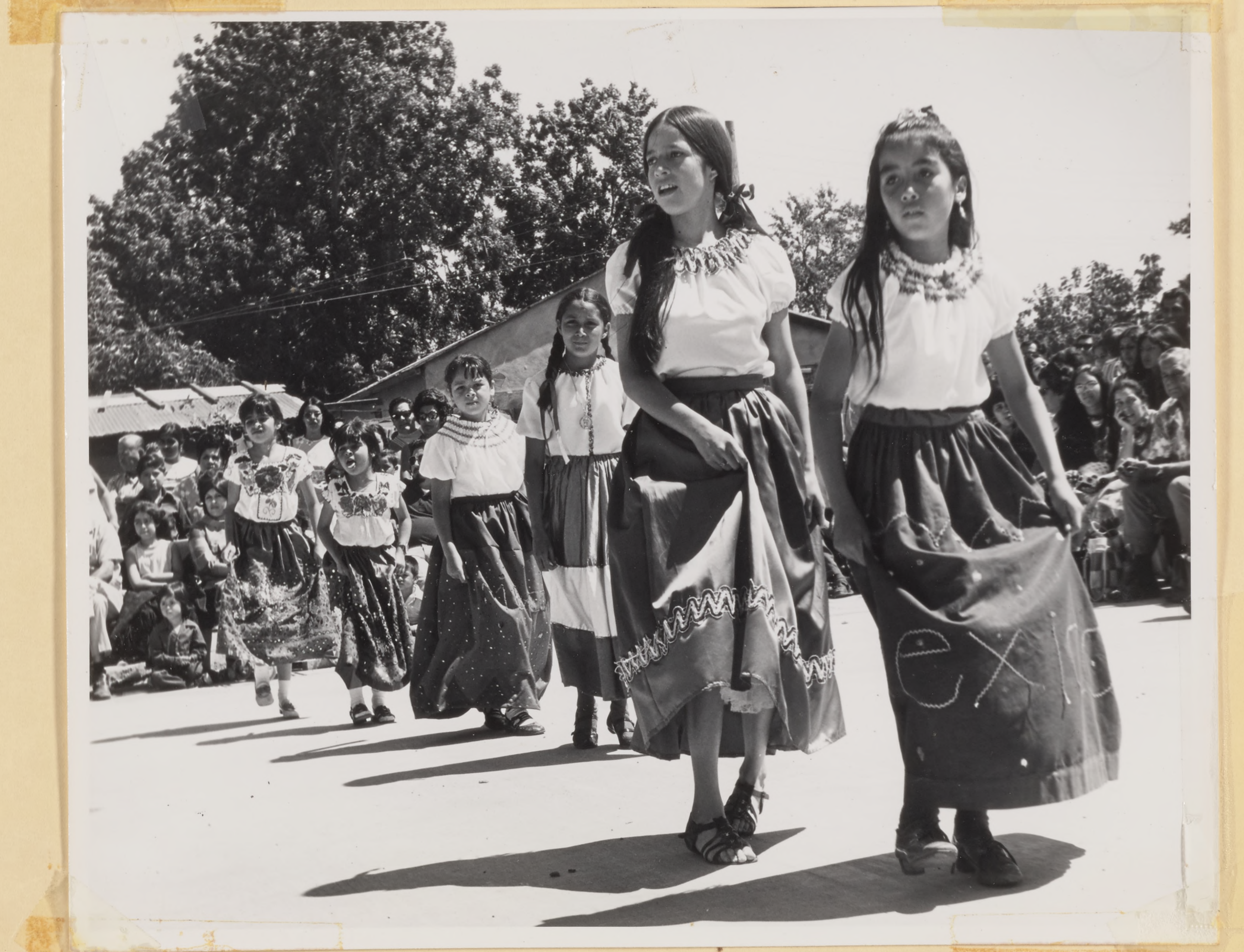

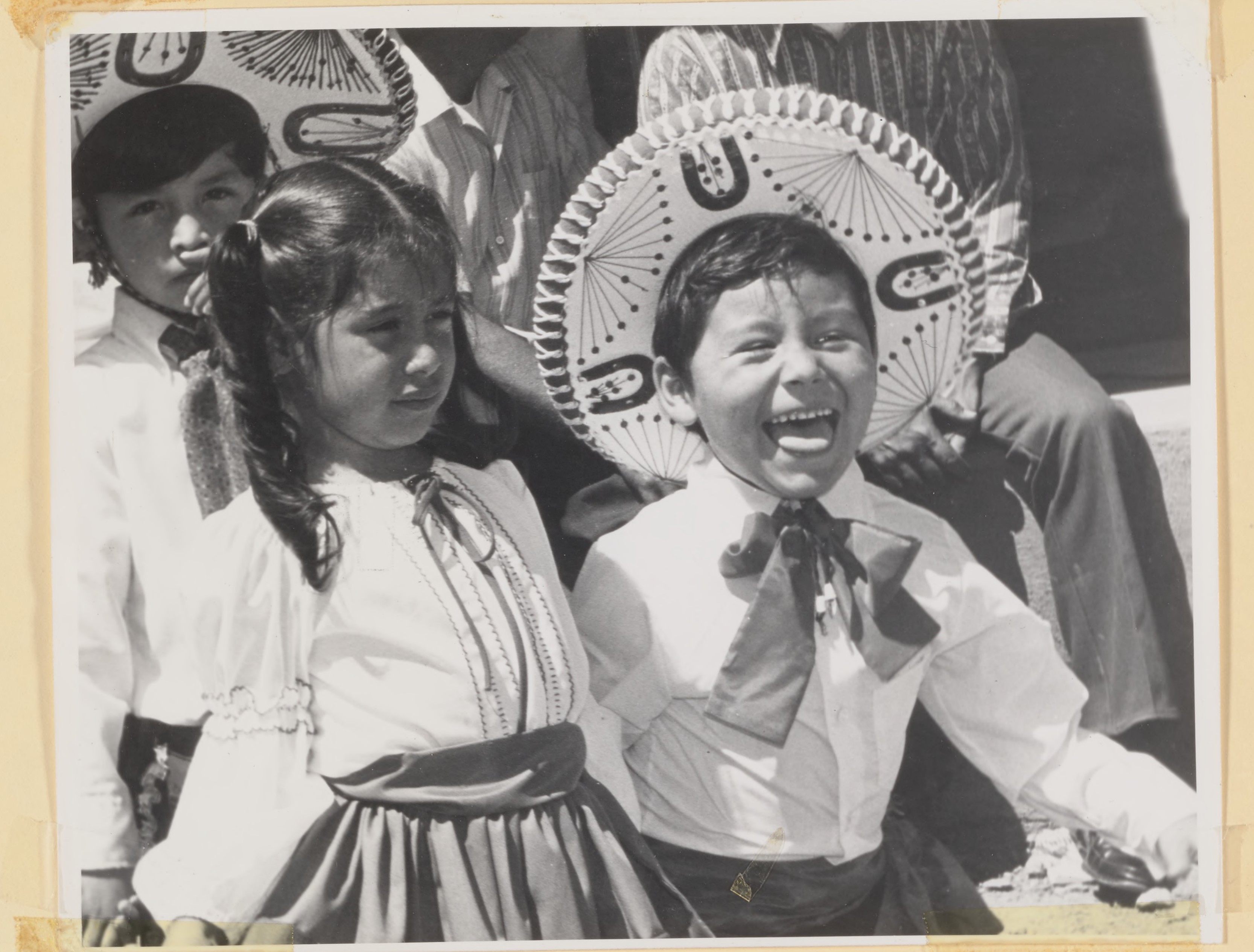

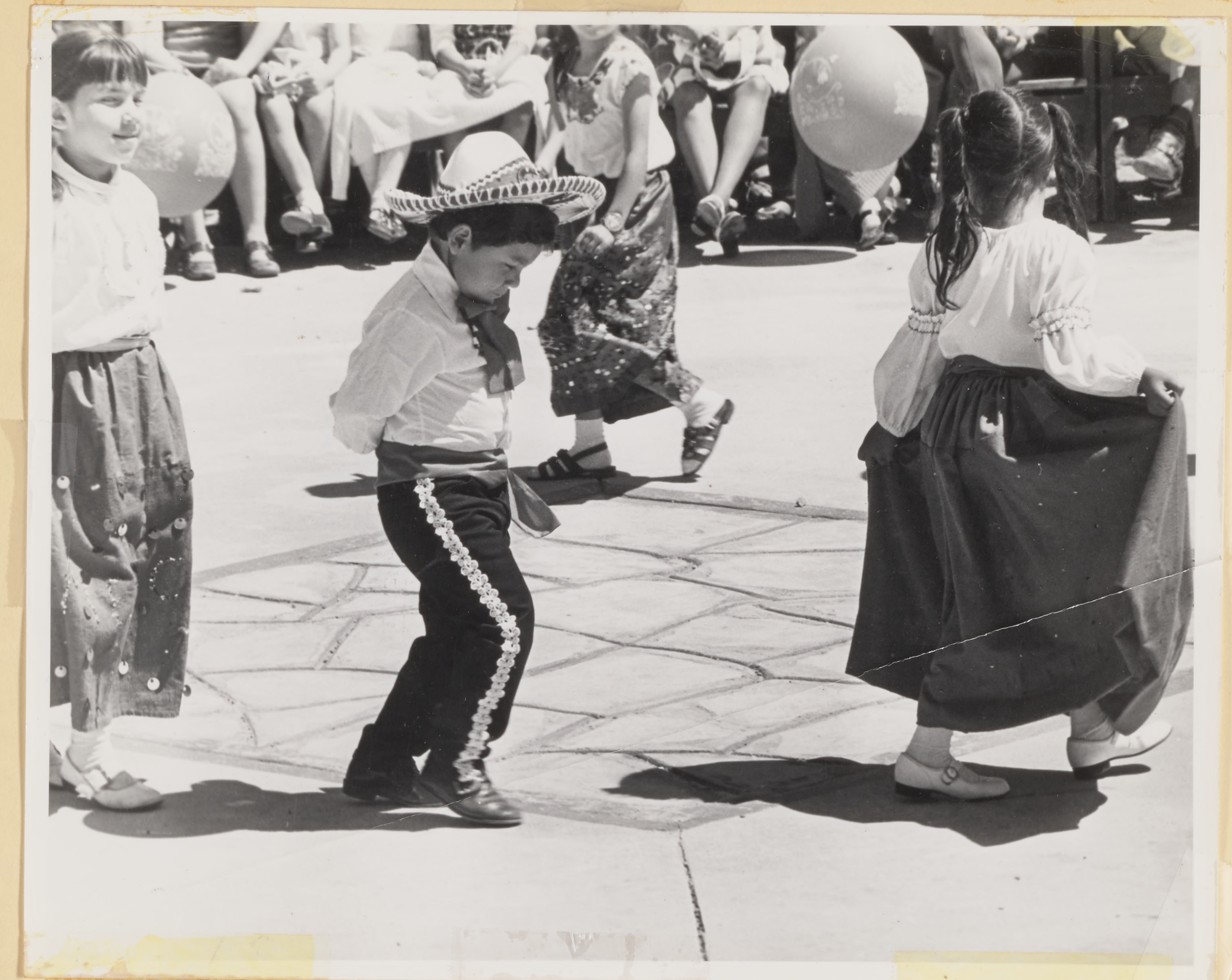

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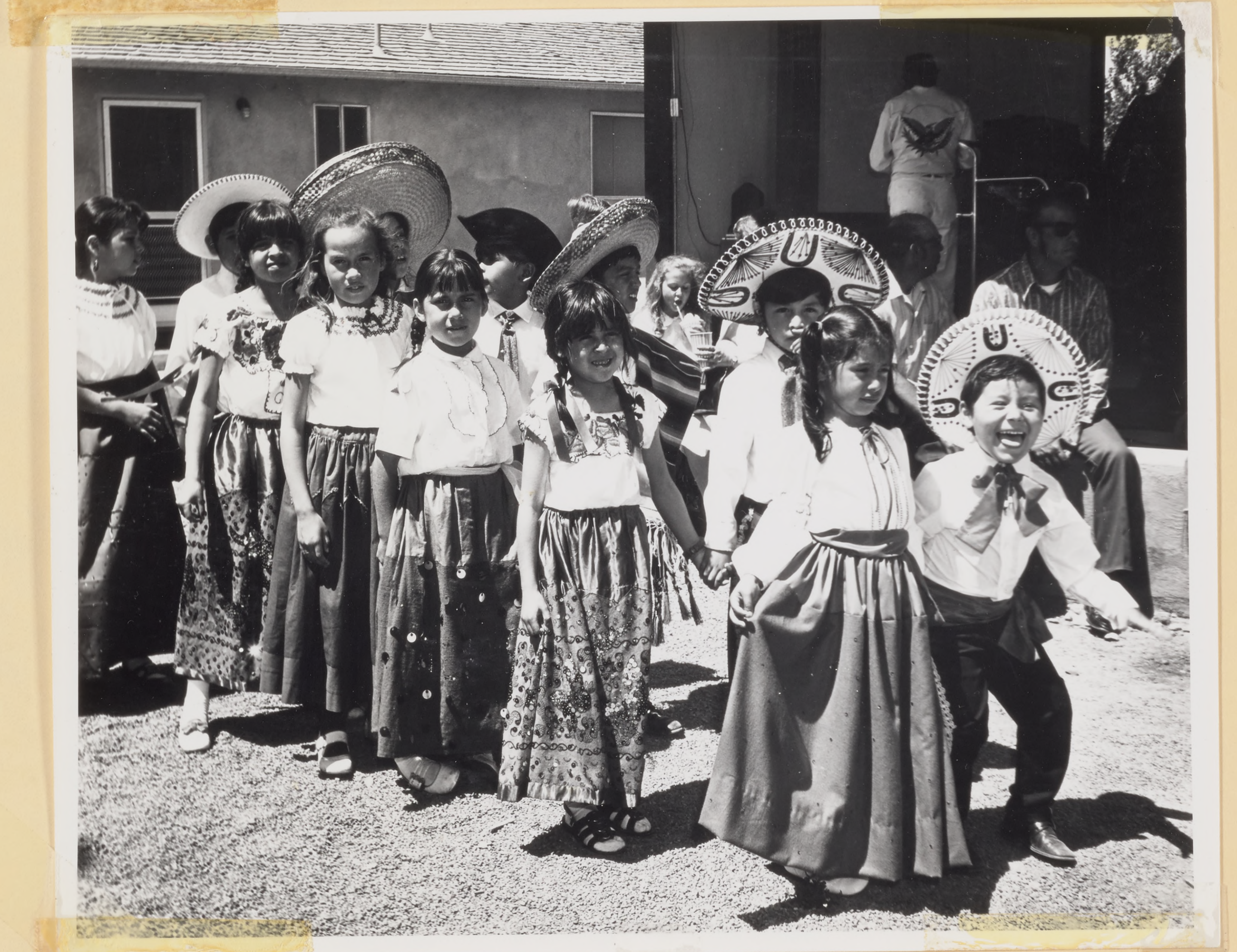

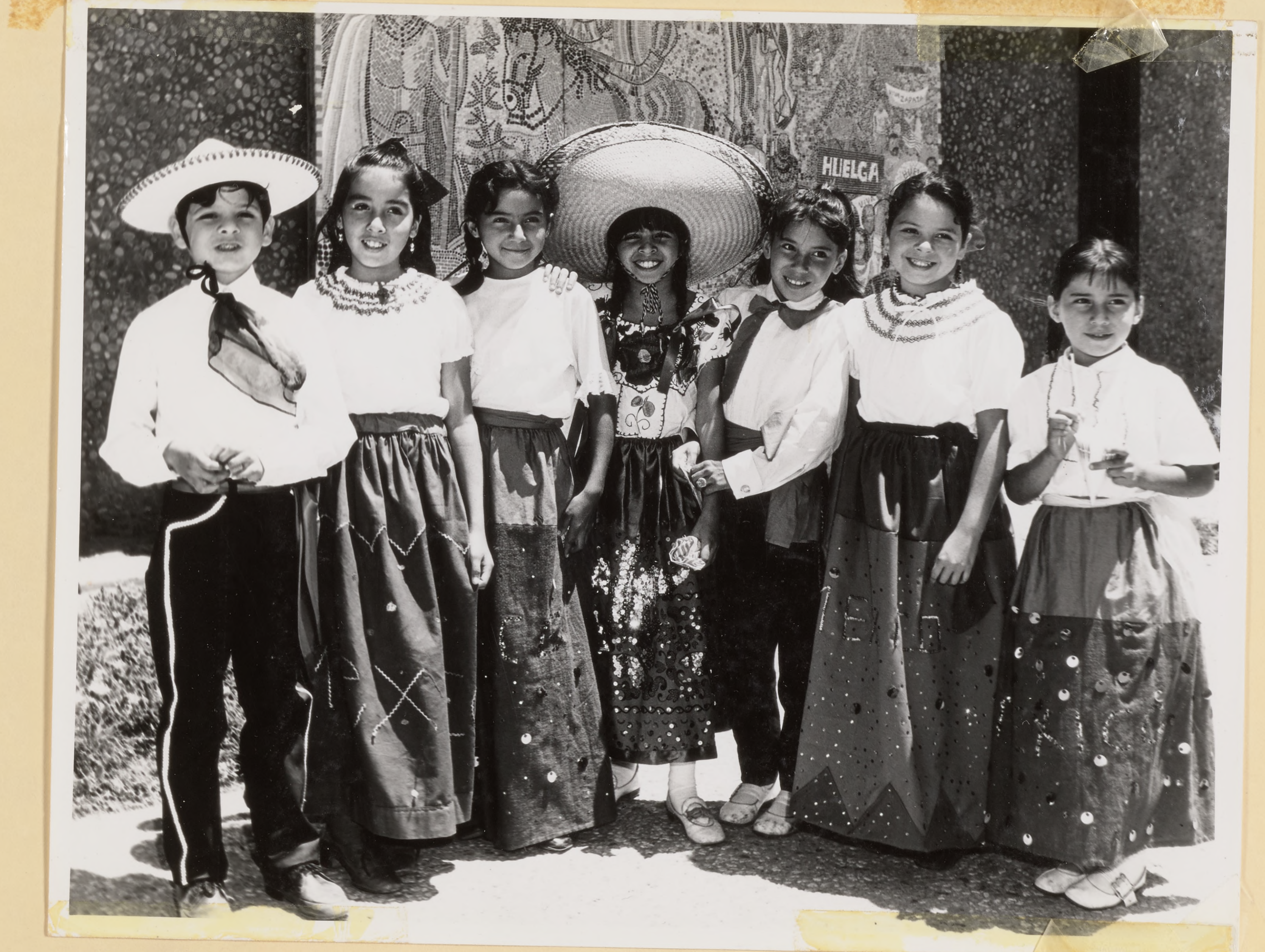

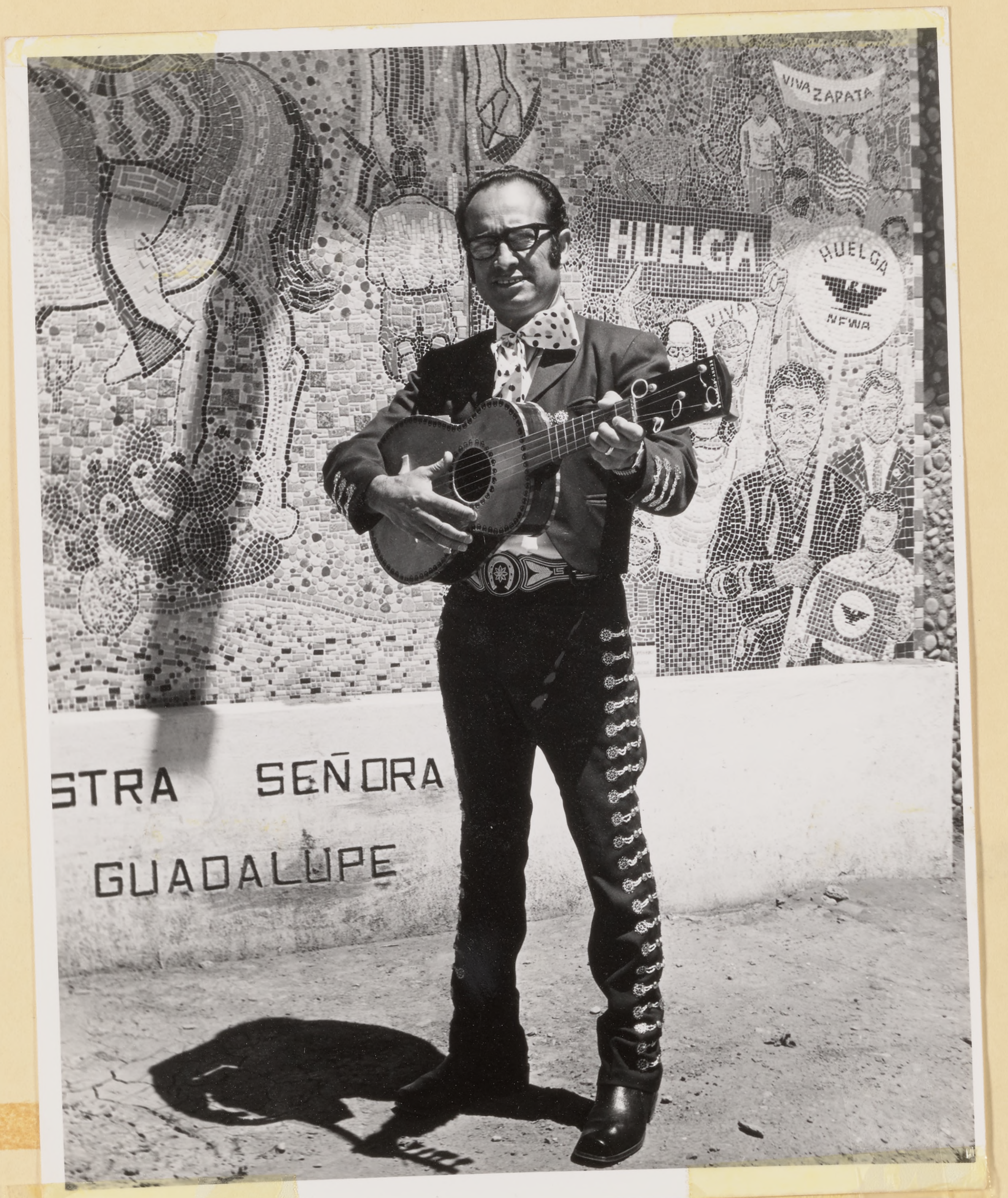
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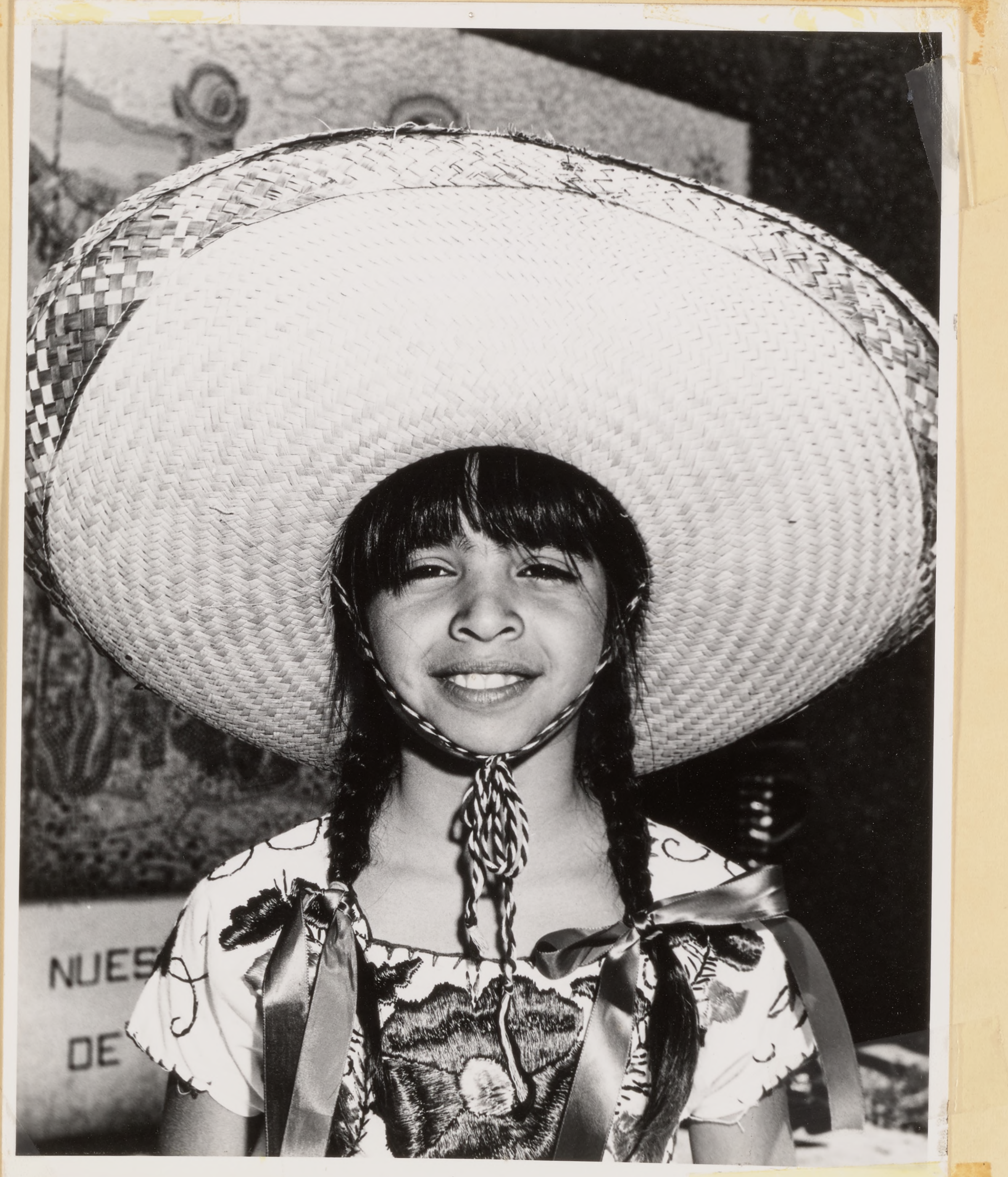

Fiesta - June 13, 1971

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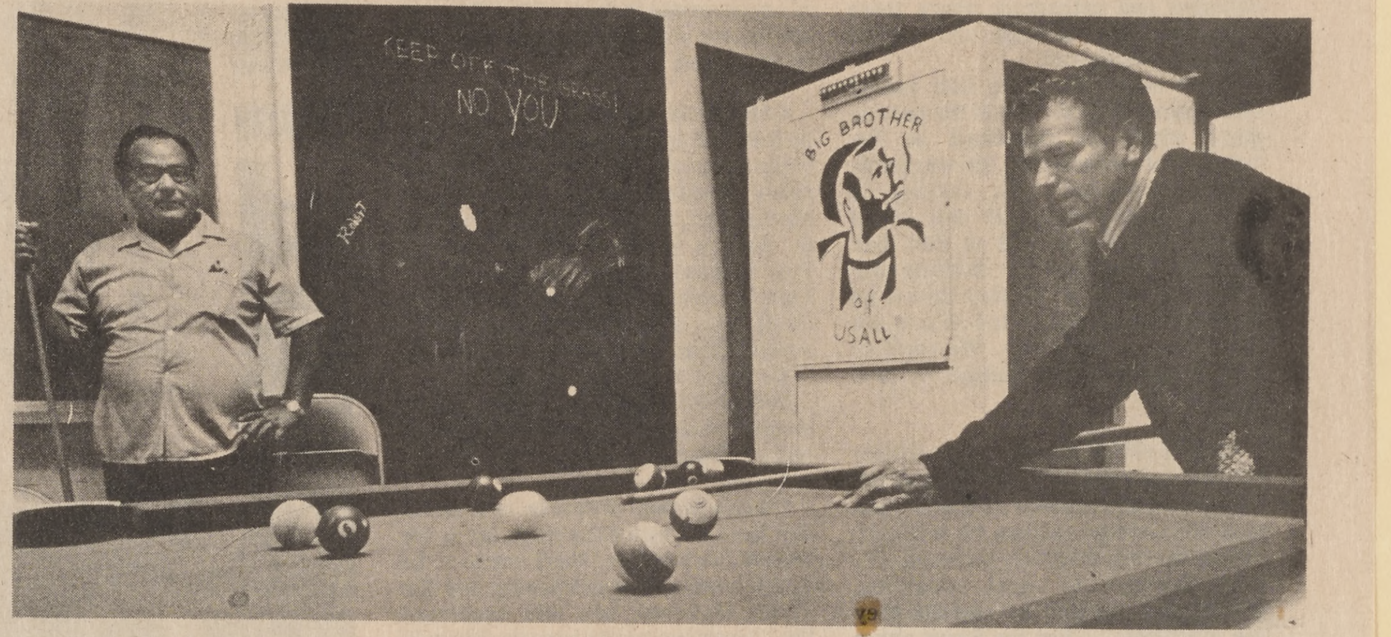


Pool is a popular activity for young and old alike. Shown sharpening their game are Manuel Crbntes, left, and Maclobil Ribera.
(Photography by Phil Nelson)

Sands castles and bingo

Eastside center popular spot with all ages

SOME PLAY Mexican bingo. Others crowd around a pool table, play basketball, see-saw, or build castles in a sand box.

Some are over 70-years-old. Others are tots.

Regardless of age, they're finding that the Eastside Community center at 2070 Alum Rock ave. is a popular place to visit.

Some 260 senior citizens visit the center regularly. Popular activities for older citizens include sewing, bingo, card games, crafts, dances and bi-annual trips.

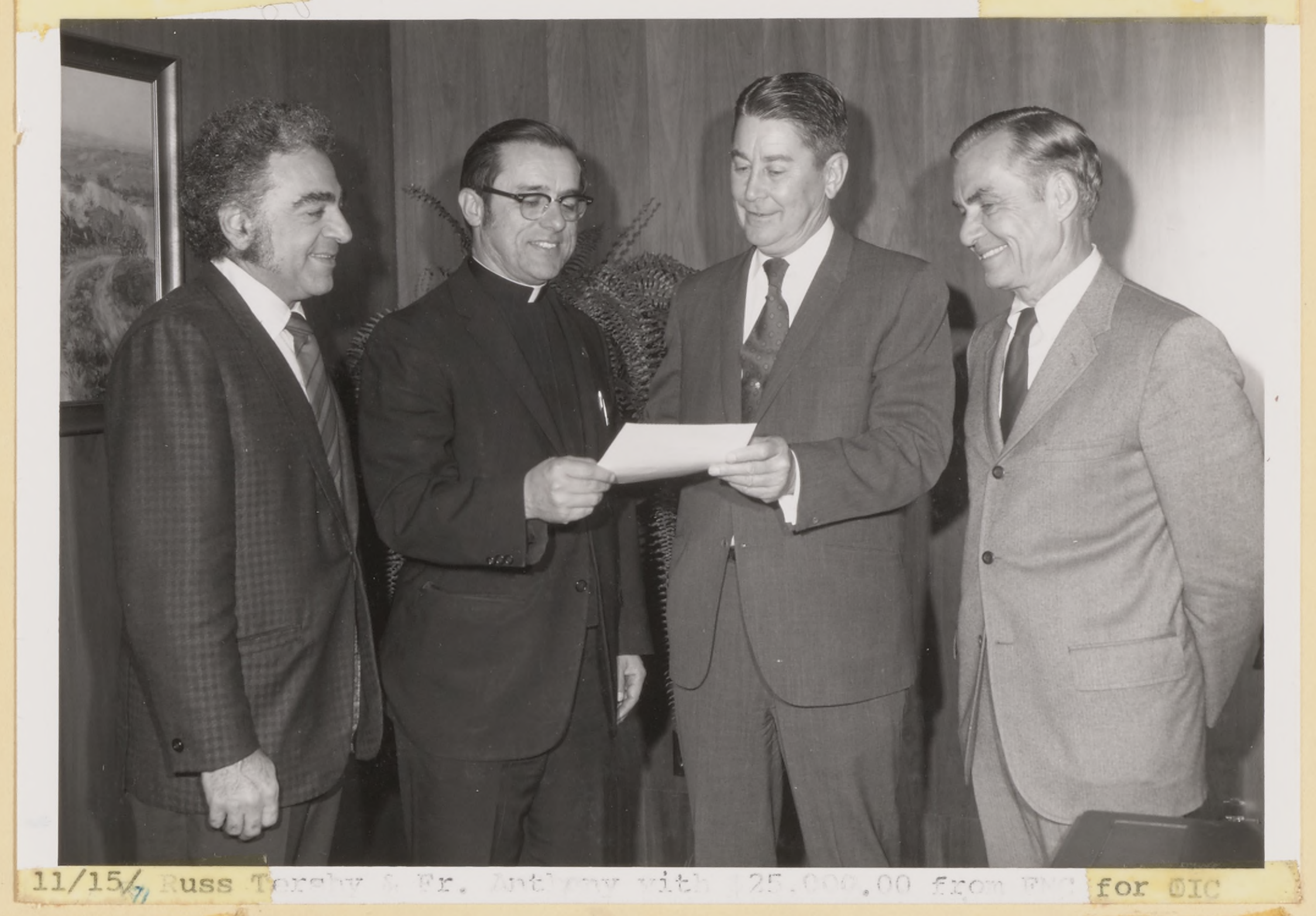
The senior citizens, all Spanish speaking, are holding a bazaar this week to raise funds for a charter bus trip to Reno.

The center is also a popular spot for teens. It serves as a drop-in center for teens from 5 to 1 p.m. Tuesday-Friday and from 1 to 5 p.m. on Saturdays. In addition to a summer camping program, the teens participate in exercise programs, crafts, pool, and trips. Between 15 and 35 teens visit the center daily.

A pre-teen program will begin later this fall. Sports, arts and crafts will be offered to the youngsters Tuesday - Friday. Some 47 area pre-teens went to an eastside center sponsored summer camp.

Each Friday from 8 a.m. to noon nurses provide free medical service for babies up to 2-years-old at the center under a "well baby" program.

The center, funded entirely from Catholic charities, opened in 1968. Hundreds of eastsiders of all ages have participated in center programs.



11/15/71 Russ Tershy & Fr. Anthony with $25,000.00 from FMC for OIC

THE COMMITTEE FOR "THANKSGIVING FOR ALL FAITHS" APPRECIATES THE ASSISTANCE AND COOPERATION OF THE FOLLOWING INDIVIDUALS, ORGANIZATIONS AND BUSINESSES NOT INCLUDED IN THE PROGRAM BROCHURE:

Narration: Researched and prepared by May McAlister

Pastoral Committee: C. Holtzman Frazier, Santa Clara United Methodist Church

Program Distribution: Members of Temple Emanu-El Youth Groups and their advisors:

Miriam Berkman	Heather Wells
Lori Krandel	Shelley Zell, Advisor
David Marcus	Stephen Zell, Advisor
Denise Wells	

Floral Decorations: Courtesy of Onishi Florists

Special Slide Projector: Courtesy of Munday & Collins, Inc.

Barbara Arnold	Roy McAlister
Janet Berg	Jackie Penn
Russell DesJardines	Simone Rudder

SILVER and GOLD

Annual Service Award Dinner-Dance

presented by

ANTI-DEFAMATION LEAGUE

of San Jose Area

B'NAI B'RITH

Anti-Defamation League
of
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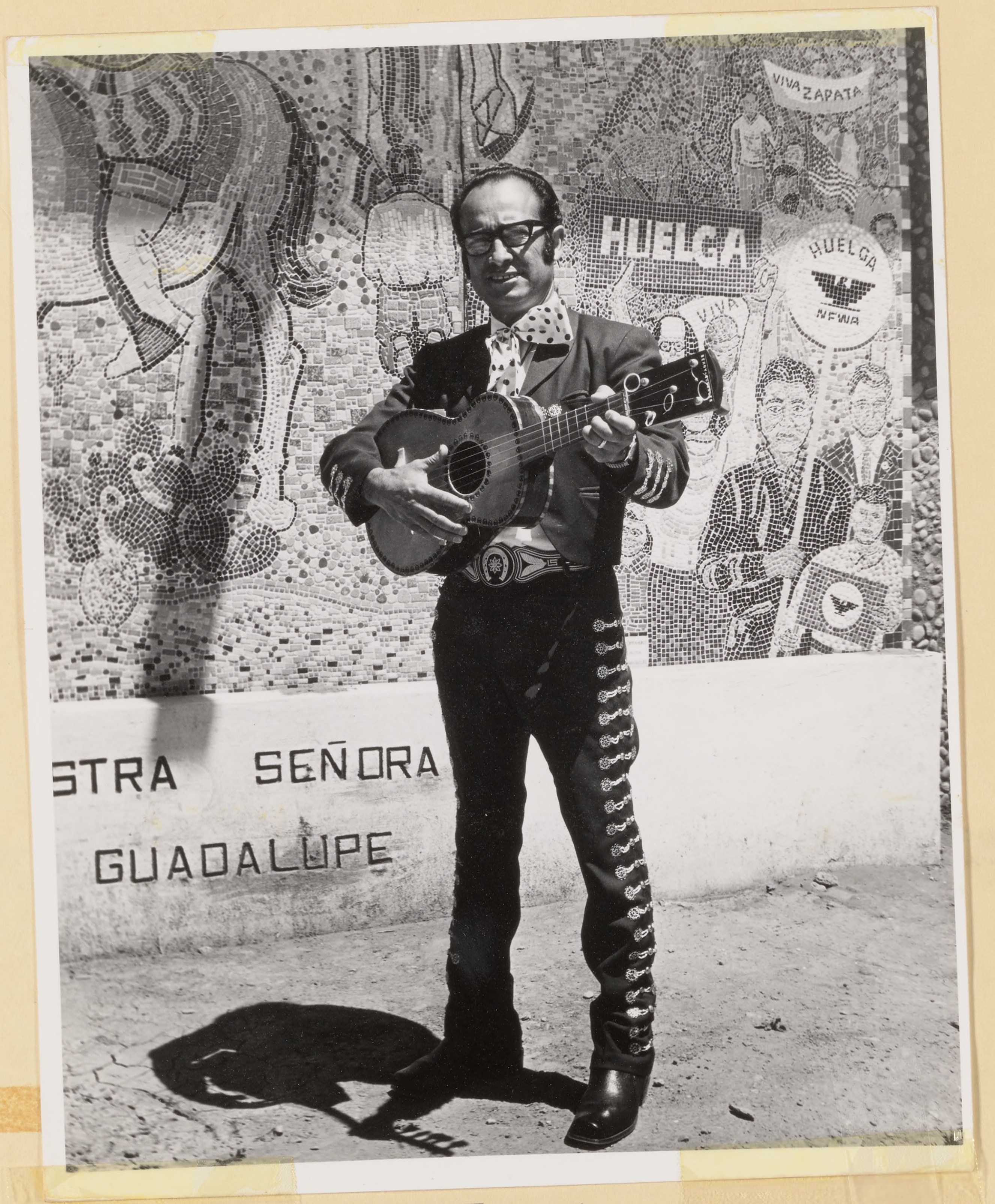
Silver and Gold
Annual Dinner Dance
1971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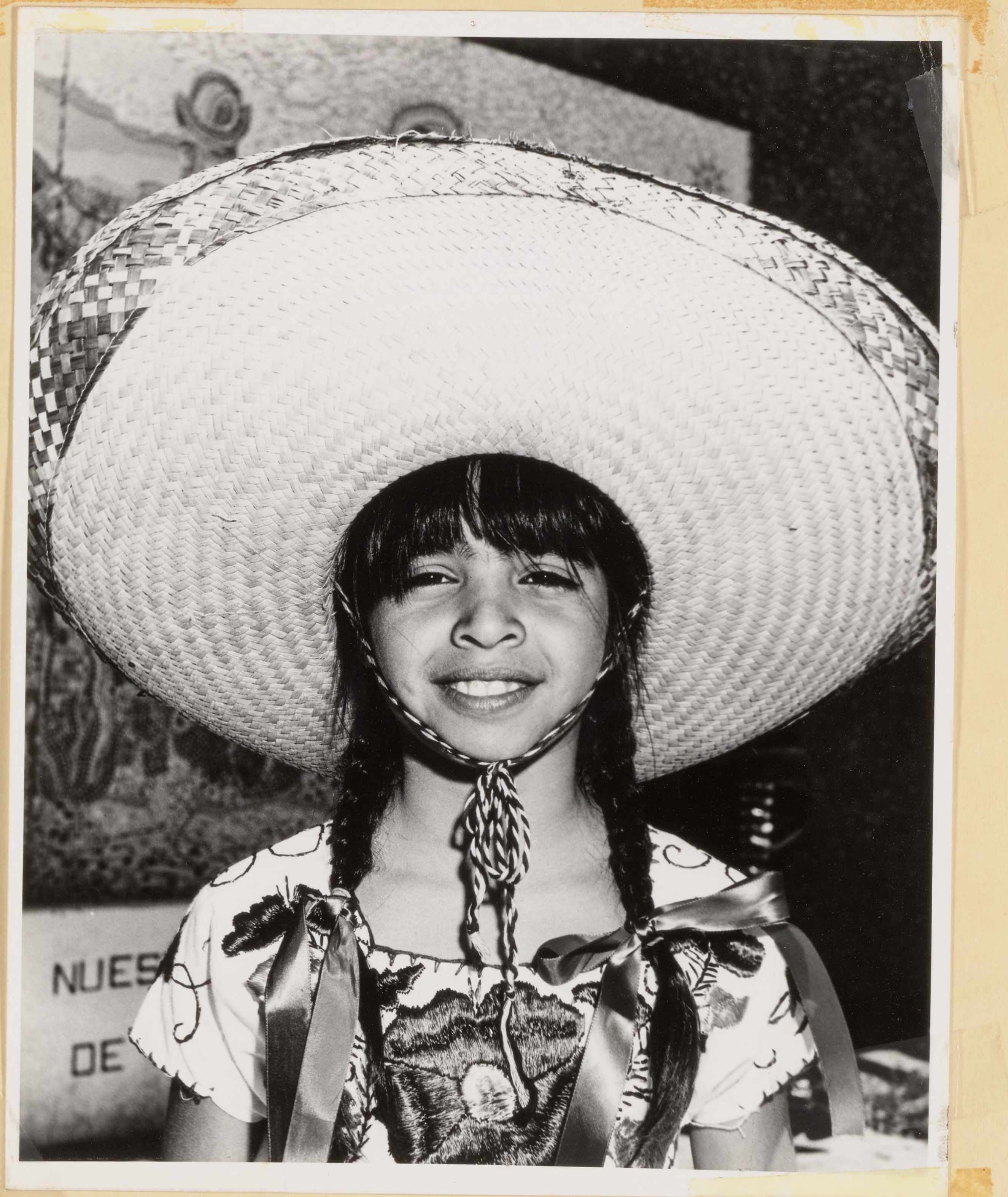

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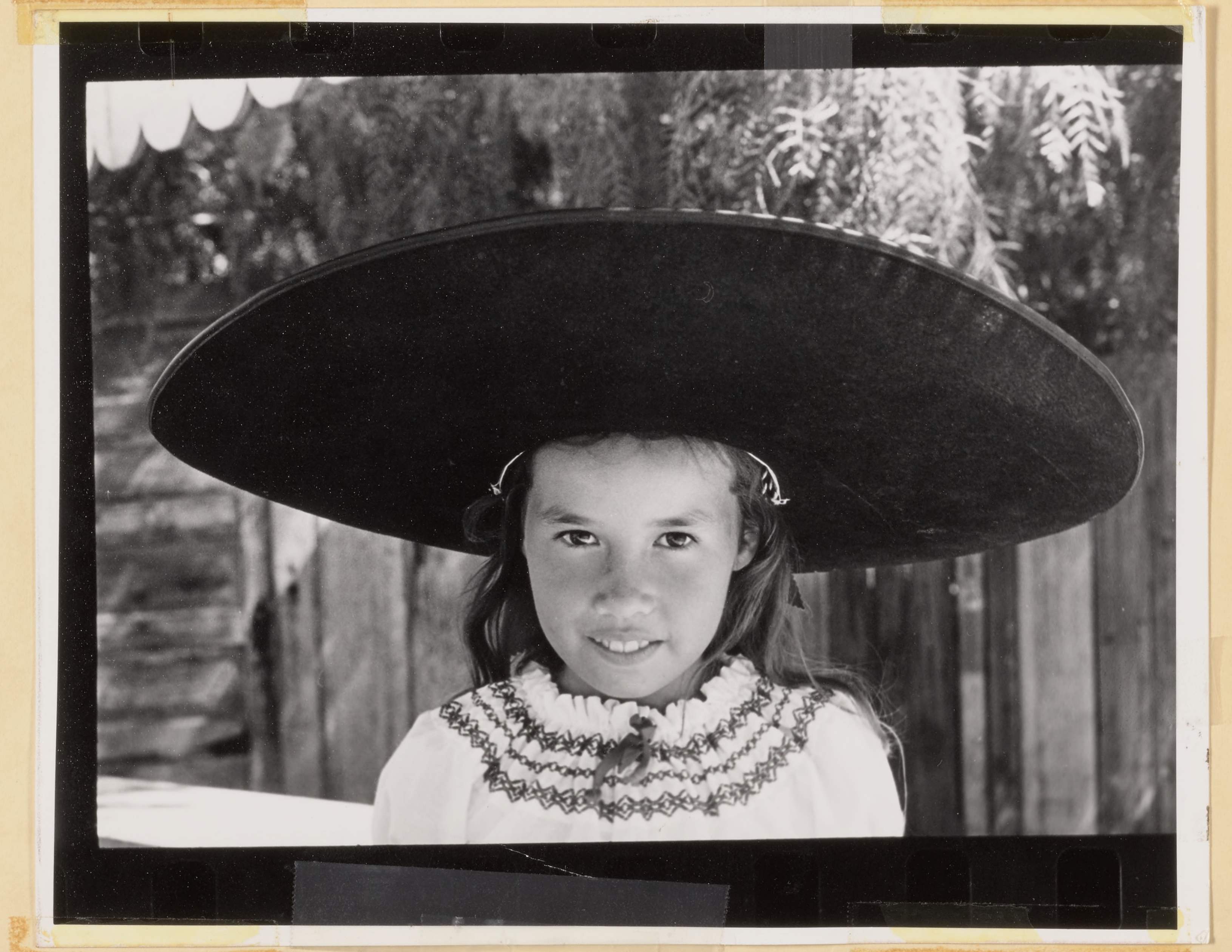

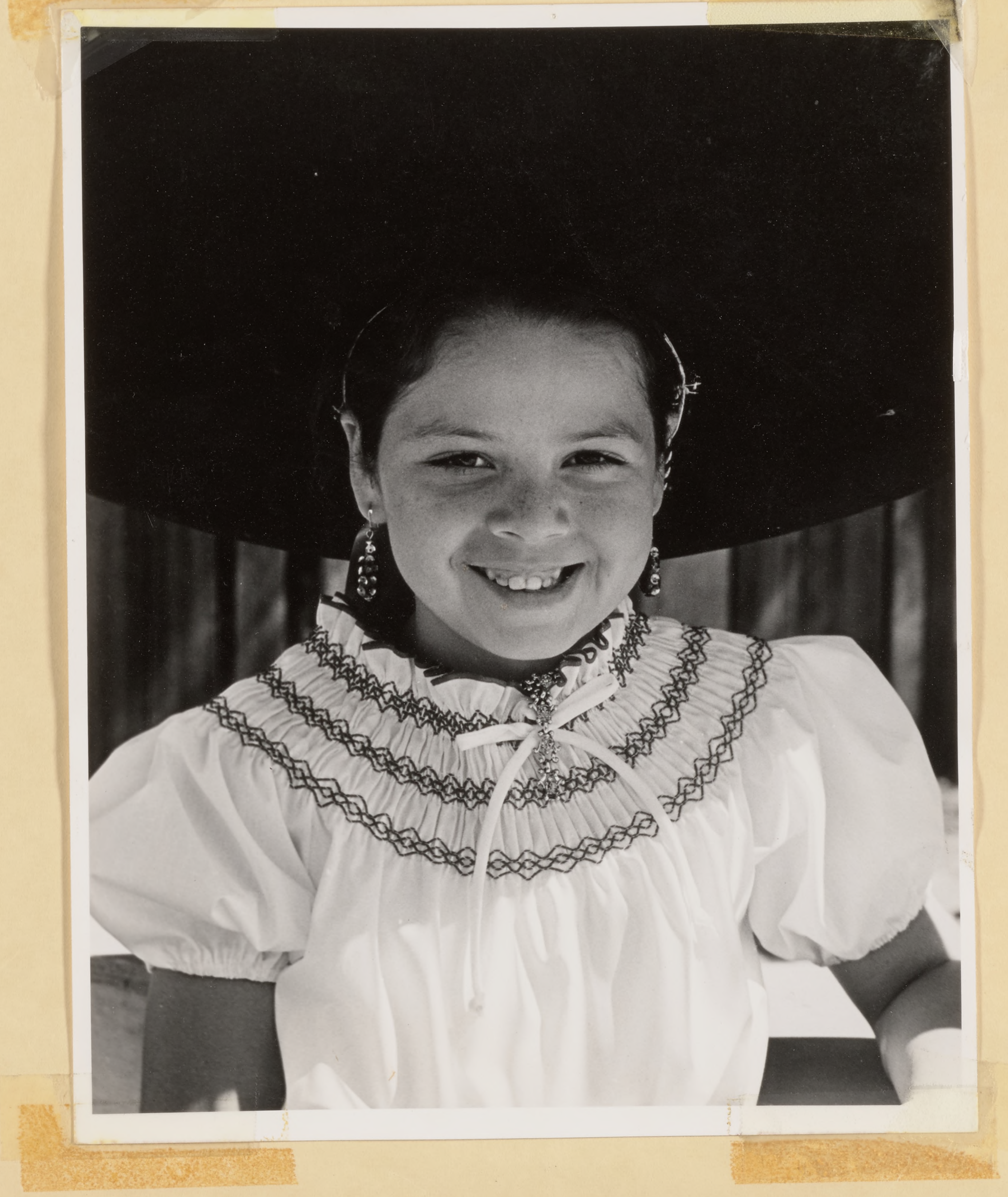

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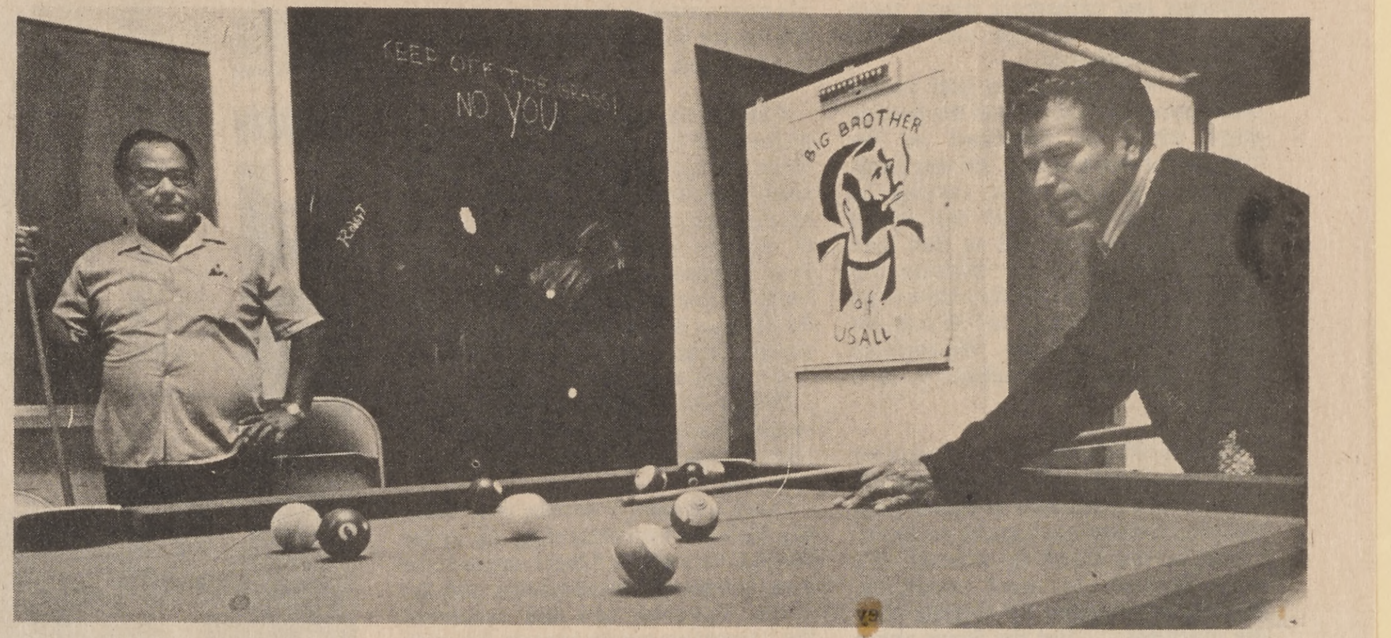

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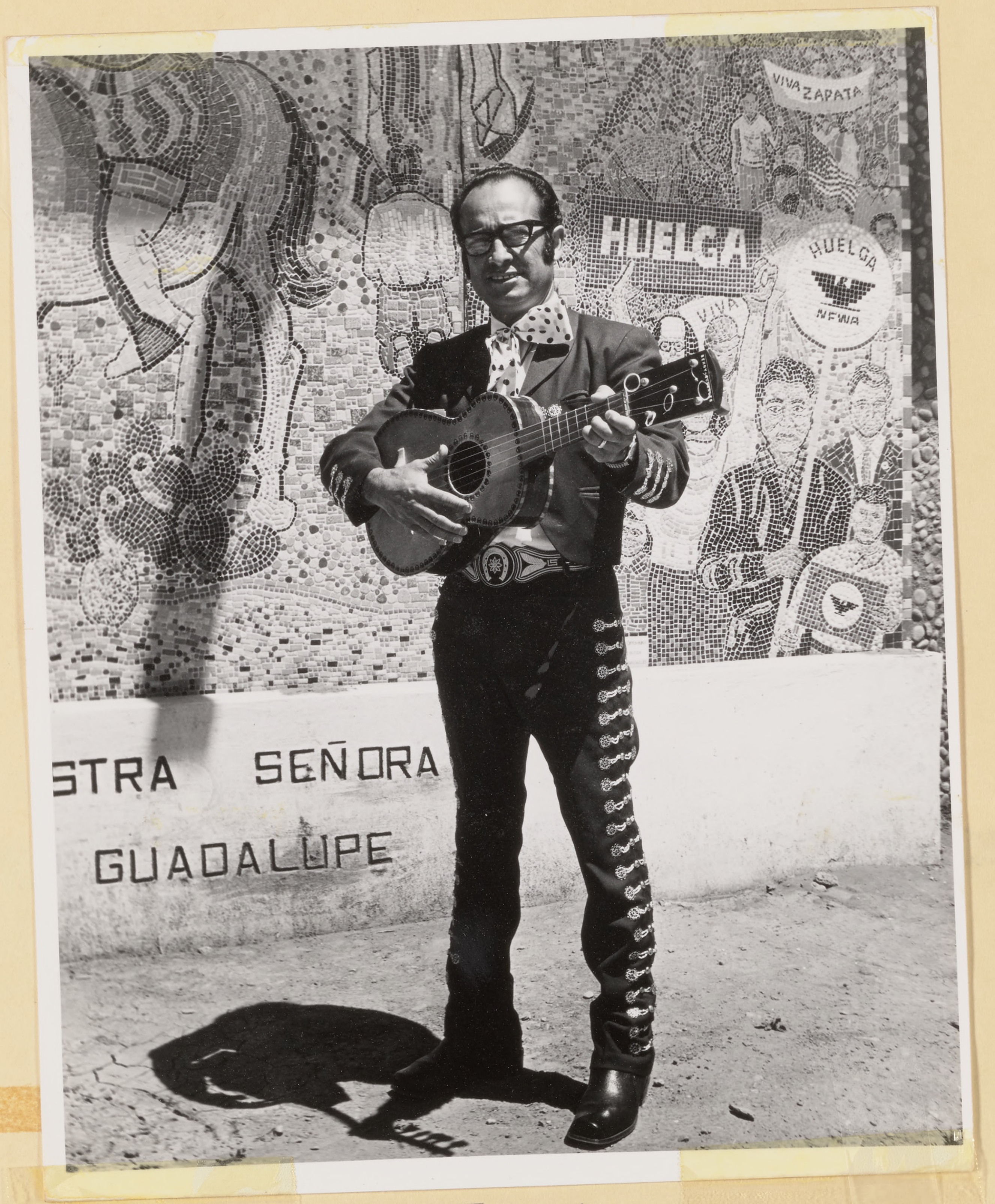
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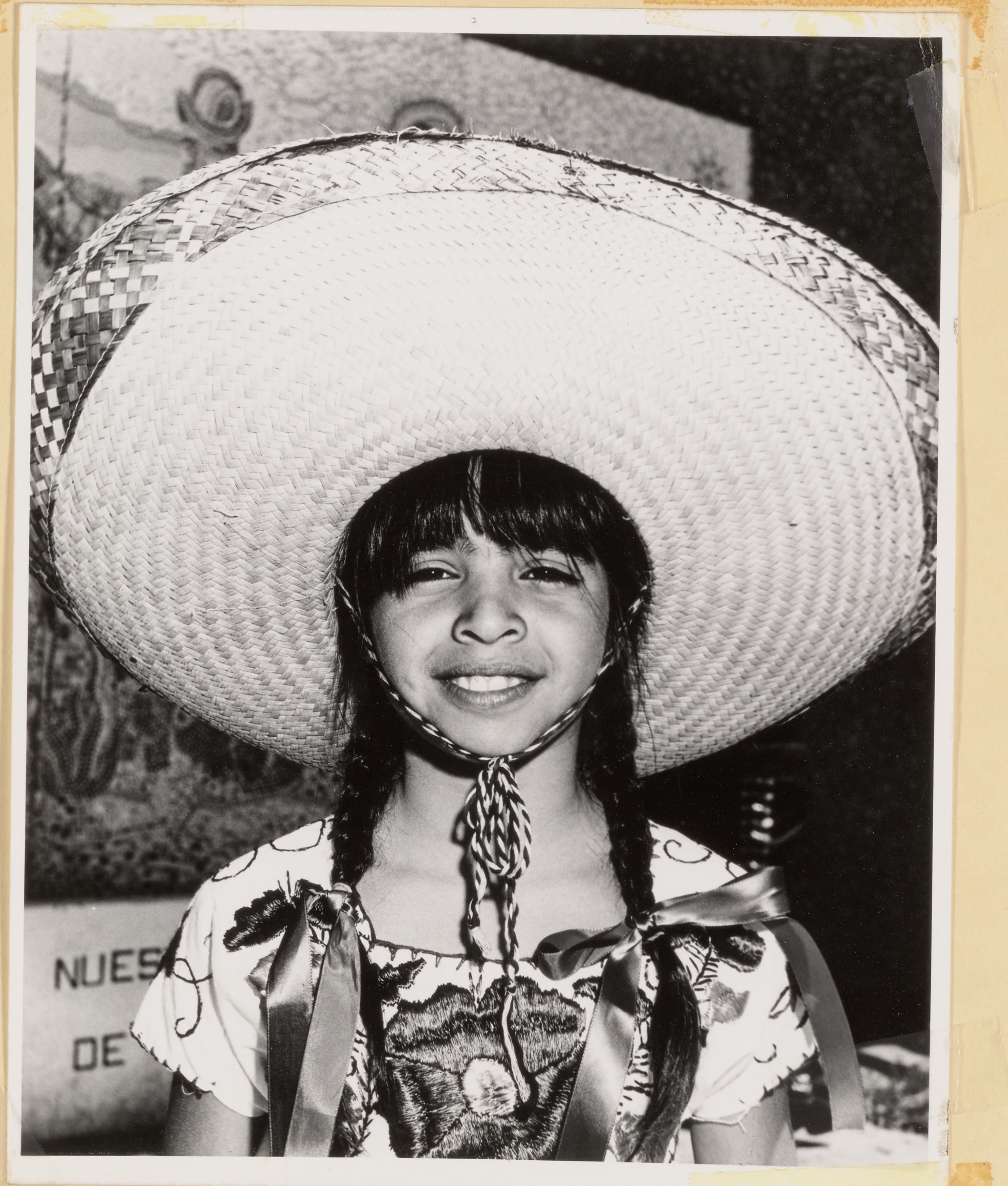
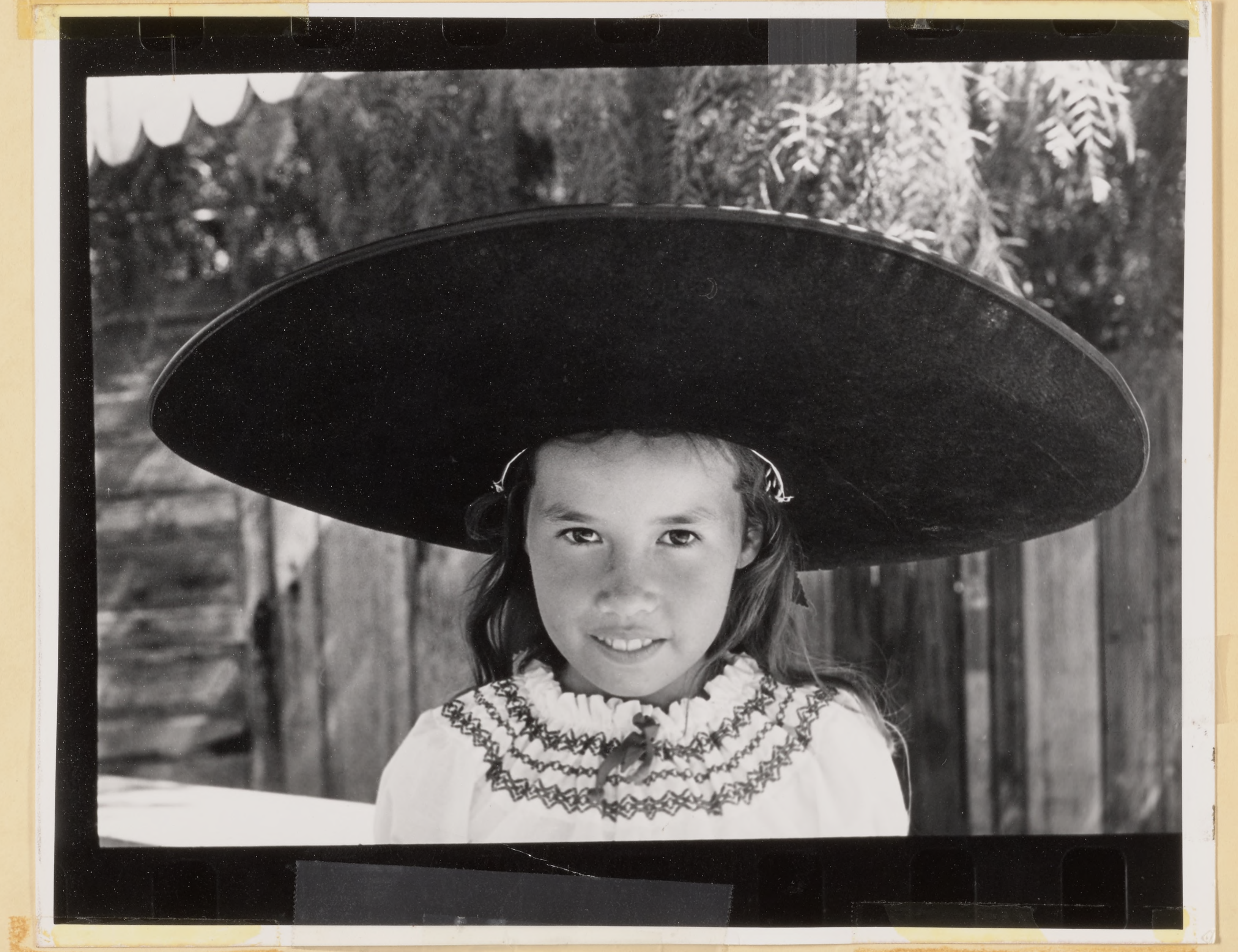
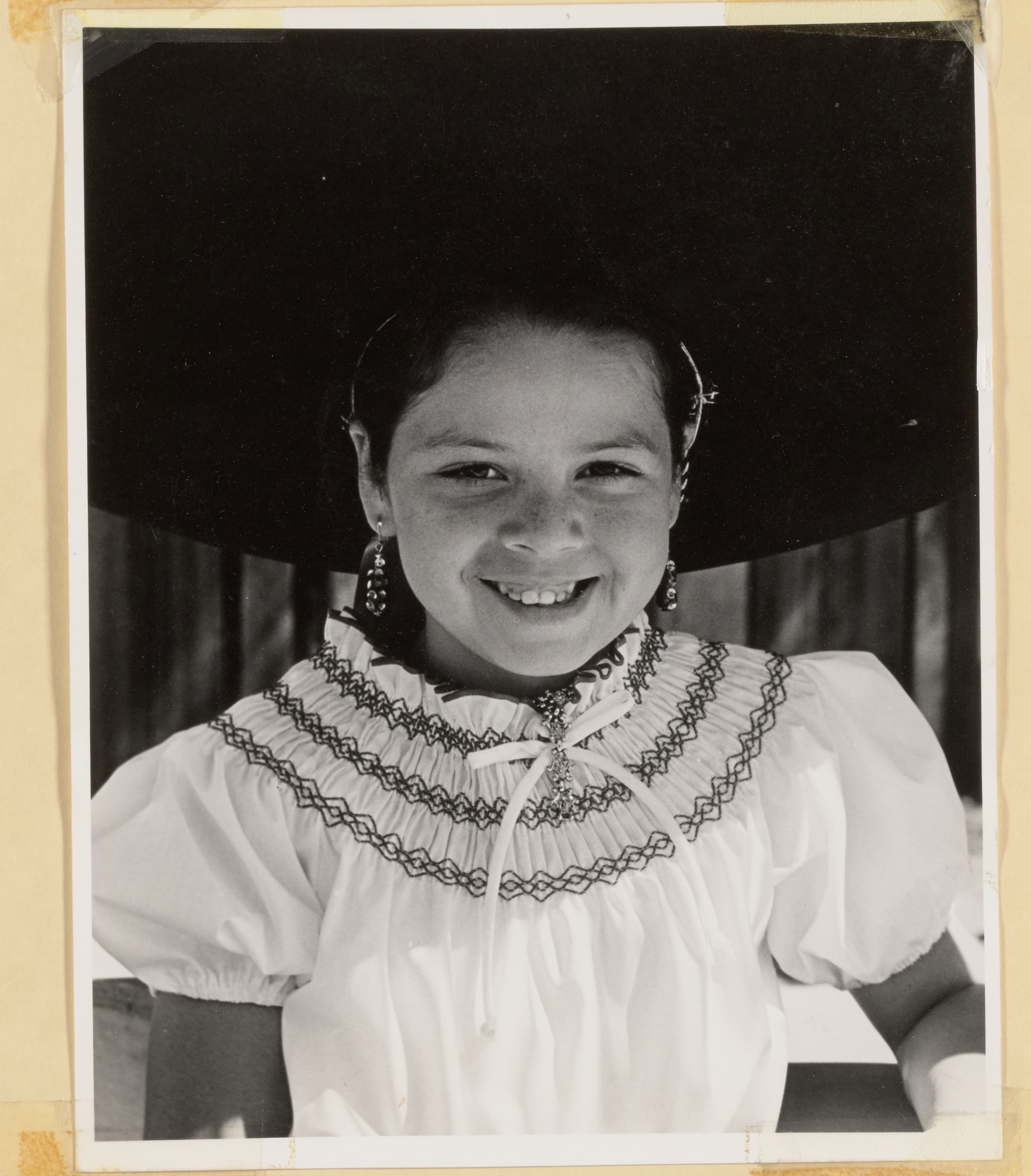


Fiesta - June 13, 1971





East San Jose SUN/ October 1, 1971/ page 7

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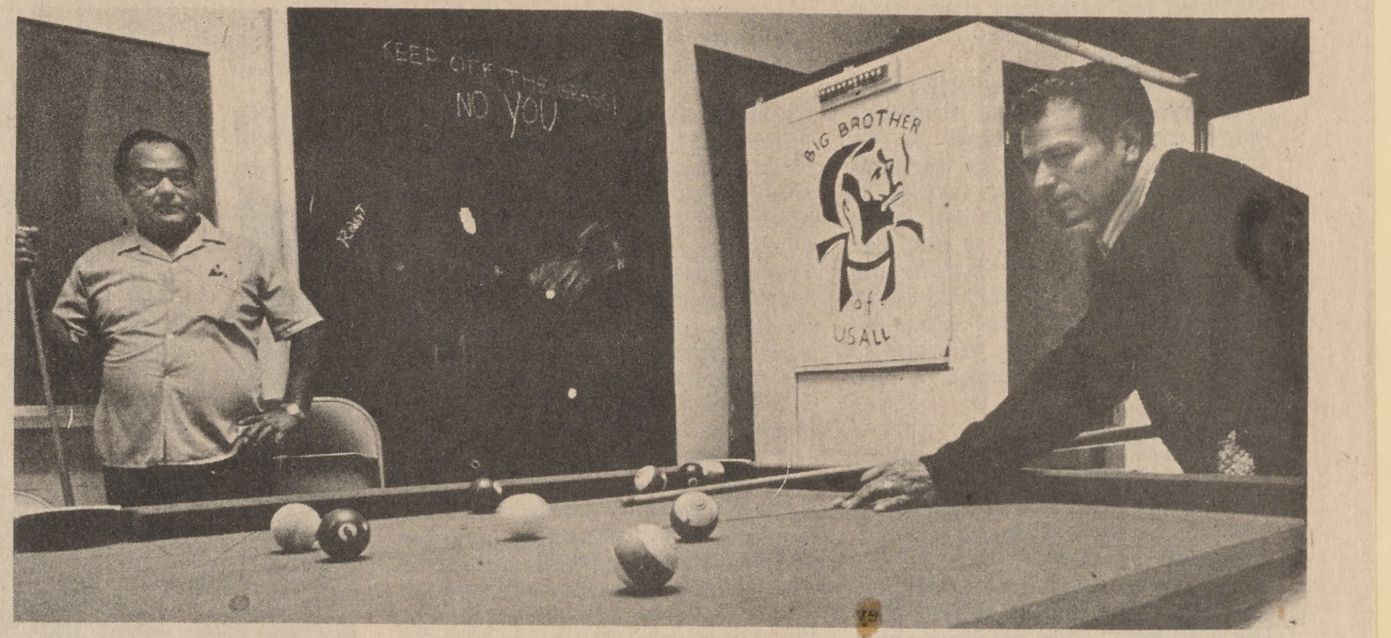

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David Marcus
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Floral Decorations: Courtesy of Onishi Florists

Special Slide Projector: Courtesy of Munday & Collins, Inc.

Barbara Arnold
Janet Berg
Russell DesJardines

Roy McAlister
Jackie Penn
Simone Rudder

Welcome . . .

The Anti-Defamation League Council of San Jose Area B'nai B'rith welcomes you to its annual Silver and Gold Dinner-Dance.

The Council takes pride in honoring three of Santa Clara County's outstanding citizens for their achievements in our common fight against bigotry and discrimination, and for the implementation of the American democratic tradition.

In addition to our annual ADL Service Award and the ADL Aaron Richards Memorial Award, we are presenting a special Award of Merit.

We are grateful for your presence so that we may honor the recipients of these awards.

DANIEL N. HOFFMAN,
Chairman of ADL Council

PROGRAM

Welcoming
SIDNEY ATLAS, General Chairman....*Dinner Committee*

Proclamation
MAYOR RONALD JAMES
Mayor's Proclamation on Soviet Jewry
Response: JCRC Chairman, Bertram Berns

Invocation
RABBI JOSEPH GITIN..........................Temple Emanu-El

☆

DINNER

☆

Welcome by DANIEL N. HOFFMAN........ADL Chairman

Remarks by BEN AVRECH...............Chairman, Reception

ADL Service Award
Presentation by BEN AVRECH.............Awards Committee
Acceptance by FATHER ANTHONY SOTO, O.F.M.

Aaron Richards Memorial Award
Presentation by MRS. FRANCES ROSE........Co-Chairman
Acceptance by C. RUSSELL TIMPANY

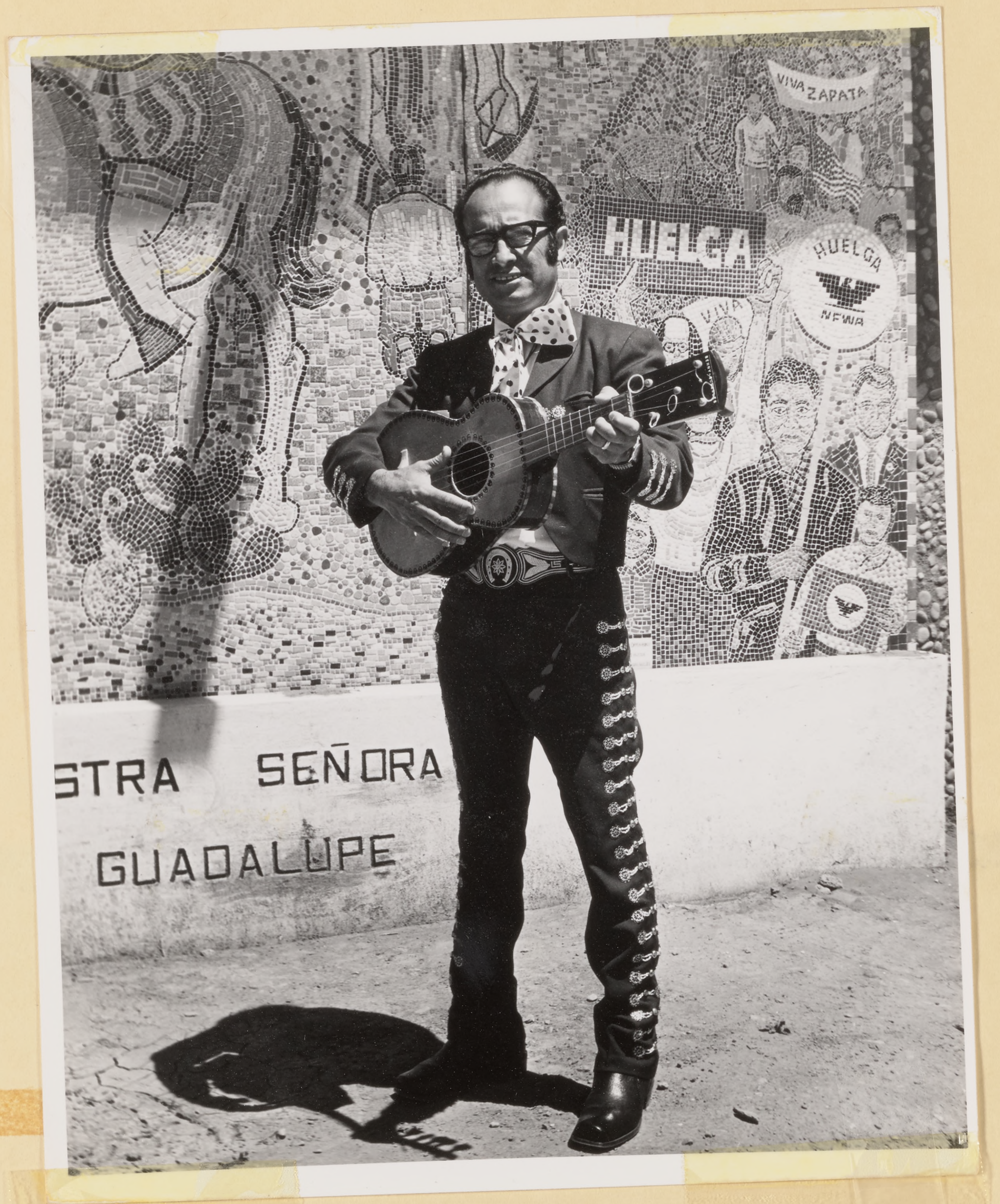
Special Award of Merit
Presentation by MRS. HAROLD SILBERSTEIN
Acceptance by DR. EARLE P. CRANDALL

Benediction

☆

Dancing 'til One

Anti-Defamation League
of
San Jose Area B'nai B'rith
presents the
Silver and Gold
Annual Dinner Dance
1971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STRA SEÑORA
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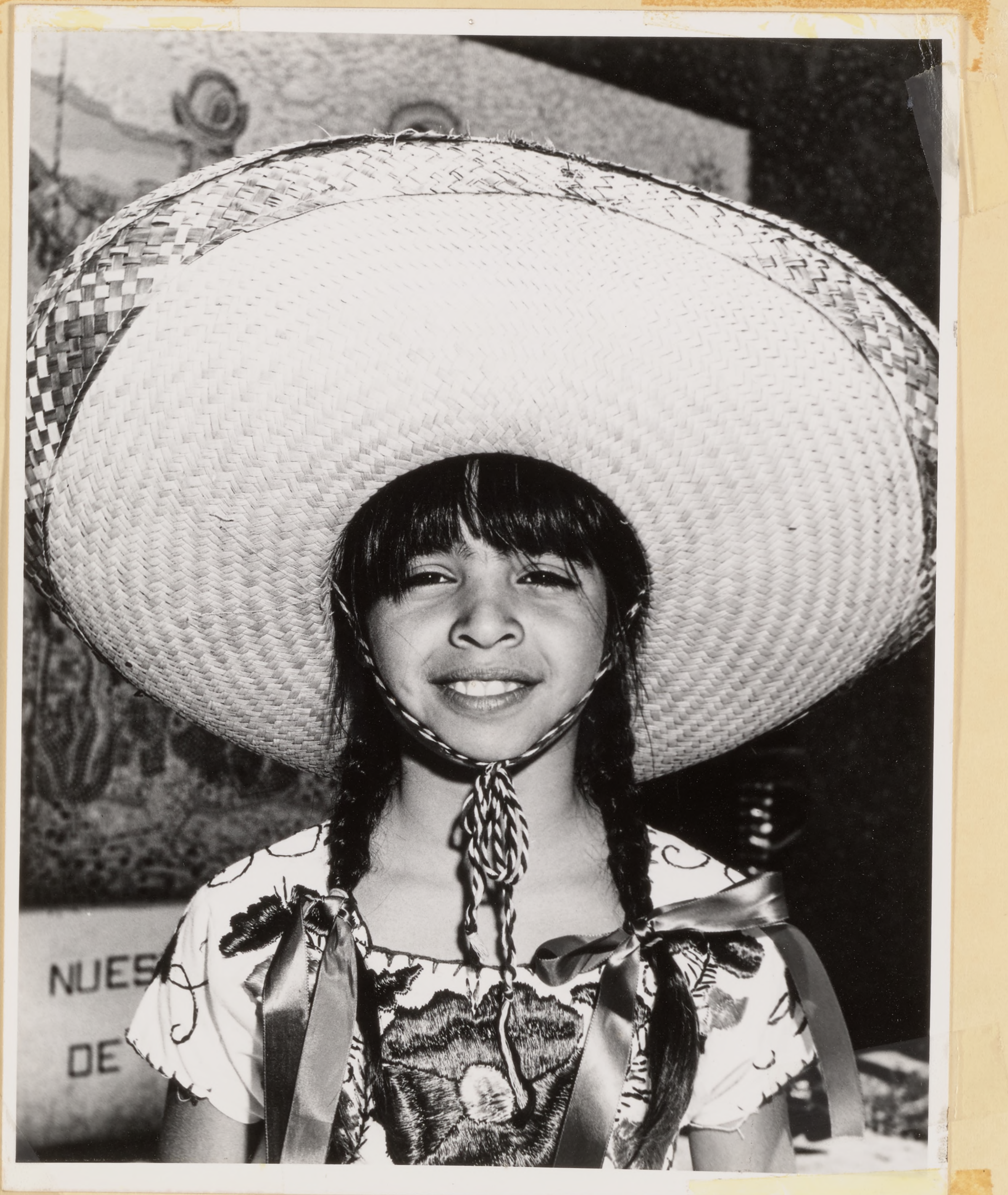

Fiesta - June 13, 1971

East San Jose SUN/ October 1, 1971/ page 7

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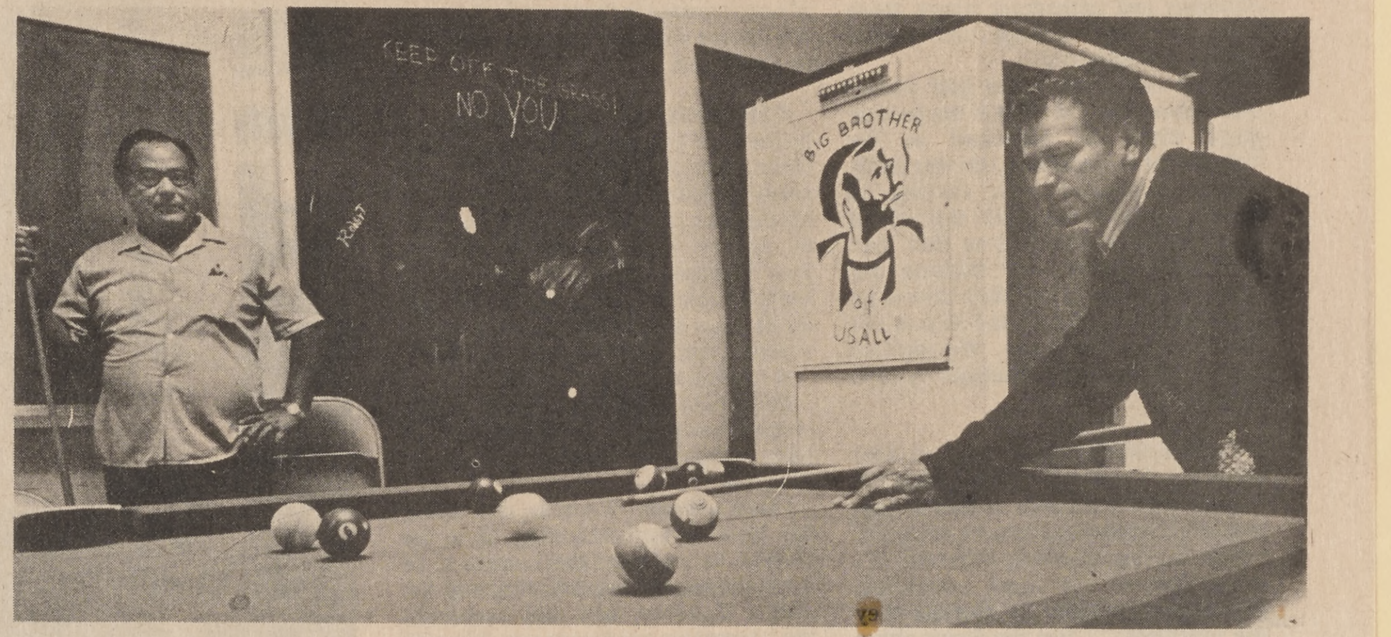

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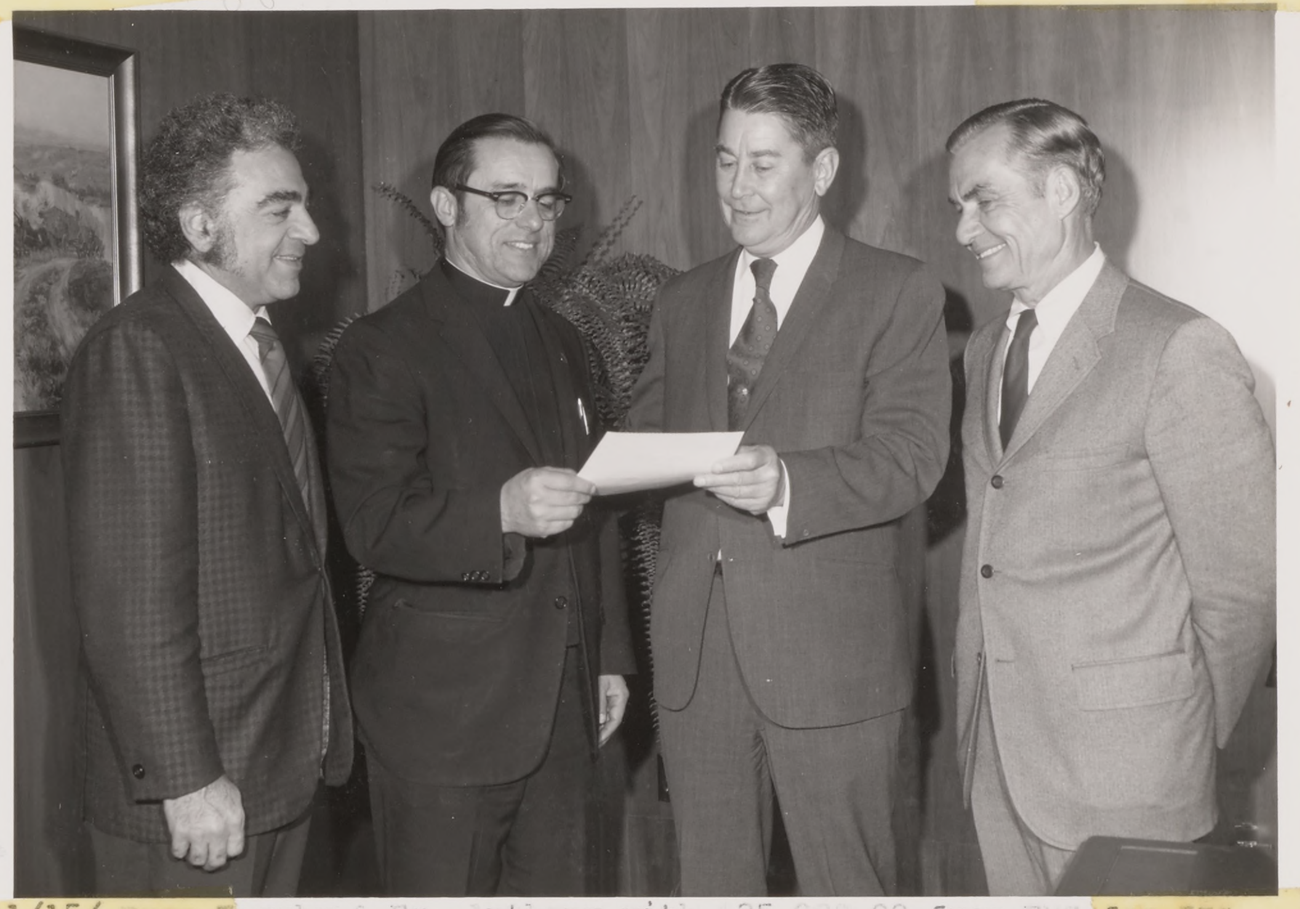

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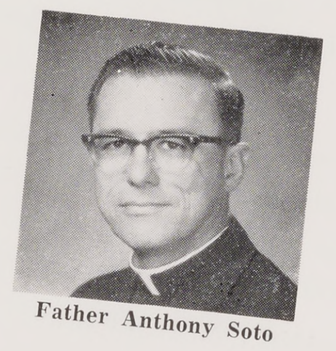
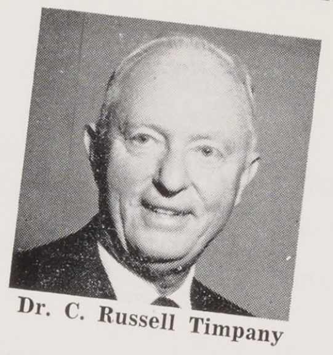
ADL SERVICE AWARD



Father Anthony Soto

First Pastor of our Lady of Guadalupe Parish since its founding in 1962. A member of the Board of Directors of the Poverty Program, the Mexican Project, the Interfaith Committee on Social Justice, and author of a number of Articles on the Bracero problem, Father Soto will be the recipient of ADL's 1966 Service Award for his contributions in the field of Human Relations.

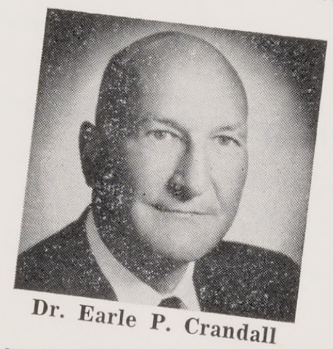
AARON RICHARDS MEMORIAL AWARD



Dr. C. Russell Timpany

C. Russell Timpany assumed the position of Assistant Superintendent of Santa Clara County Schools in 1947; ten years later he became Superintendent of all county schools. He was first President of Community Education Resources Council of Santa Clara County. The recipient of many awards in the field of education, he will receive the Aaron Richard's Memorial Award for 1966.

SPECIAL AWARD OF MERIT



Dr. Earle P. Crandall

Dr. Earle Crandall, California State Assemblyman, elected from the 25th District, was Superintendent of San Jose Unified School District from 1950 until his retirement this year. He is a graduate of College of Pacific and Stanford University, with his Masters and Doctorate degrees in education. A member of many educational groups, he will receive the ADL's 1966 Special Award of Merit.

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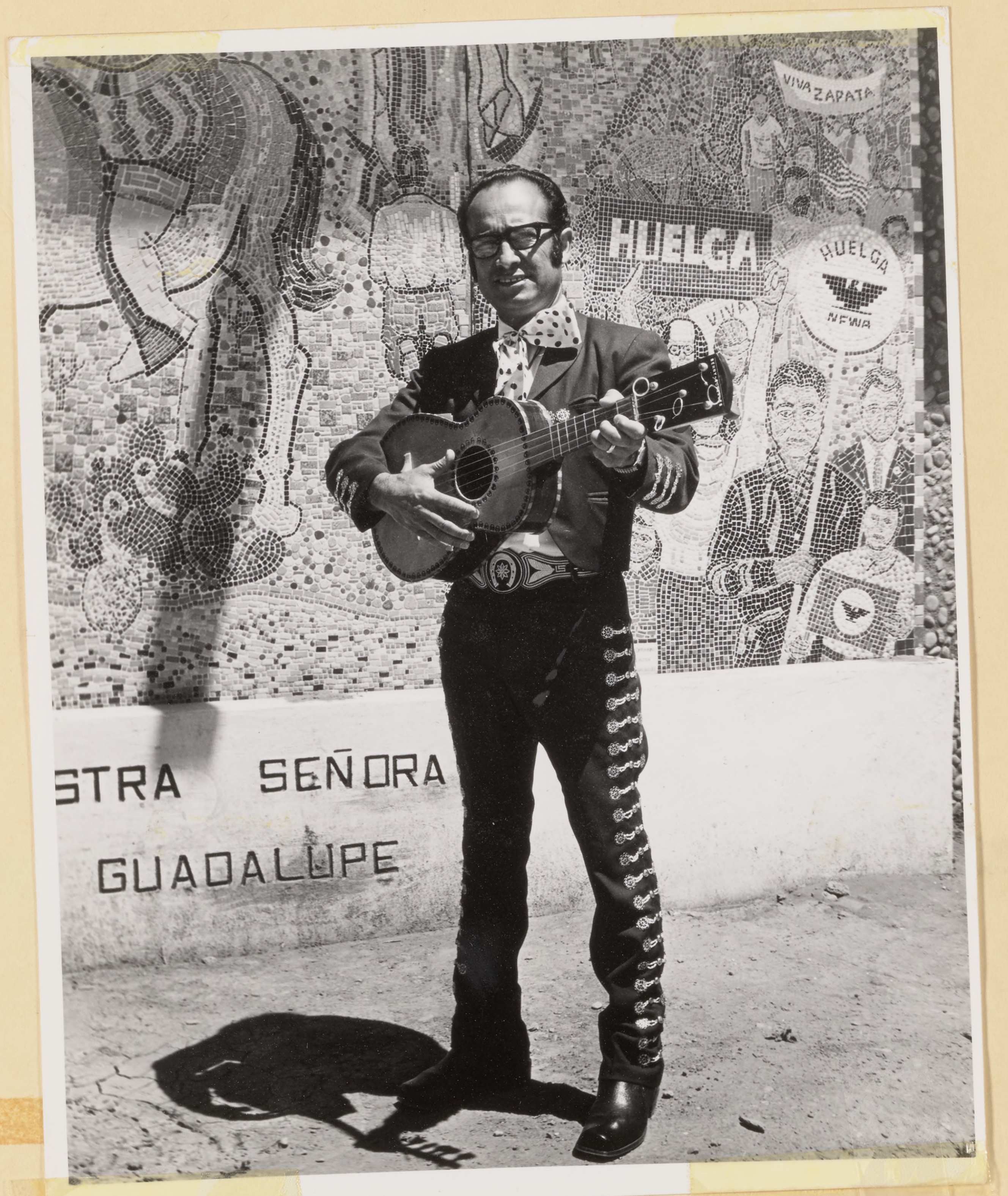
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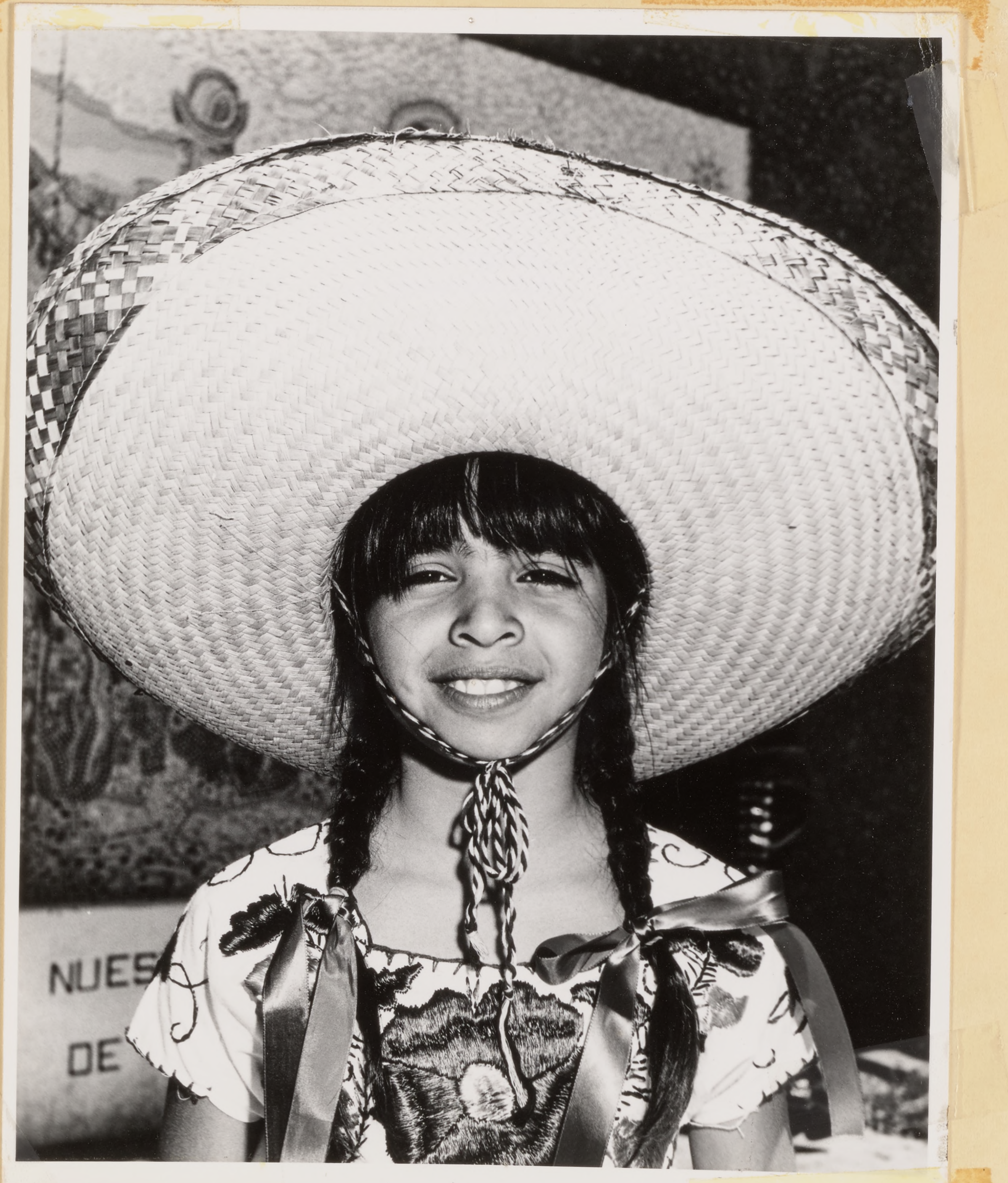

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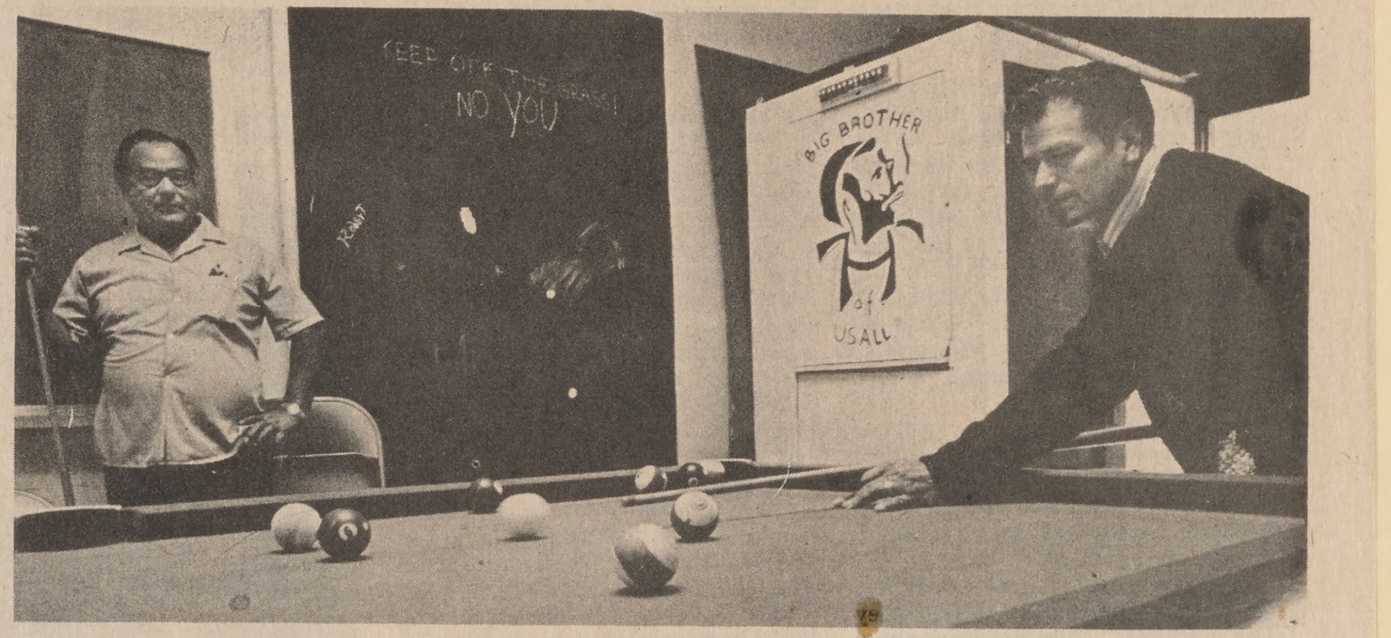

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SAINTE CLAIRE HOTEL
SAN CARLOS AND MARKET STREETS
SUNDAY, DECEMBER 11, 1966

☆

MENU

Mixed Green Salad

Prime Ribs of Beef Au Jus

Baked Potato with Sour Cream and Chives

French Green Beans, Almondine

Roll and Butter

Strawberry Parfait

Coffee Tea Milk

ADL COUNCIL OFFICERS

DANIEL N. HOFFMAN	Chairman
FRANCES ROSE	Vice-Chairman
DAVID M. REISER	Vice-Chairman
ANN KAPILOFF	Secretary
BEN AVRECH	Treasurer

DINNER-DANCE CHAIRMEN

SID ATLAS	General Chairman
FRANCES ROSE	Co-Chairman
BEN AVRECH	Reception
LILLIAN AVRECH	Dinner
DAVID BLAUSTEIN	Finance
HERB GOFFSTEIN	Finance
DAVID M. REISER	Publicity
ESTHER PADDEN	Tickets

COMMITTEE

ELEANOR CISSELL	BEN GINDEN
ROSE KIRSTEL	BILL CRISTAL
EVE SPECTOR	LILLIAN SILBERSTEIN

☆

Our sincere thanks to the many members of the B'nai B'rith Lodges and Chapters of the San Jose area for their assistance to our committee.

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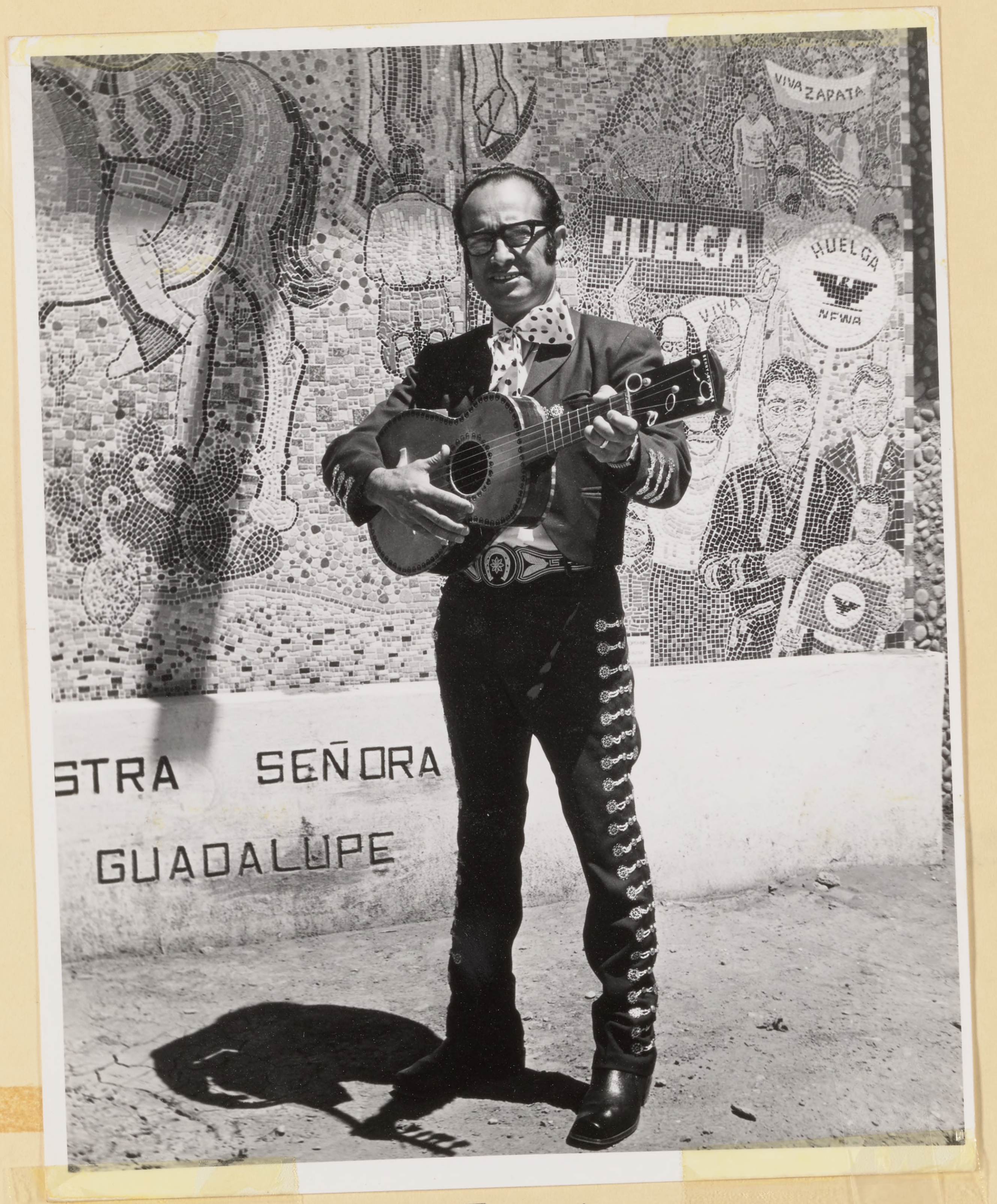
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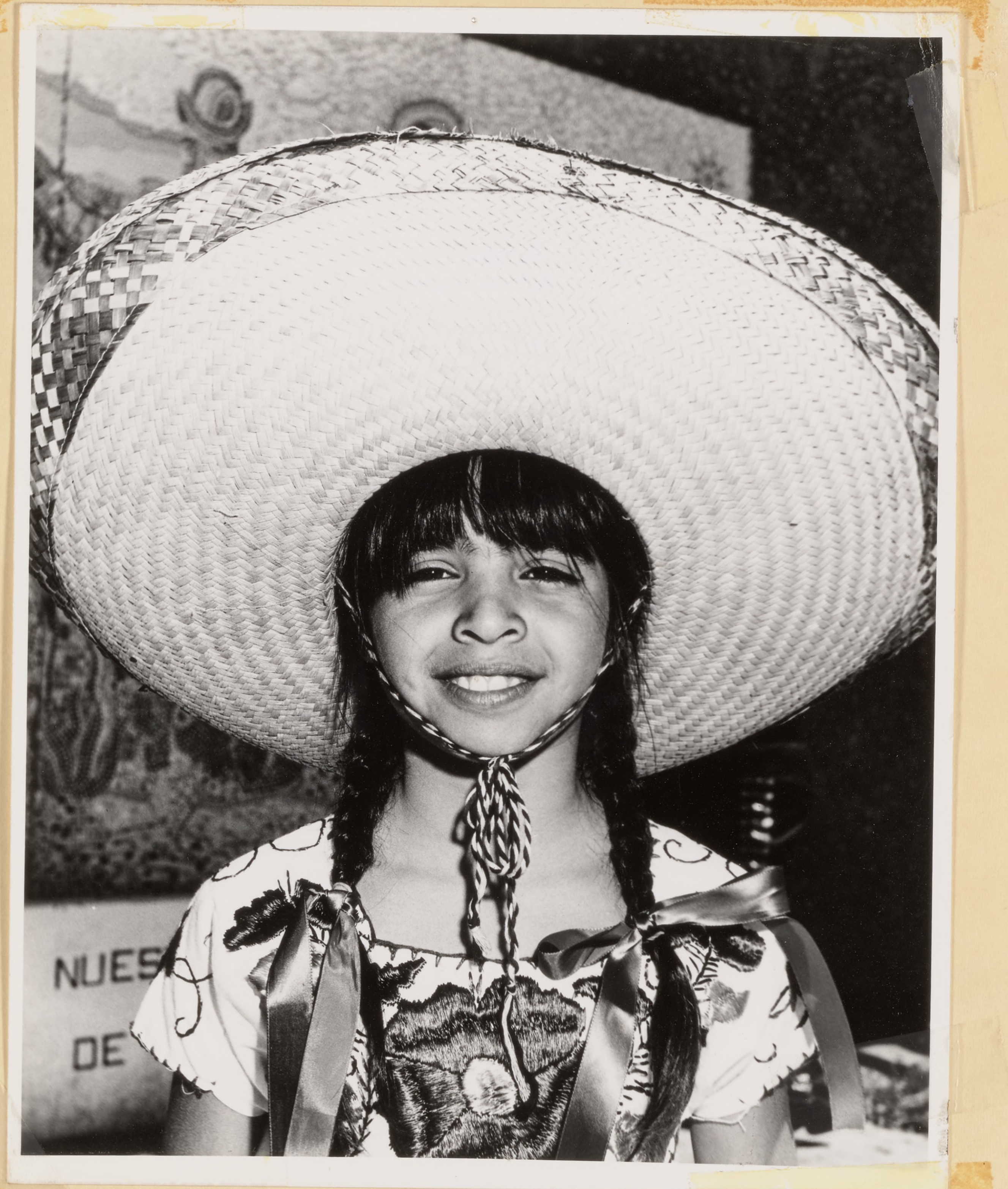
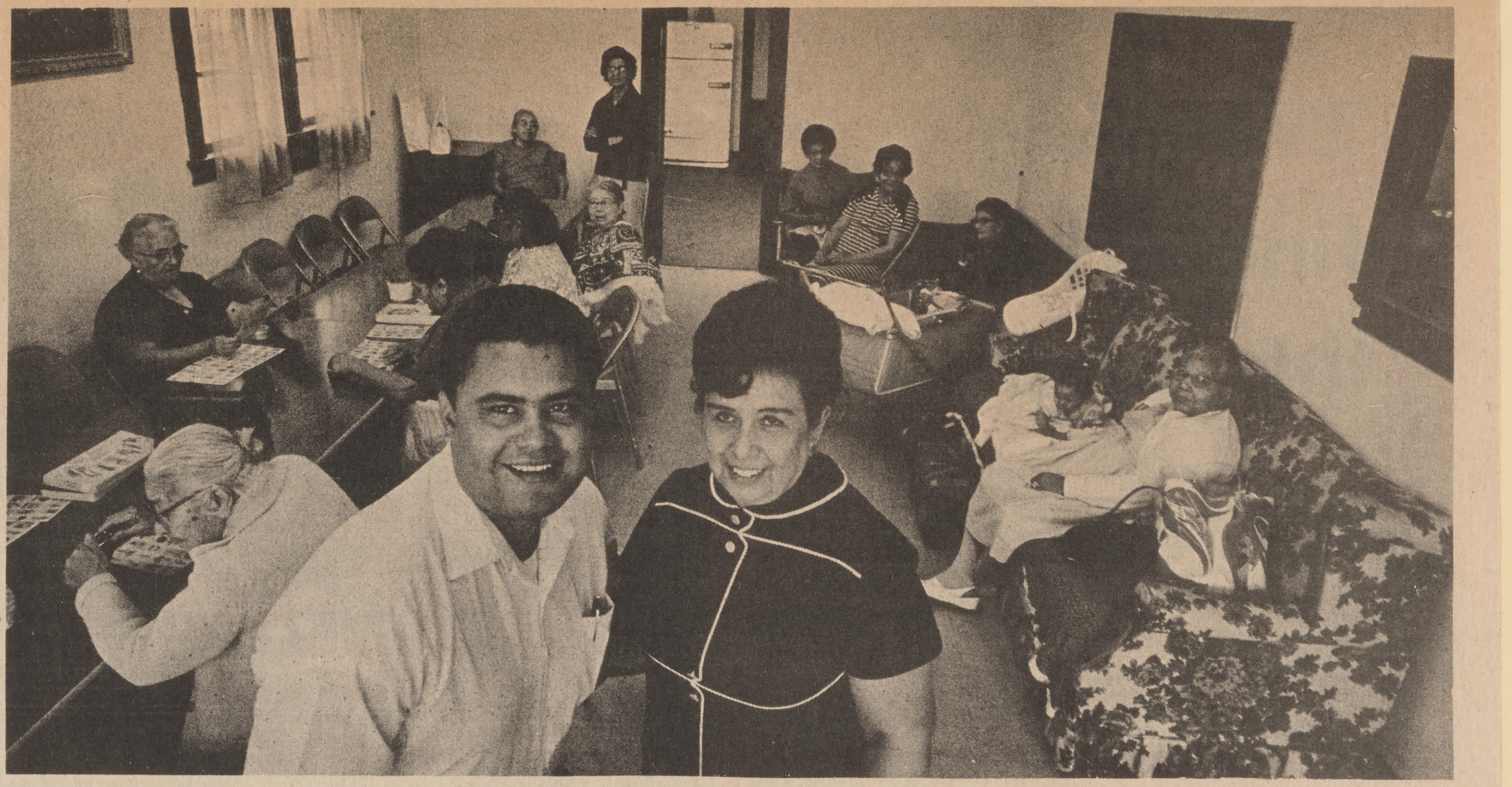


Fiesta - June 13, 1971

East San Jose SUN/ October 1, 1971/ page 7



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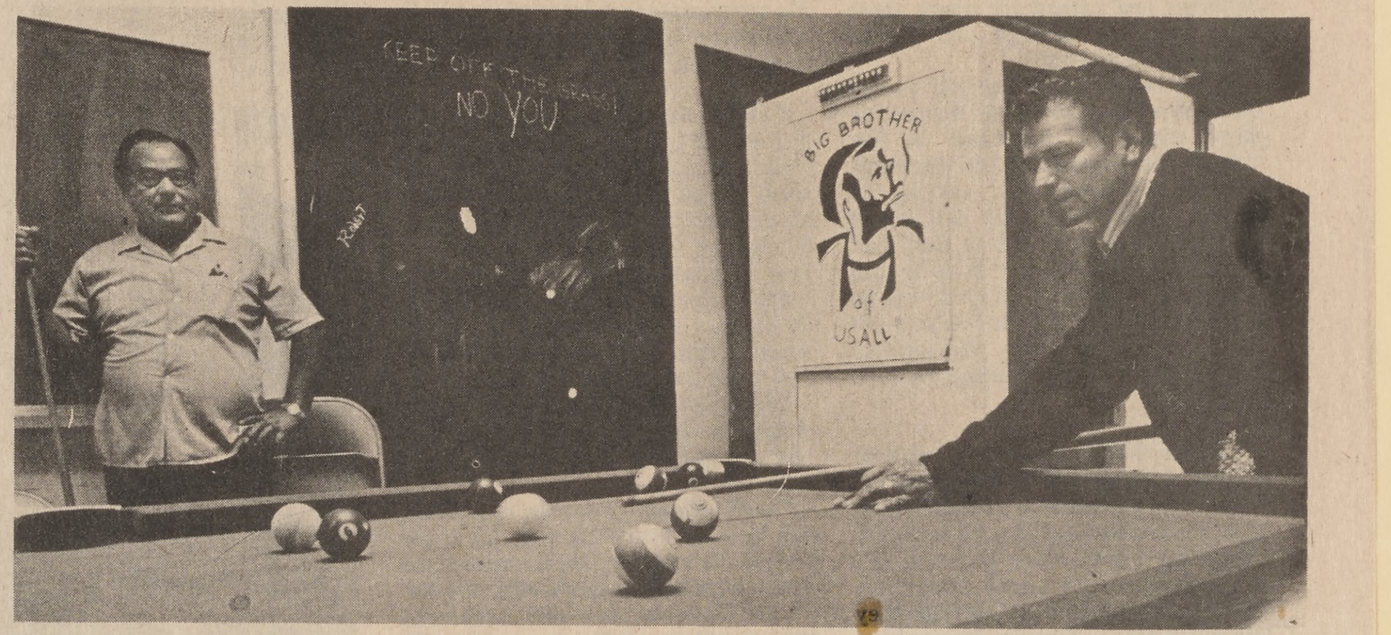

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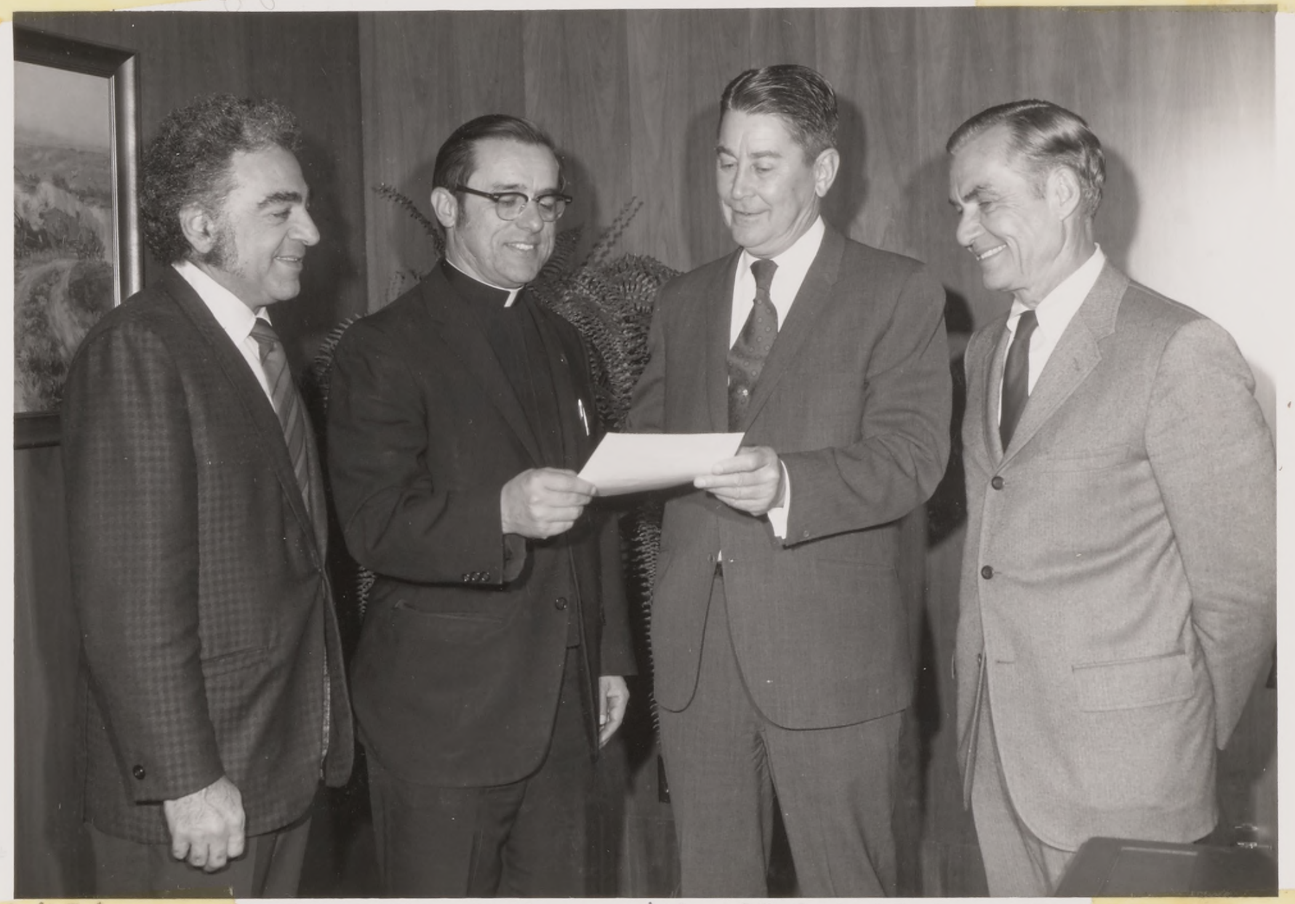

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ACKNOWLEDGMENTS

The Anti-Defamation League of San Jose Area B'nai B'rith wishes to express its sincere appreciation to its many friends graciously contributing to this affair.

☆

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MARK BACH REALTY CO.
Mark Bach

BERG'S MEN'S SHOP
Bernard Berg

CALIFORNIA LOAN OFFICE
David Blaustein
Jack Marchick

COIN-O-MATIC, INC.

ECONOMY CLEANERS
David Rosenthal

FOLBERG REALTY
Harry Folberg

GARDEN CITY HOFBRAU

JOSEPH GEORGE DISTRIBUTORS

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Maryanne Goffstein
Meg Goffstein
Mimi Goffstein
Mr. & Mrs. Max Goffstein
Mr. & Mrs. Morton Goffstein
Sig Goffstein
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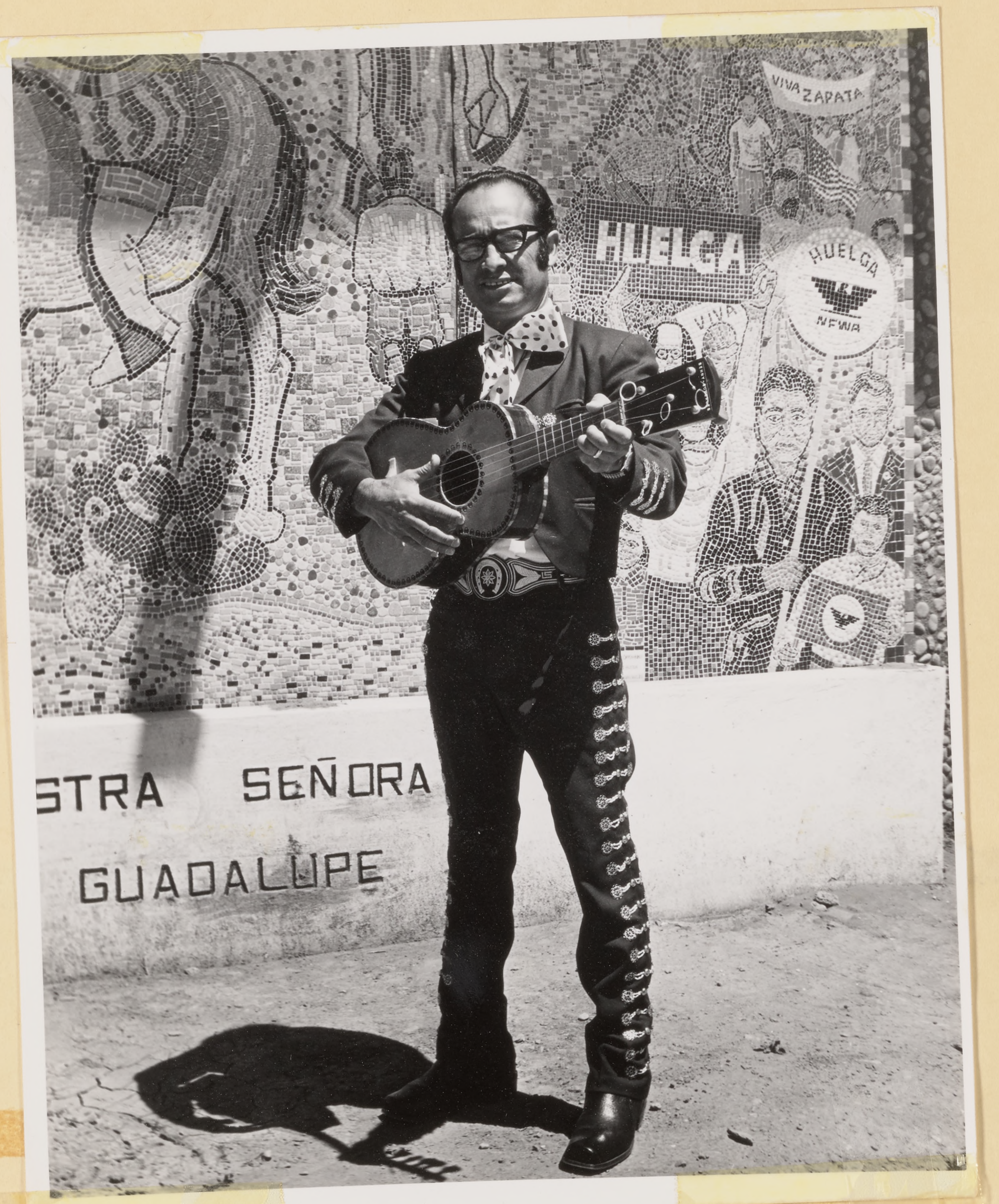
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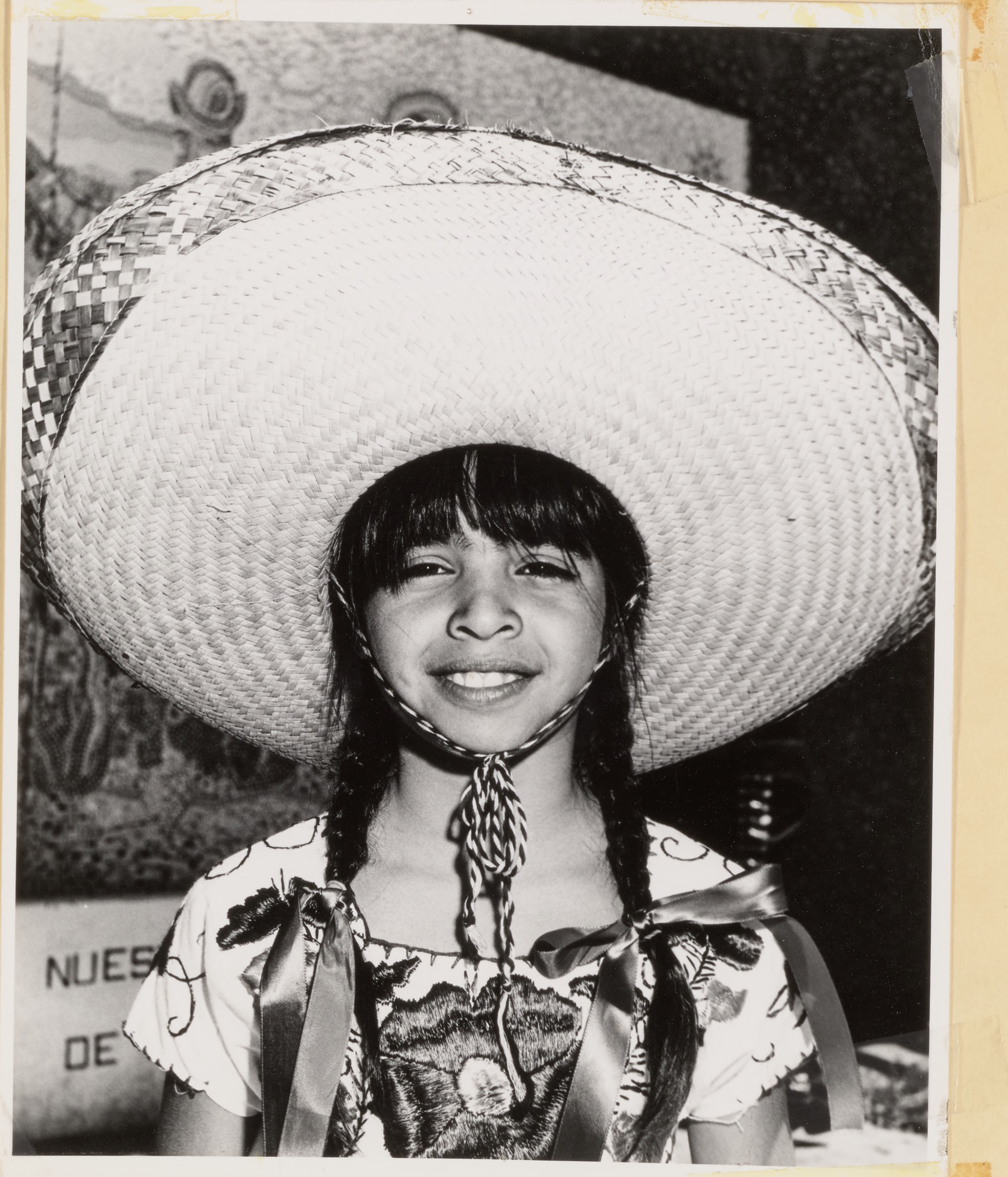

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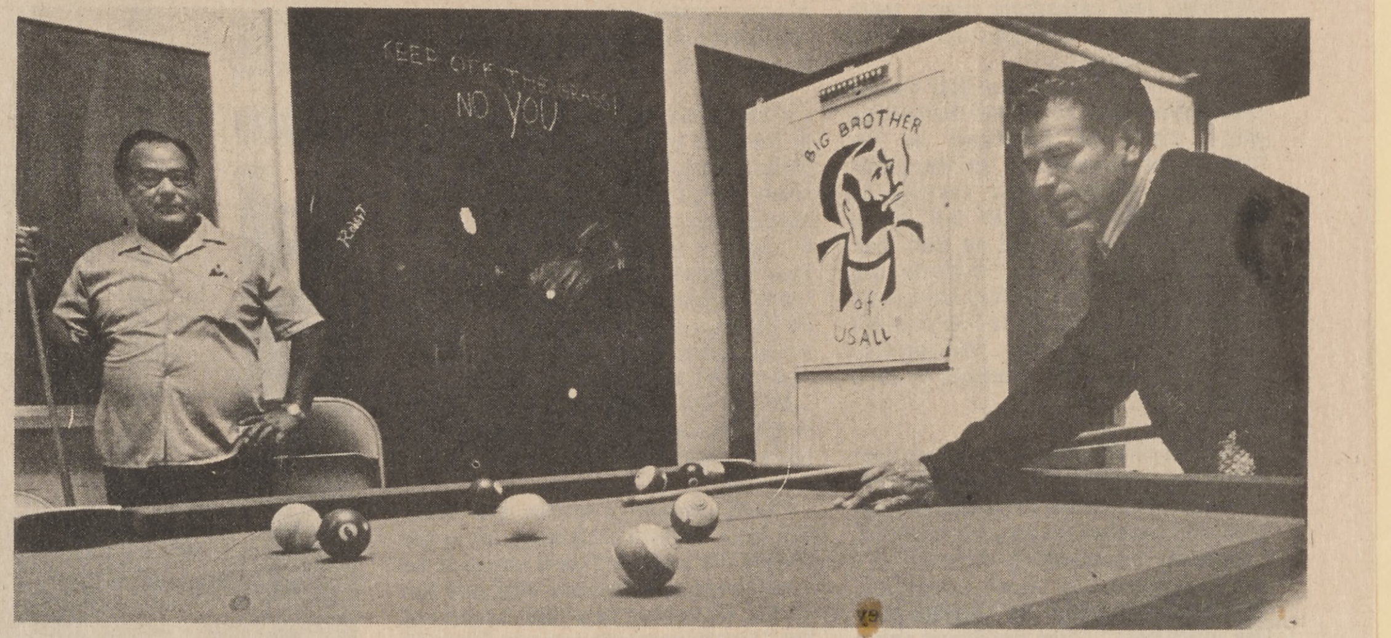

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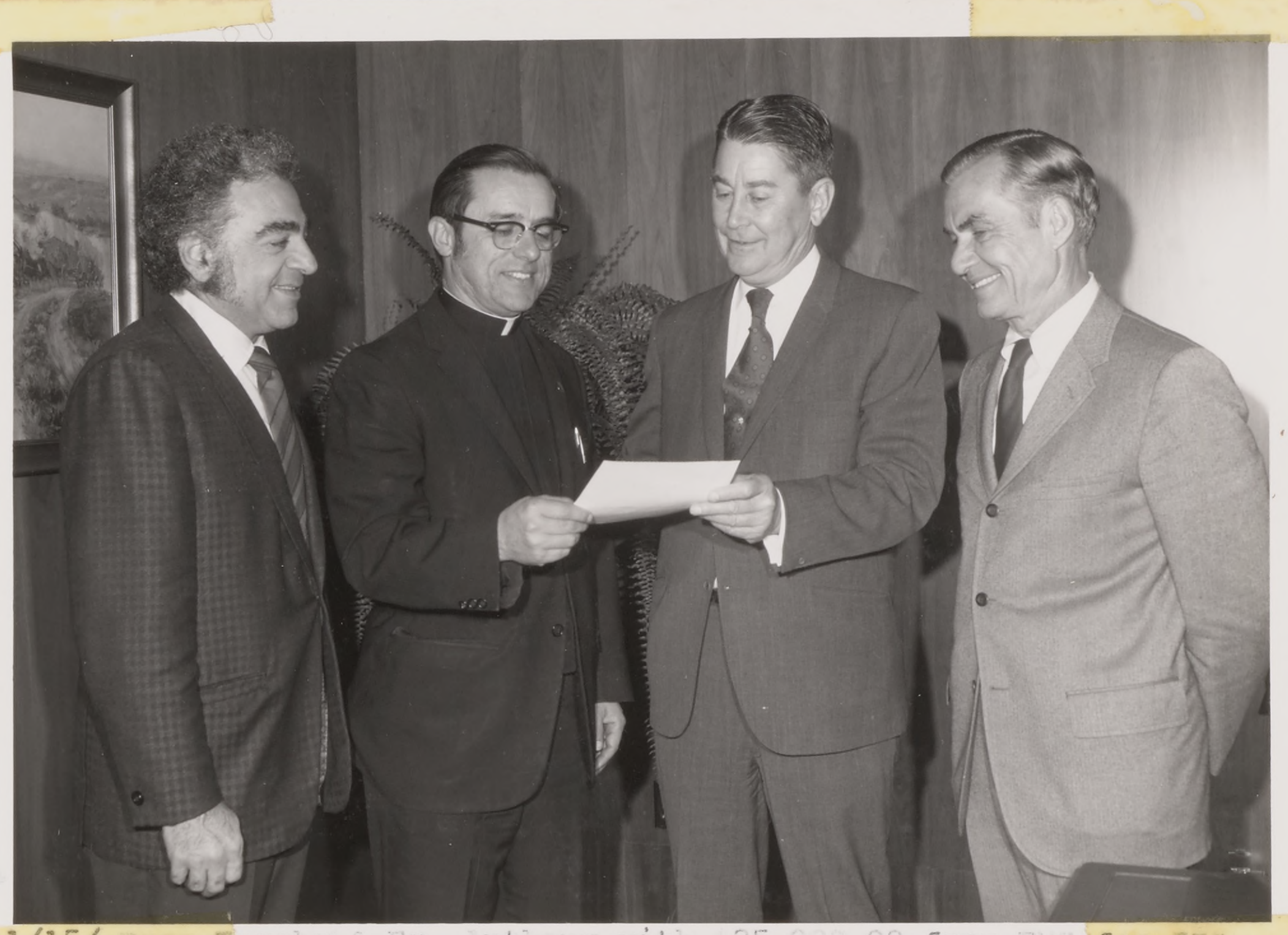

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Barbara Arnold
Janet Berg
Russell DesJardines

Roy McAlister
Jackie Penn
Simone Rudder

RECEPTION COMMITTEE

BEN AVRECH, *Chairman*
HON. ALFRED E. ALQUIST
HON. GEORGE H. BARNETT
HON. ROBERT BERESFORD
BERTRAM M. BERNS
H. R. BUCHSER
PHILIP BUSKIRK
DR. Y. ARTURO CABRERA
HON. JAMES DUVARAS, JR.
DR. LEO V. ENGLISH
CLAUDE L. FERNANDEZ
HON. SIDNEY FEINBERG
BEN GINDEN
RABBI JOSEPH GITIN
PHILIP GRICE
E. JACKSON GOING, JR.
DR. O. S. HUBBARD
HON. WILLIAM J. HARRIS, JR.
HON. RONALD JAMES
HON. WAYNE KANEMOTO
SAM KIRSTEL
LINO LOPEZ
ALISTER McALISTER
PAUL V. MADSEN
HERBERT MARCHICK
MRS. VICTORIA MAROTTE
NORMAN Y. MINETA
SEYMOUR MORSOFF
ALBERT PINON
LEON POE
MRS. MARIE PERRY
MARY E. ROBERTSON
NICK B. SANTOS
DR. MYRON SCHUSSMAN
DR. STANLEY SKILLICORN
HON. LOUIS SOLARI
MRS. CHARLES SPECTOR
DR. ALFRED SPORER
MRS. ARETA STADLER
HON. PAUL R. TEILH
DR. RICHARD G. THOMAS
RABBI MOSHE TWERSKY
HON. JOHN VASCONCELLOS
RUBIN WARGON
AND THE MEMBERS OF
THE ADL COUNCIL

Anti-Defamation League
of
San Jose Area B'nai B'rith
presents the
Silver and Gold
Annual Dinner Dance
1971

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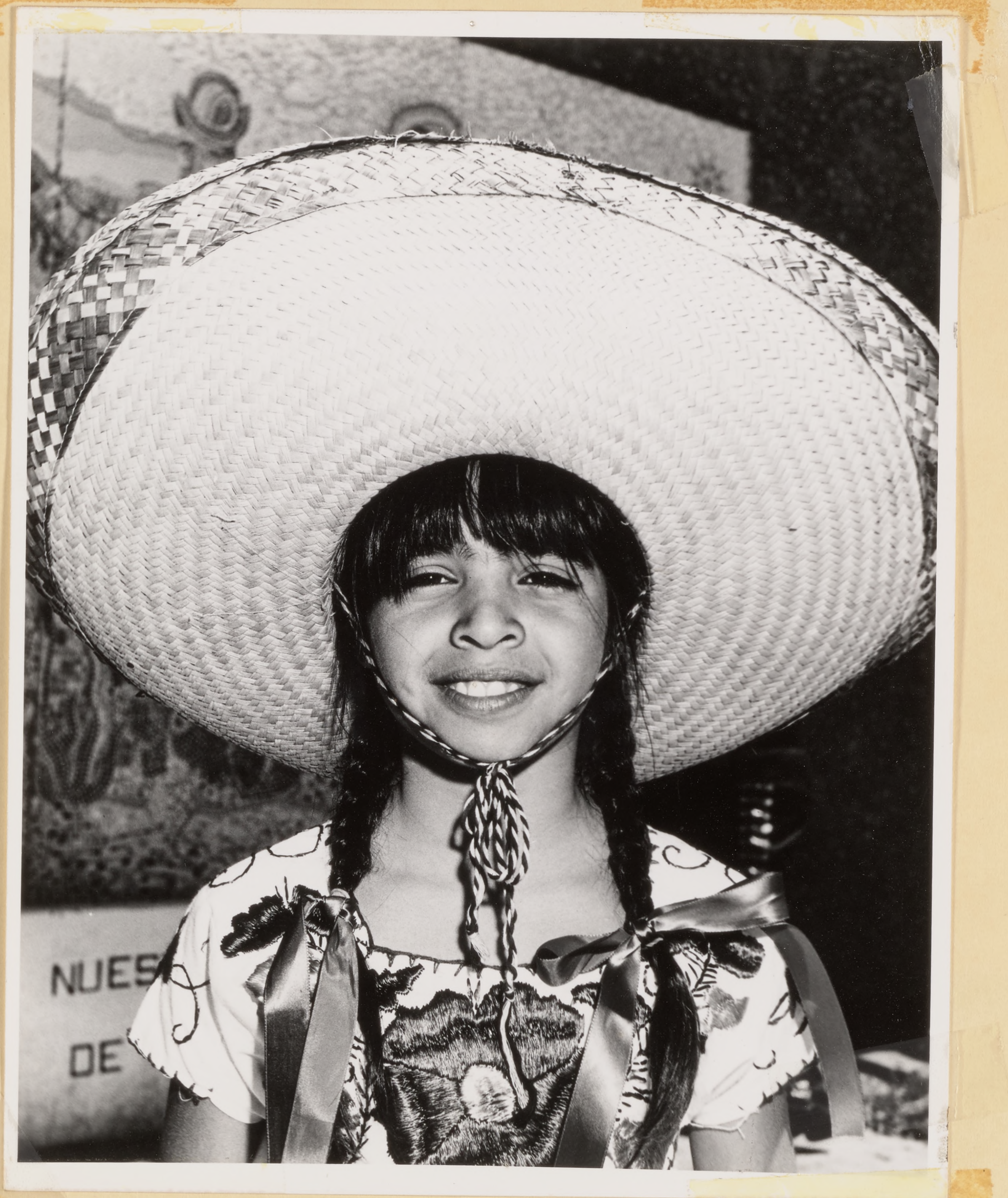

Fiesta - June 13, 1971

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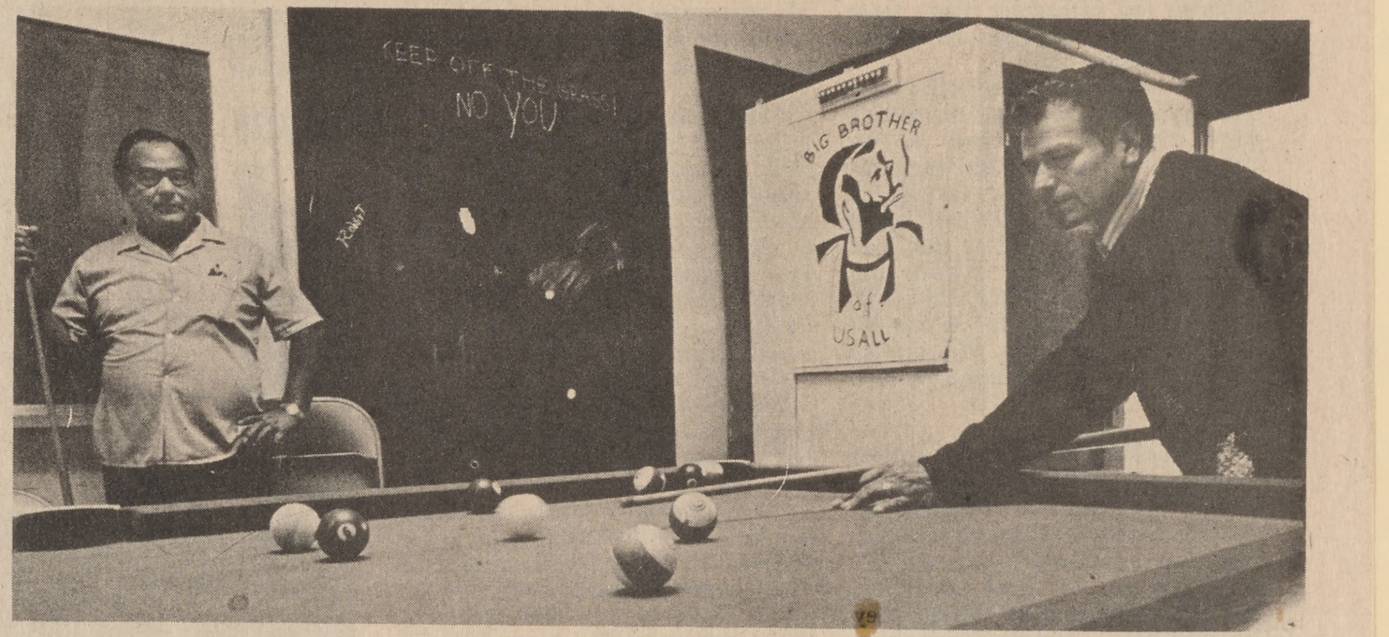

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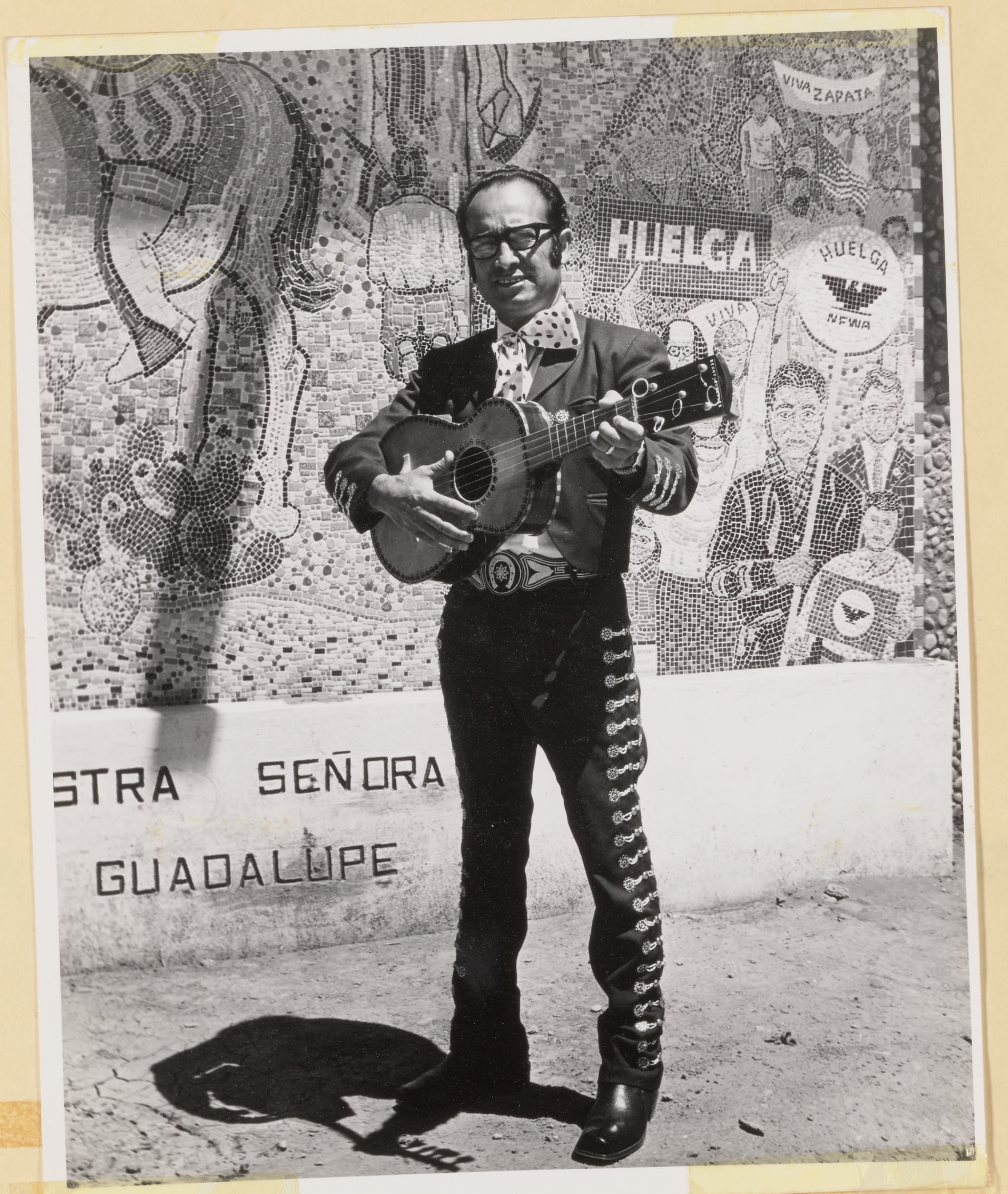
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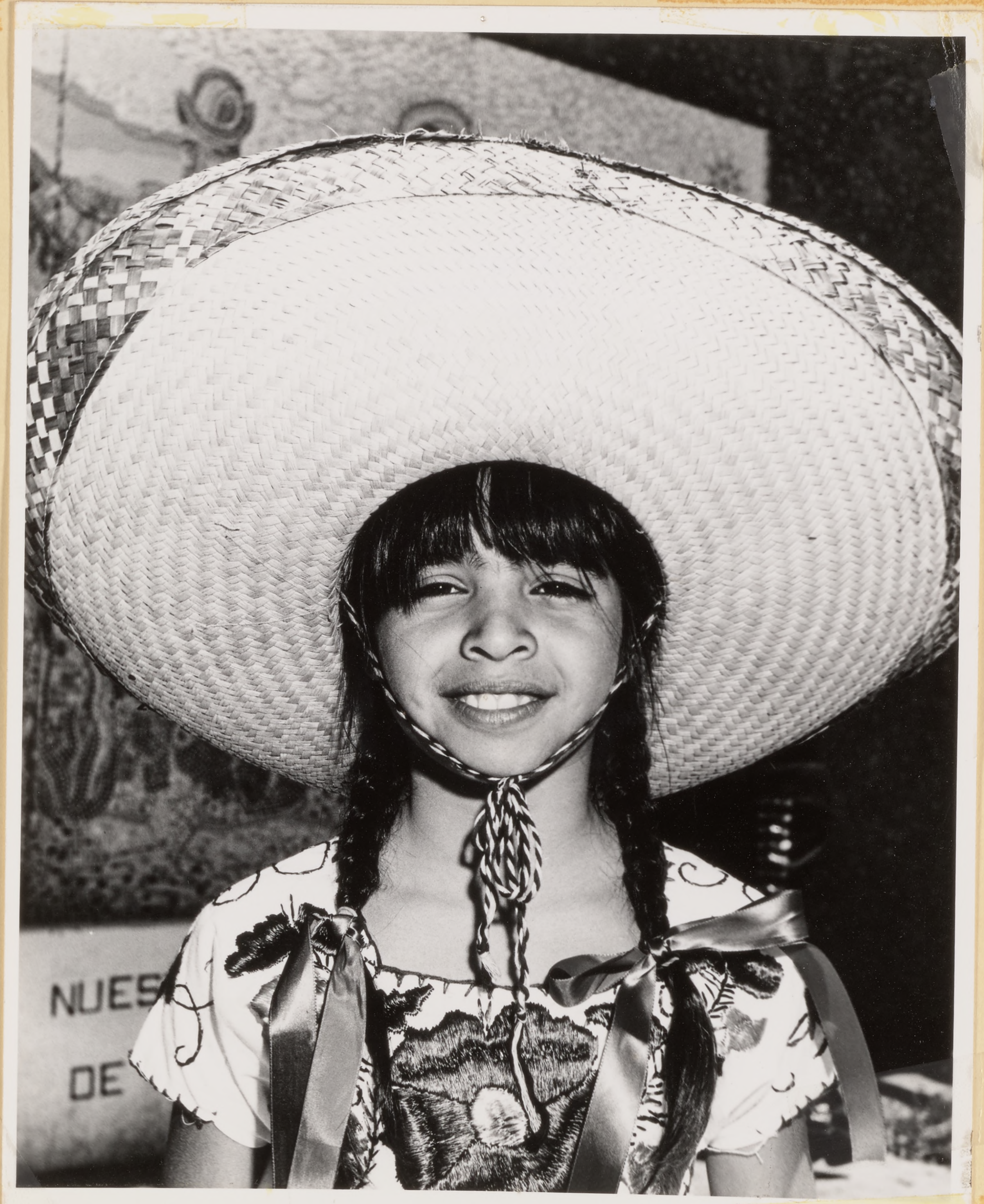

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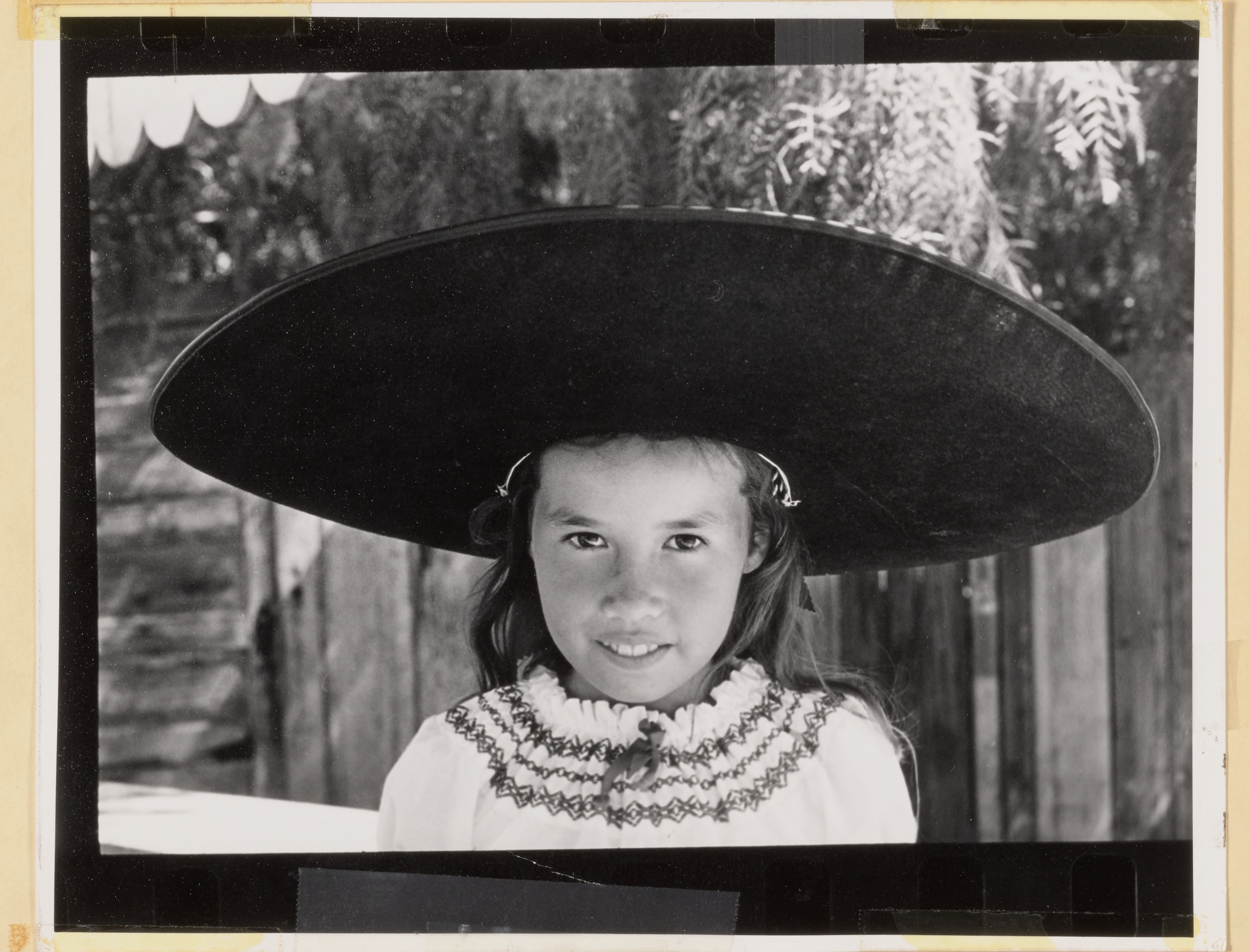

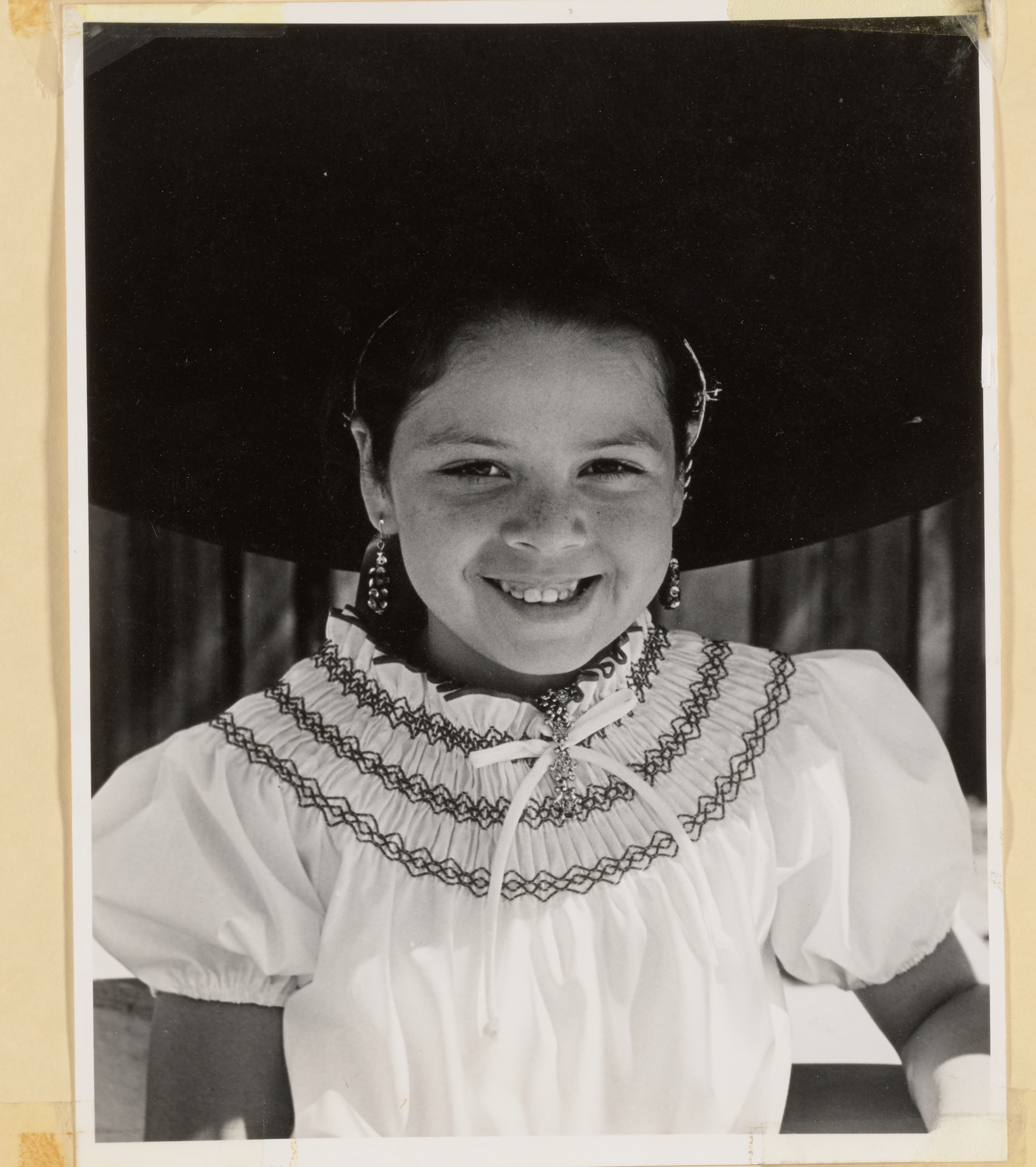

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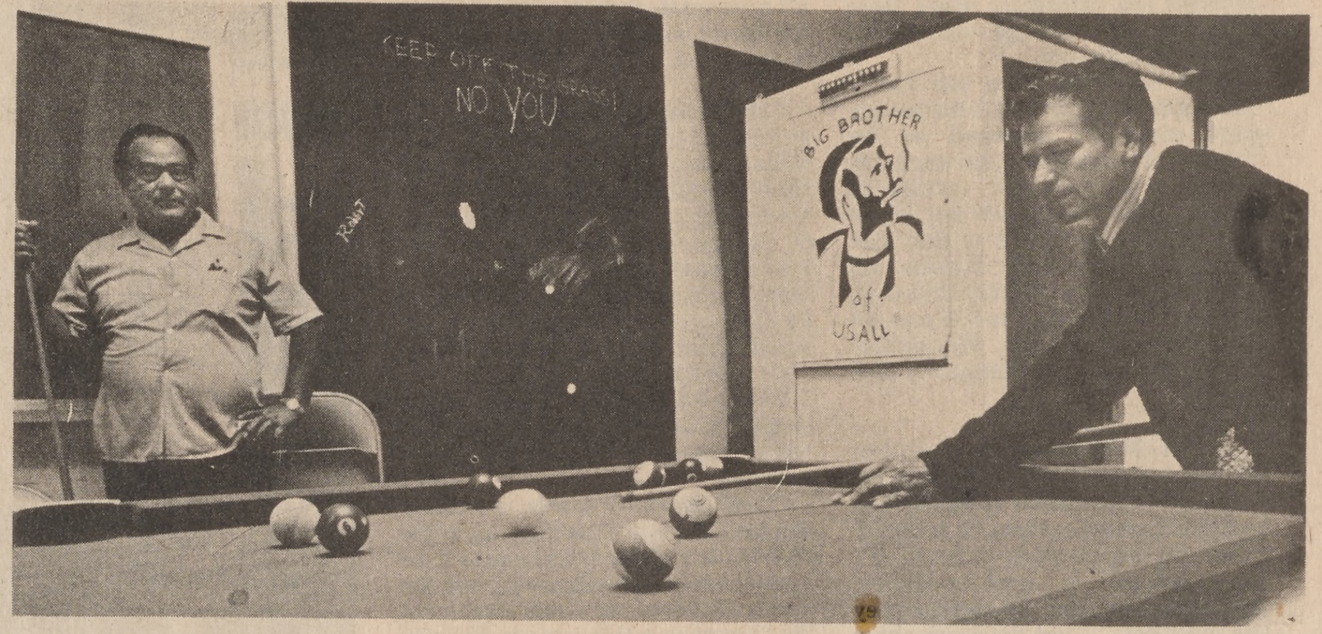

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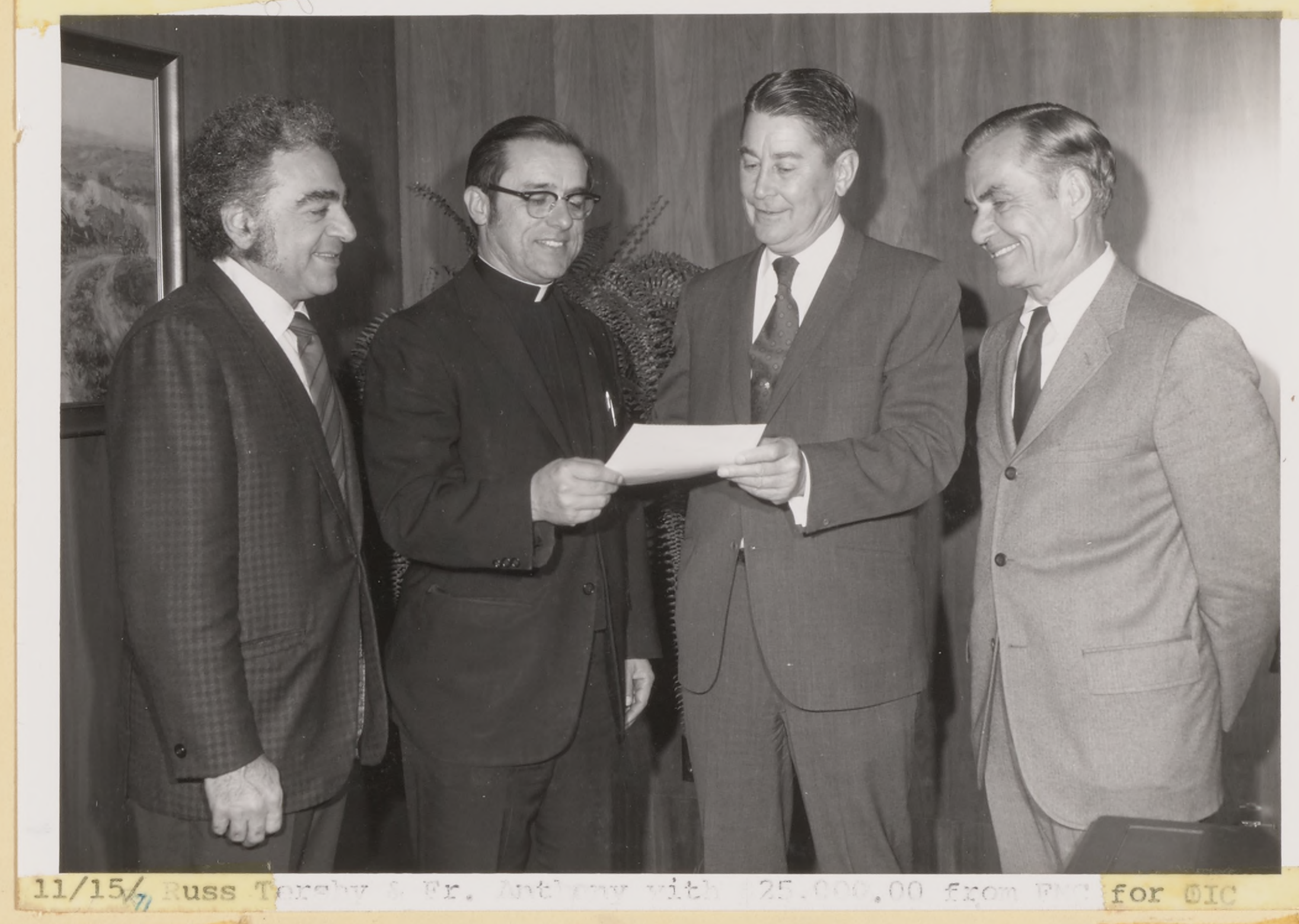

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Welcome . . .

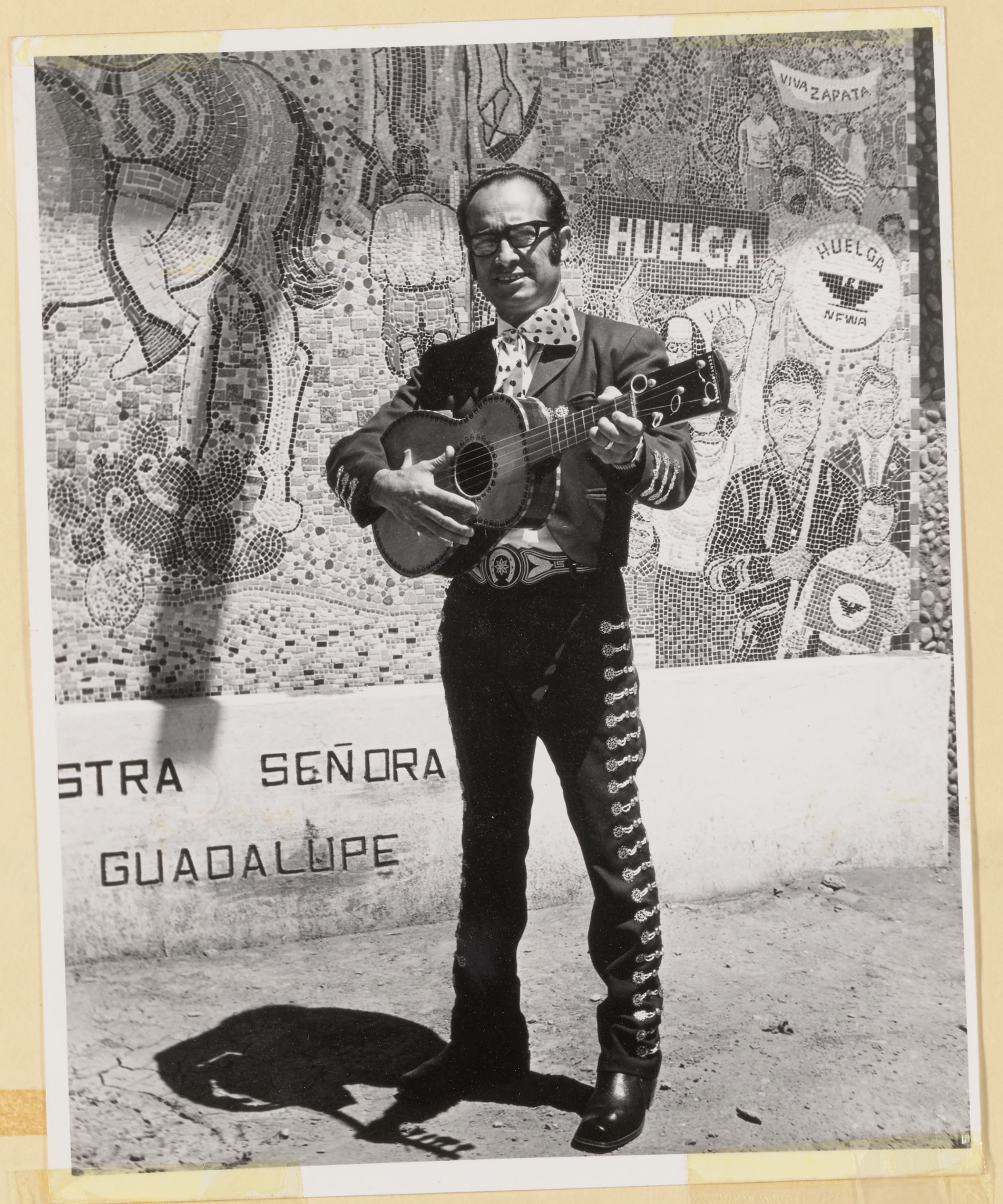
We are delighted to welcome you to our ninth annual Silver and Gold Dinner Dance.

The friendship and camaraderie we share tonight must blend with our deep concern over a world filled with hostility and violence.

We seek to unite all men of good will in the cause of defending our democratic way of life by making democracy work.

The San Jose Area Council of the Anti-Defamation League of B'nai B'rith invites you to join in our continuing efforts at advancing good human relations and combating prejudice, fear and discrimination in our midst.

Daniel N. Hoffman
President
ADL Council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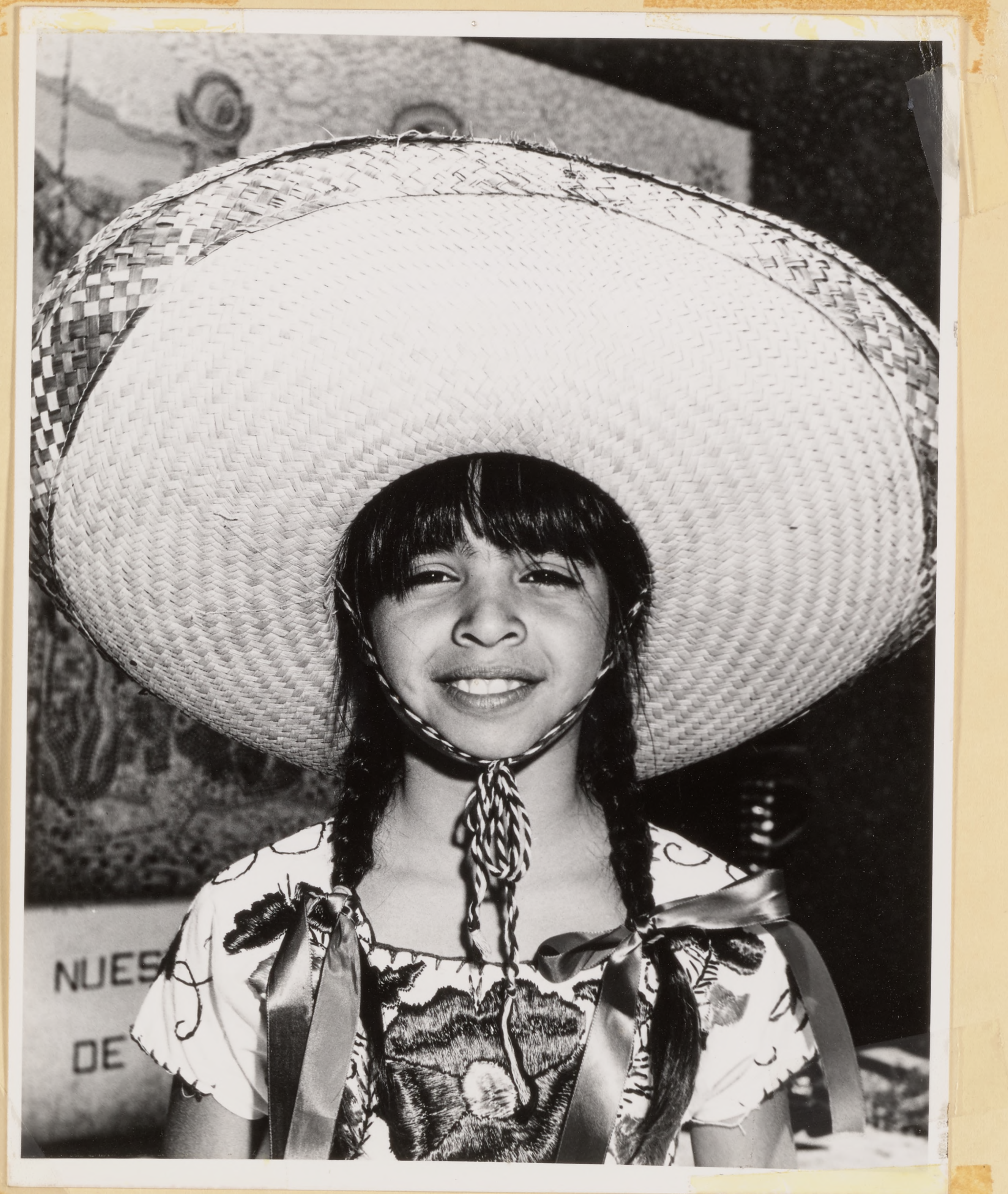

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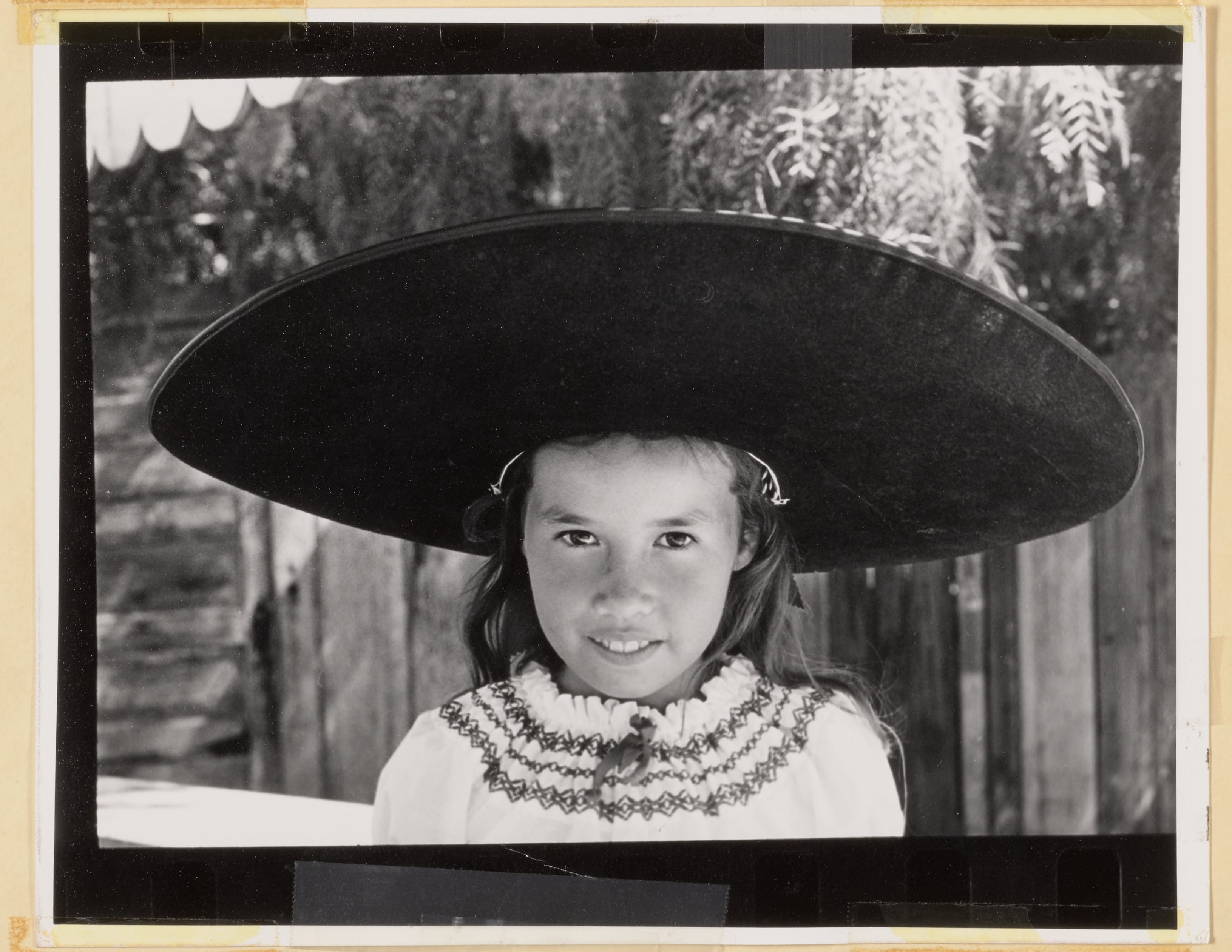

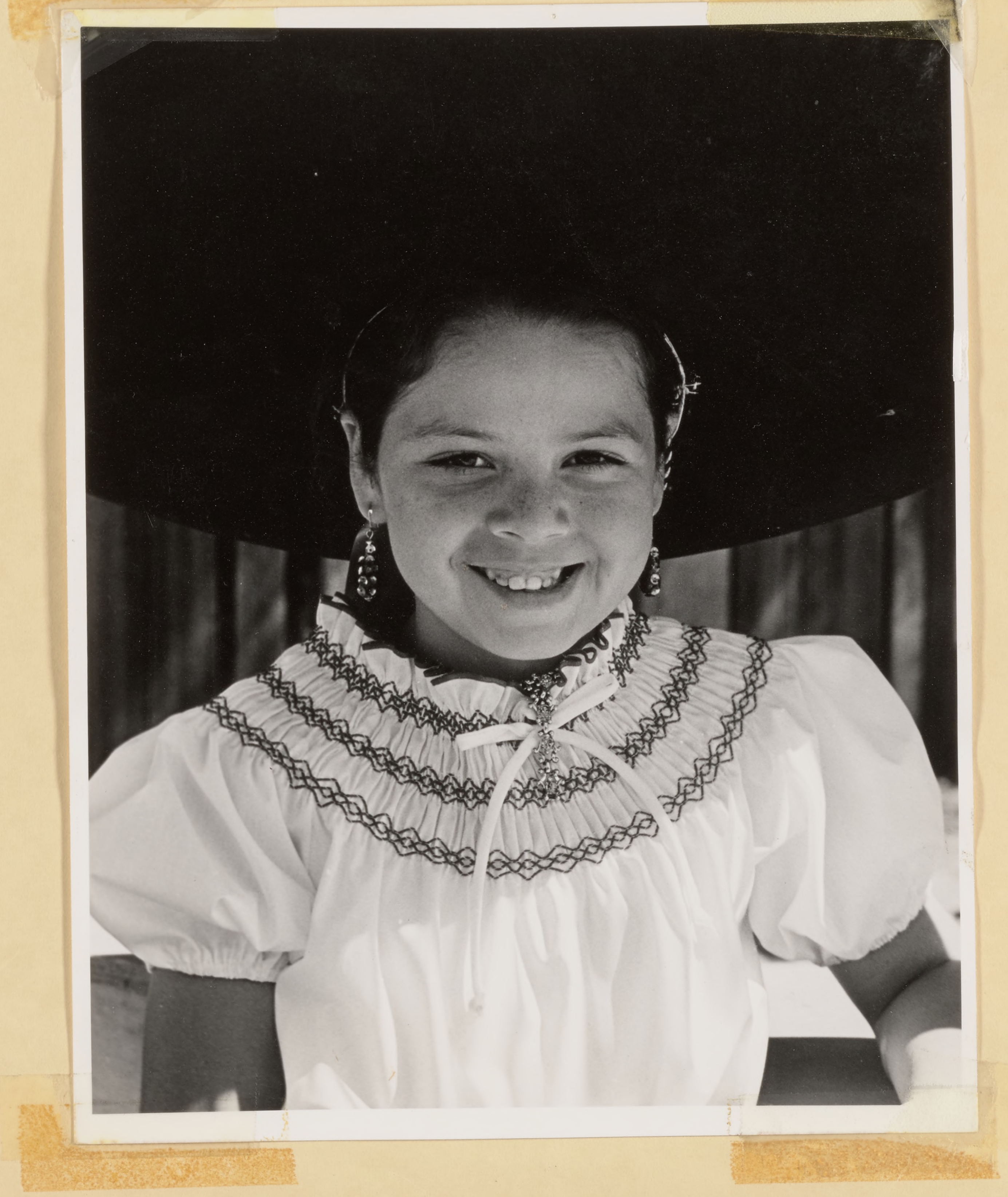

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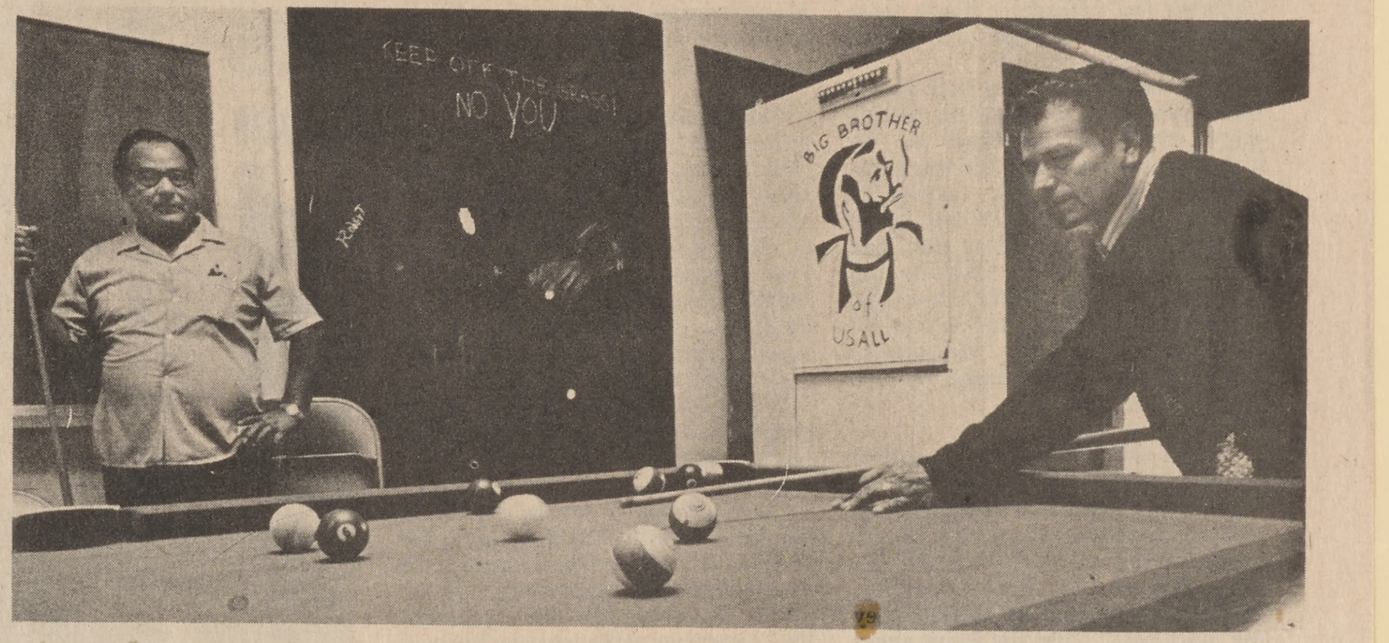

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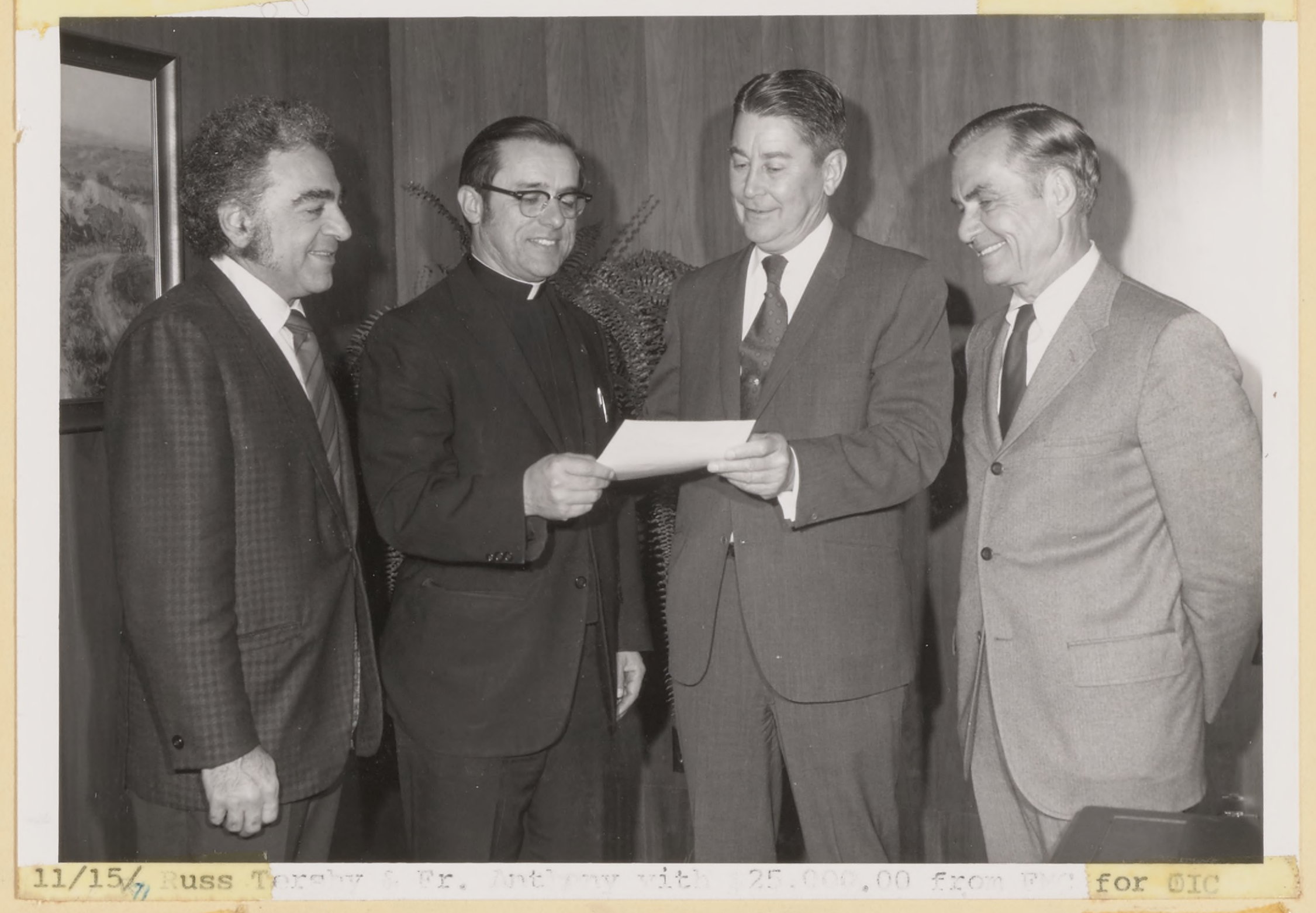

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Program

Welcome . . . . Daniel N. Hoffman
President, ADL Council

Invocation . . . . Rabbi Joseph Gitin
Temple Emanu-El

Dinner

Introduction of Dinner Committee . . . Ben Avrech

Proclamation by Norman Y. Mineta, Mayor

ADL Goals . . . . Stanley S. Jacobs
Director, ADL Central Pacific Area

Presentation of Special Award . . Mrs. Charles Spector

Acceptance . . . . Ben Avrech

ADL Service Award

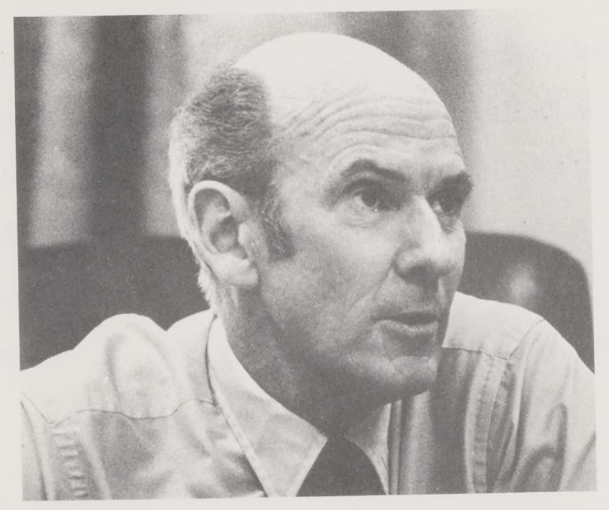
Presentation by Daniel N. Hoffman

Acceptance by United States Senator Alan Cranston

Music . . . . George Barry Orchestra

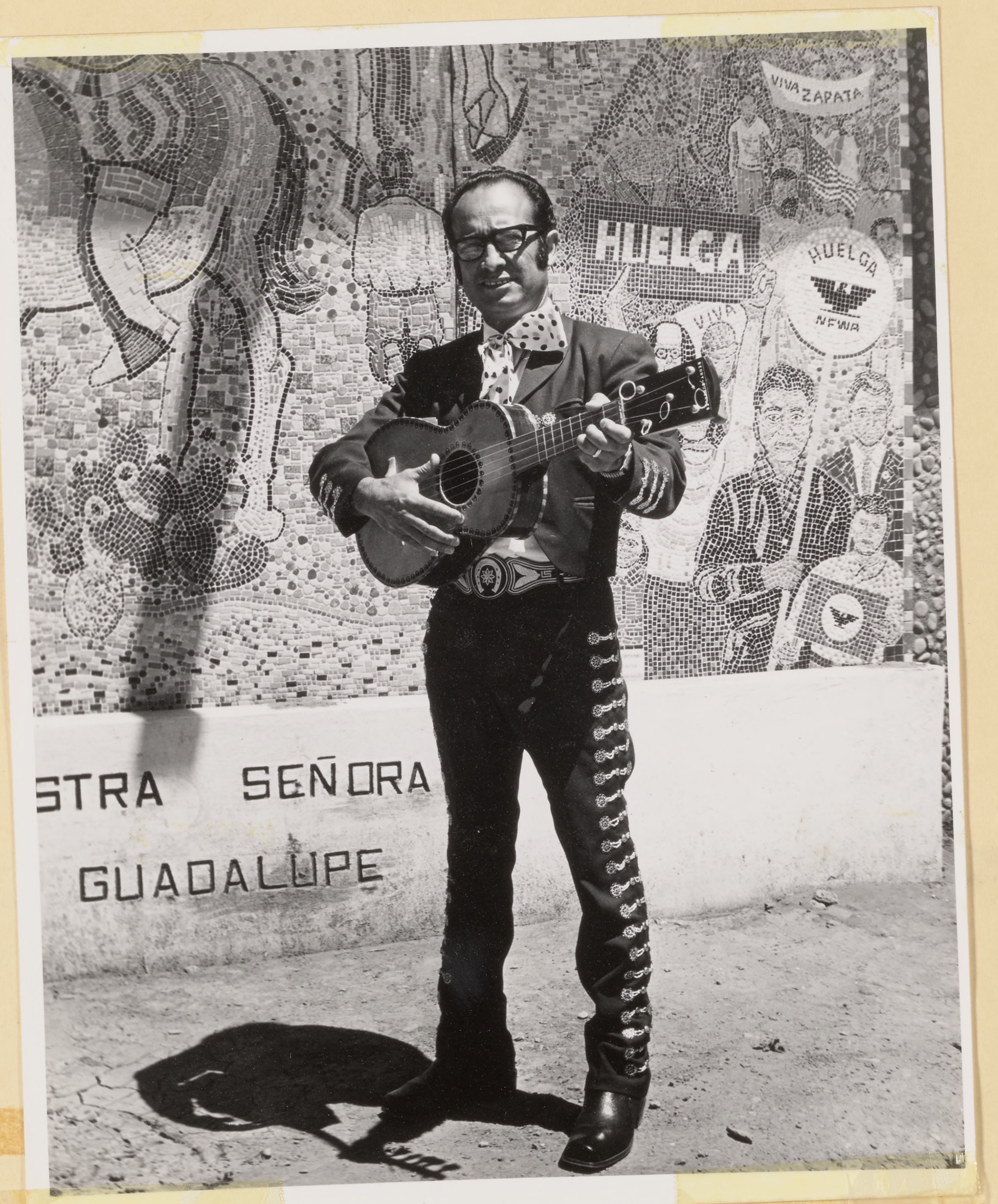
Benediction . . . . Reverend Anthony Soto, O.F.M.
Our Lady of Guadalupe Church

ADL Service Award



United States Senator Alan Cranston

Senior Senator from California; former State Controller; former National President of United World Federalists; Founder and First President of The California Democratic Council; former Chief, Foreign Language Division, Office of War Information; Author, "The Killing of The Peace;" Foreign Correspondent, International News Service, 1936 - 1938.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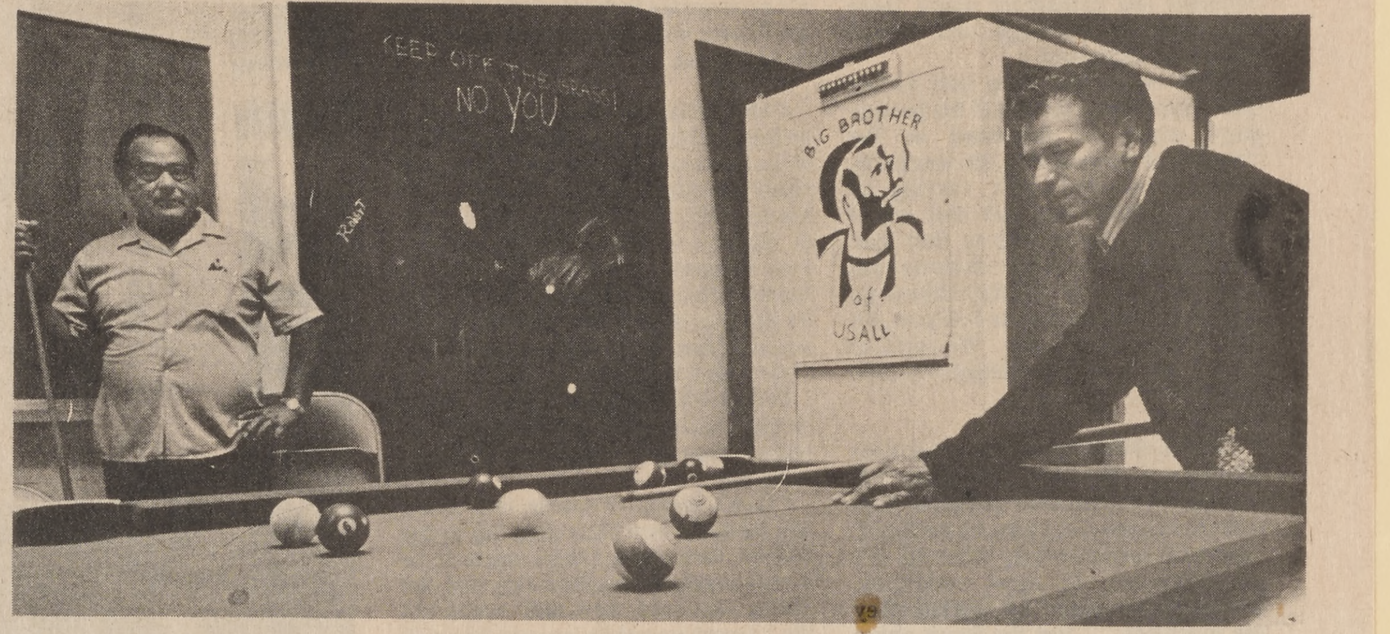

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Sidney E. Atlas	Deputy President
Harold Shapiro	Vice-President
Mrs. J. Harold Silberstein	Vice-President
Mrs. Louis Gaylord	Secretary
Alvin F. Attell	Treasurer

Dinner Chairmen

Mrs. Charles Spector	Co-Chairman
Harold Shapiro	Co-Chairman
Ben Avrech	Dinner Committee
David Blaustein	Finance

Committee

All the officers and members
of the Anti-Defamation League Council

Our sincere thanks to the many members of the B'nai B'rith Lodges and Chapters of the San Jose area for their assistance to our committee.

San Jose Hyatt House
Mediterranean Center

Saturday, November 13, 1971

Menu

Salad Monte Carlo

Top Sirloin Steak, Maitre d'Hotel

Stuffed Baked Potato

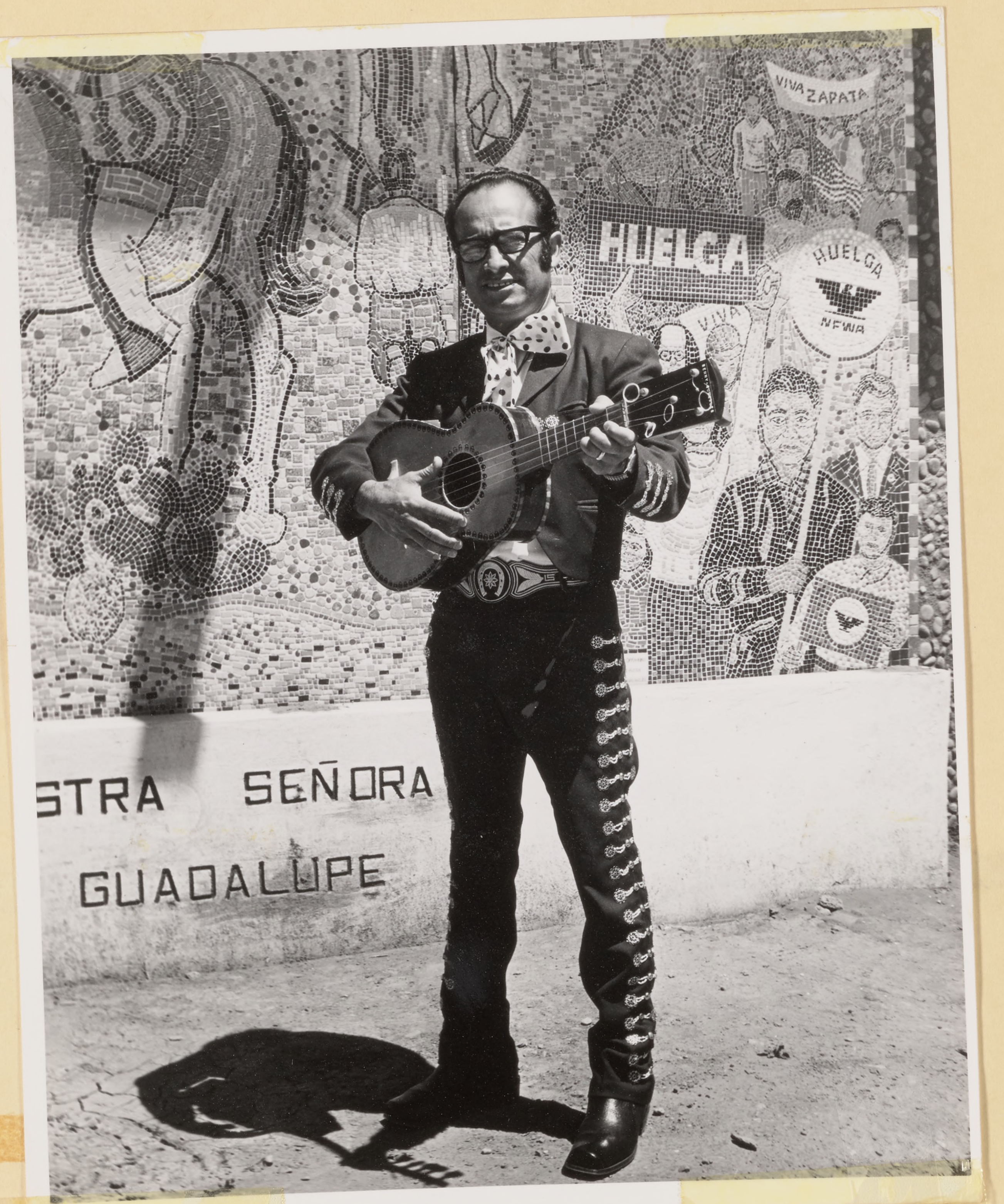
Green Beans, Amandine

Strawberry Napolean

Assorted Mints

Coffee Tea

Dinner Wine Courtesy of Paul Masson, Inc.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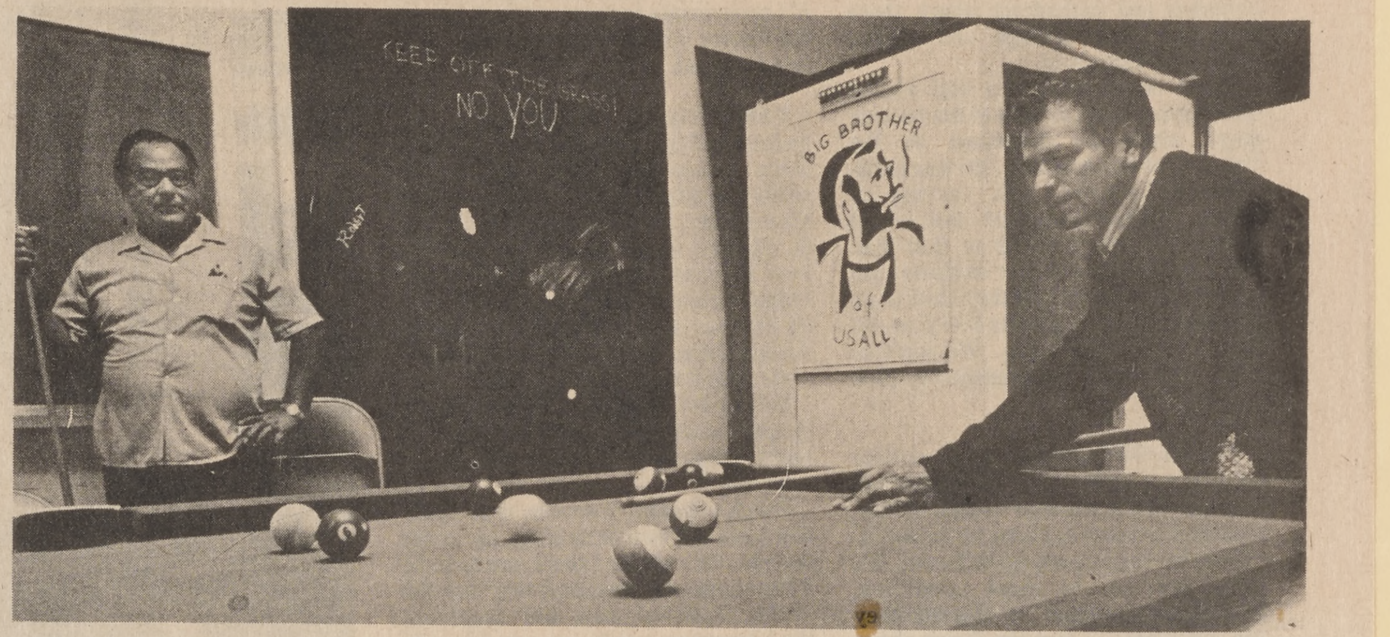

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What Is ADL?

ADL was organized more than half a century ago — in 1913 — to combat the vulgar and overt anti-Semitism of that day. Yet its founders recognized that anti-Semitism was not the only form of prejudice and in their charter stated that "the immediate object of the League is to stop . . . the defamation of the Jewish people. . . . Its ultimate purpose is to secure justice and fair treatment of all citizens alike and to put an end forever to unjust discrimination against any sect or body of citizens."

To achieve these goals ADL through the years has used with increasing effectiveness the basic tools open to voluntary associations of citizens working for the common weal — education, community action, the media of communications and the law of the land. With these instruments ADL works to achieve the following program goals: to strengthen inter-group understanding; to expose extremism; to secure equal rights for all; to end discrimination; to insure the safety of Jews abroad; to inform opinion molders; to improve school curricula; to instruct teachers; to strengthen the local community.

As the nation moves into the seventies, the Anti-Defamation League's role in building bridges of genuine understanding among people has assumed proportions little dreamed of in 1913. The challenges are greater and so are the opportunities.

Society of Fellows

Harold Witkin, Chairman
Bernard & Ruth Alter
Sidney E. Atlas
Alvin F. Attell
Ben & Lillian Avrech
Bernard A. Berg
David & Anita Blaustein
James F. Boccardo
Congressman Don Edwards
Alvin M. Frank
Ben Ginden
Charles H. & Miriam Goodman
Leon Greenberg
Daniel N. & Nancy Hoffman
Sherman Naymark
Eli Reinhard
David H. Rosenthal
Richard N. Salle
Dr. Mervyn Shoor
Marcia Siegel
Dr. Joseph Singer
Charles & Eve Spector
Dr. William R. & Maureen Starr
Edward G. & Rebecca Willheim

Patrons

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Hon. Gerald Chargin
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Dr. & Mrs. Martin Silberberg
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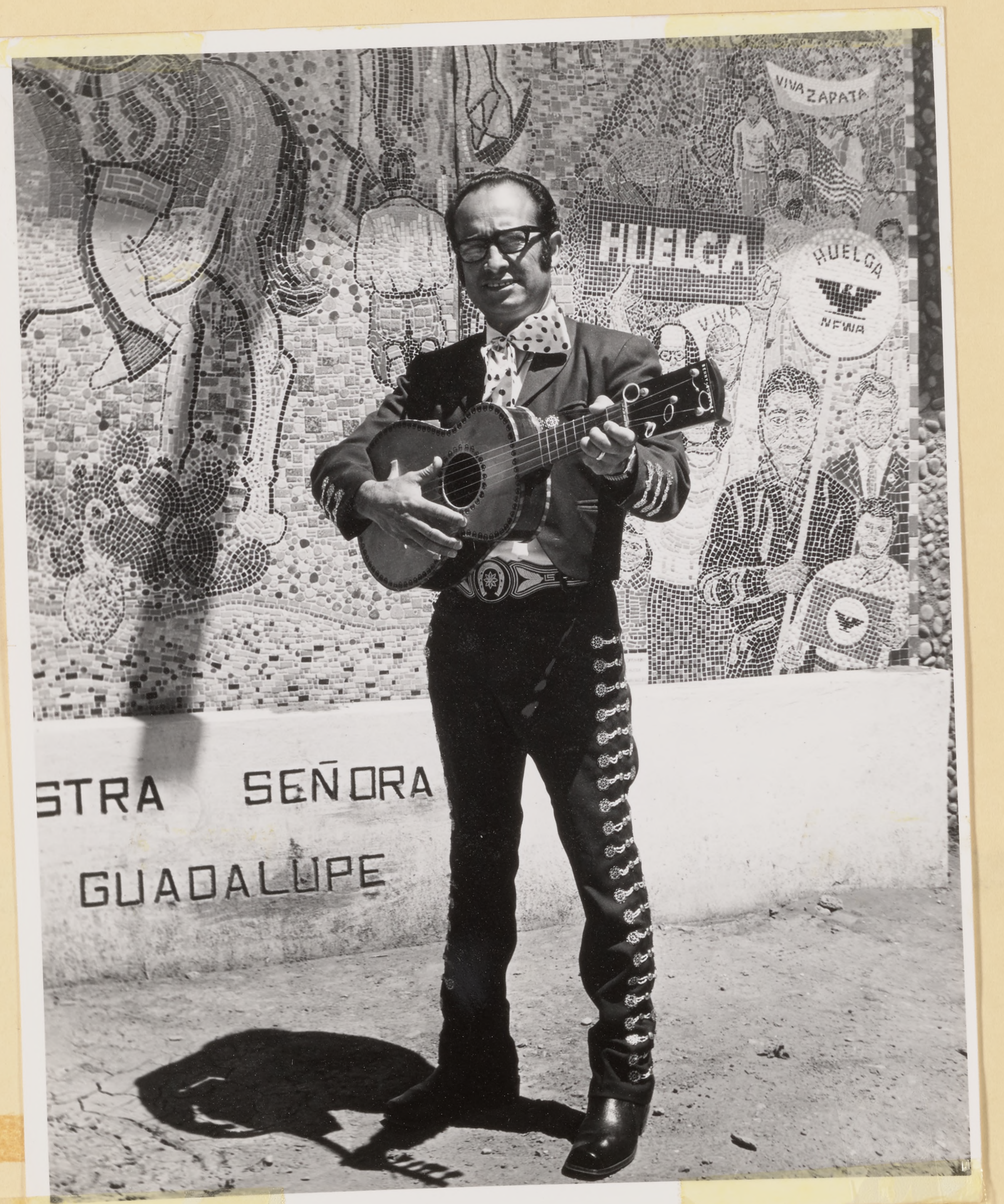
Mrs. Erman Stadler
Dr. Sylvia Sternlieb
Jim Stewart
Joseph Tannenbaum
Jacob J. & Eudeis Tuchyner

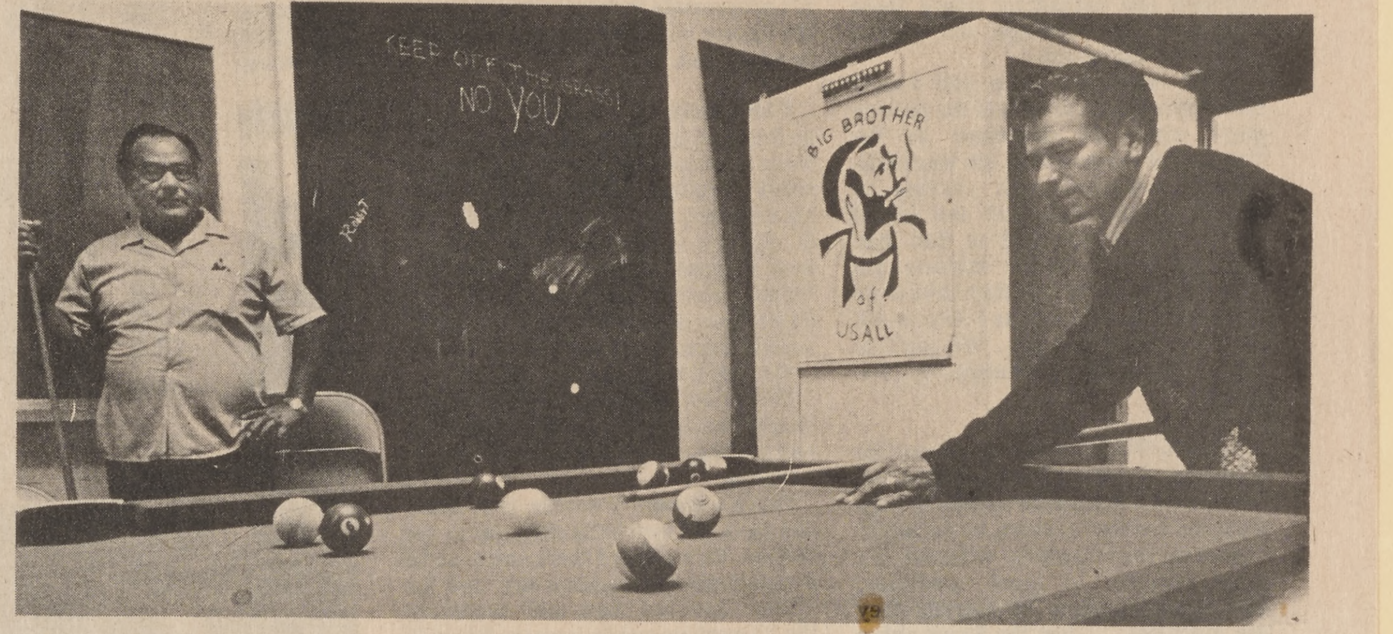
Bernard Food Industries, Inc.	Frank S. Bernard
Electro-Ionic Systems, Inc.	Sydney H. Handlin
Garden City Hofbrau	
Glaser Brothers	
Key Realty	Ray Levine & Sam Gellman
Markovits and Fox	Marvin Fox, Milton Fox & Robert Fox
Merry Mart	Leon Poe & Hugh Campbell
Retail Store Employees Union Local 428	James P. McLoughlin, Claude L. Fernandez & David M. Reiser
San Jose Mercury & News	Joseph B. Ridder
Ste. Claire Travel	Dave Rappport

Partial List


VIVA ZAPATA
HUELGA
HUELGA NFWA
STRA SEÑORA
GUADALUPE

Fiesta - June 13, 1971

The Eastside center is directed by Hank Lopez and his assistant Ramona Sarinana. People of all ages enjoy recreational activities at the center on Alum Rock avenue.



Pool is a popular activity for young and old alike. Shown sharpening their game are Manuel Crbntes, left, and Maclobil Ribera.
(Photography by Phil Nelson)

Sands castles and bingo

Eastside center popular spot with all ages

SOME PLAY Mexican bingo. Others crowd around a pool table, play basketball, see-saw, or build castles in a sand box.

Some are over 70-years-old. Others are tots.

Regardless of age, they're finding that the Eastside Community center at 2070 Alum Rock ave. is a popular place to visit.

Some 260 senior citizens visit the center regularly. Popular activities for older citizens include sewing, bingo, card games, crafts, dances and bi-annual trips.

The senior citizens, all Spanish speaking, are holding a bazaar this
fund
trip

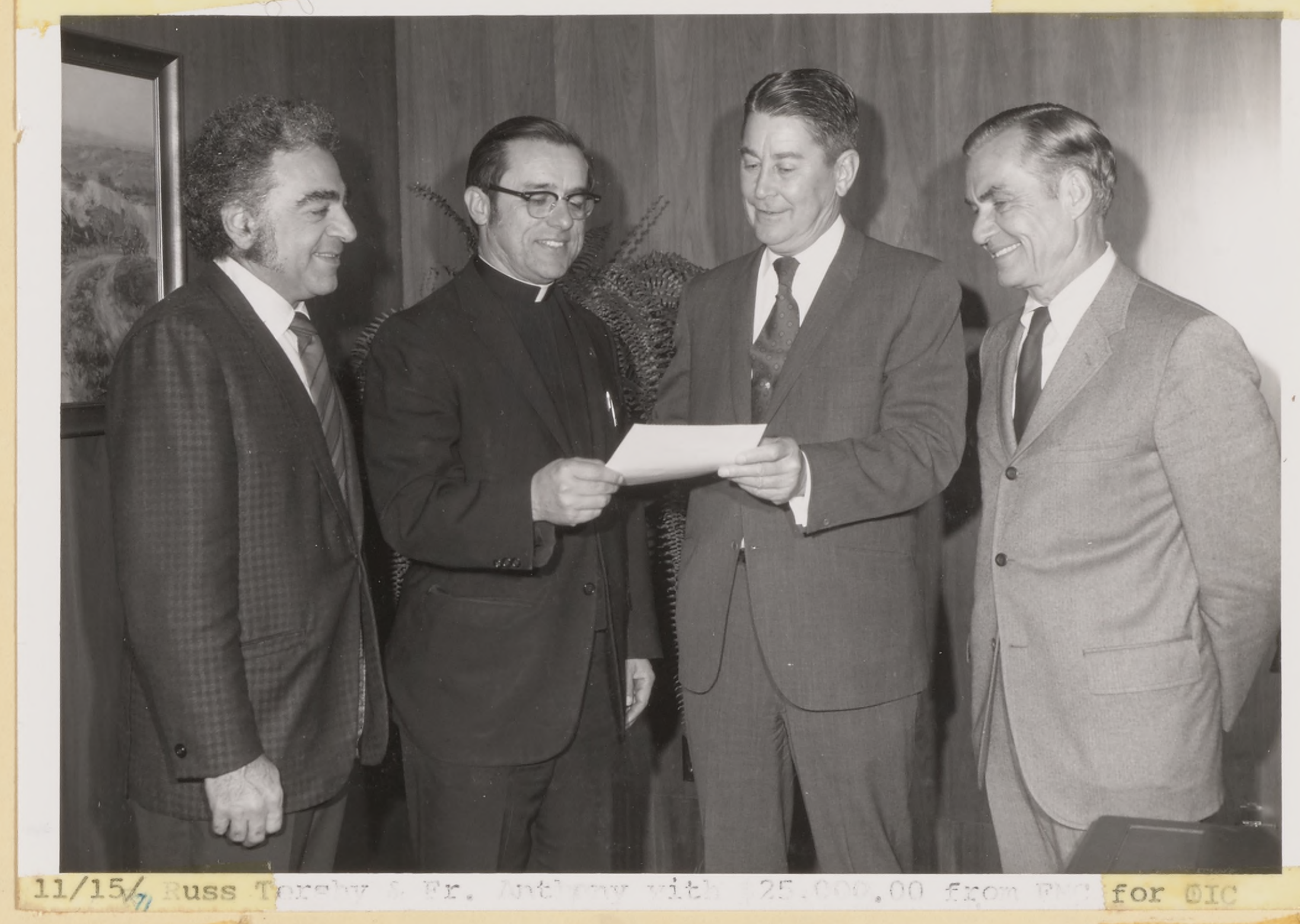
The center is also a popular spot for teens. It serves as a drop-in center for teens from 5 to 1 p.m. Tuesday-Friday and from 1 to 5 p.m. on Saturdays. In addition to a summer camping program, the teens participate in exercise programs, crafts, pool, and trips.

teens visit the center daily.

A pre-teen program will begin later this fall. Sports, arts and crafts will be offered to the youngsters Tuesday - Friday. Some 47 area pre-teens went to an eastside center sponsored summer camp.

Each Friday from 8 a.m. to noon nurses provide free medical service for babies up to 2-years-old at the center under a "well baby" program.

The center, funded entirely from Catholic charities, opened in 1968. Hundreds of eastsiders of all ages have participated in center programs.



11/15/71 Russ Tersby & Fr. Anthony with $25,000.00 from FMC for OIC

THE COMMITTEE FOR "THANKSGIVING FOR ALL FAITHS" APPRECIATES THE ASSISTANCE AND COOPERATION OF THE FOLLOWING INDIVIDUALS, ORGANIZATIONS AND BUSINESSES NOT INCLUDED IN THE PROGRAM BROCHURE:

Narration: Researched and prepared by May McAlister

Pastoral Committee: C. Holtzman Frazier, Santa Clara United Methodist Church

Program Distribution: Members of Temple Emanu-El Youth Groups and their advisors:

Miriam Berkman
Lori Krandel
David Marcus
Denise Wells
Heather Wells
Shelley Zell, Advisor
Stephen Zell, Advisor

Floral Decorations: Courtesy of Onishi Florists

Special Slide Projector: Courtesy of Munday & Collins, Inc.

Barbara Arnold
Janet Berg
Russell DesJardines
Roy McAlister
Jackie Penn
Simone Rudder

Dinner Committee

Mayor Norman Y. Mineta,
Honorary Chairman
Joseph B. Ridder,
Honorary Vice-Chairman
Ben Avrech,
Chairman
Rabbi Sidney Akselrad
Ernest F. Abeytia
Rev. James Albertson, S.J.
Peter J. Allen
Sen. Alfred E. Alquist
Sidney E. Atlas
Theodore F. Baer
Hon. Frank J. Barcells
Judge George H. Barnett
Victor H. Beauzay
Rev. R. Kenneth Bell
Judge Robert Beresford
Bernard Berg
Louis P. Bergna
Frank S. Bernard
Sal Bianco, Jr.
David Blaustein
Jean M. Blum
Louis Bosco
Louis L. Brounstein
E. Day Carman
Judge R. Donald Chapman
Hon. Dominic L. Cortese
Gael Douglass
Rodney J. Diridon
Robert C. Donovan
Judge James Duvaras
Congressman Don Edwards
Judge Sidney Feinberg
Frank Fiscalini
Thomas W. Fletcher
Mr. & Mrs. John M. Fowle
Alvin M. Frank
Sheriff James Geary
Mayor Gary C. Gillmor
Robert Girard
Frederick B. Gillette
Rabbi Joseph Gitin
Hon. David J. Goglio
E. Jackson Going, Jr.
Leon Grossman
A. P. Hamann
Robert W. Hamilton
Philip L. Hammer
Judge William J. Harris, Jr.
Alex Hart
Assemblyman Richard D. Hayden
Mrs. Janet Gray Hayes
David A. Heagerty
Rt. Rev. J. J. Healy, V.F.
Glenn W. Hoffmann
Joseph C. Houghteling
Bill Hugle
Malcolm Jafferies
Rafael Jiminez
Mr. & Mrs. Nat Kallman
Judge Wayne M. Kanemoto
Judge Joseph P. Kelly
Mr. & Mrs. William Lawrence
James N. LeBlanc
Herbert A. Leland
Richard Levin
Dr. Lionel Lewis
Thomas A. Luck
George J. Magid, M.D.
Assemblyman Alister D. McAlister
Daniel A. McCorquodale
Herschell Morgan
Arthur H. Moss, D.D.S.
Leland L. Nelson
T. J. Owens
Judge Robert F. Peckham
Leon Poe
Mr. & Mrs. Sheldon Portman
Judge John J. Racanelli
David M. Reiser
Otto Roemmich
Albert J. Ruffo
Leo W. Ruth, Sr.
Hon. Sig Sanchez
Joseph G. Schumb, Jr.
H. Reed Searle
Grant Shimizu
Mervyn Shoor, M.D.
Dr. & Mrs. Martin Silberberg
Mr. & Mrs. J. Harold Silberstein
Hon. William E. Simmons
Bernard B. Siner
Hon. Jerome A. Smith
Louis Solari
Rev. Anthony Soto, O.F.M.
Mrs. Charles Spector
Areta C. Stadler
Dr. & Mrs. William R. Starr
Jim Stewart
Emerson Street
Grayson S. Taketa
Judge Paul R. Teilh
Rev. Thomas D. Terry, S.J.
Dr. Sidney J. Tetenbaum
Dr. William Tidwell
Rabbi Moshe Twersky
Assemblyman John Vasconcellos
Jose M. Zertuche

Members of the ADL Council

★★★ San Jose News Wed., Dec. 22, 1971 43

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Mark, Sarah and Fernando, children of project director Luis Andre, beam from the stairway in their home, one of 100 units in the new Villa San Pedro. With them in the South Side development are Julian Camacho of the Foundation for Research and Community Development, Jose Vasquez of Bay Area Construction Opportunity Program and the Rev. Ramon Varela of Our Lady of Guadalupe Church.

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VOLUNTARIOS POR LA RAZA

1971

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I CAN'T MAKE IT FOR THE TWO WEEKS BUT CAN HELP WITH:

1. Food ______
2. Bedding ______
3. Volunteer help for one day or more ______
4. Other (Specify) ______

NAME______________________________

ADDRESS______________________ PHONE__________

ANNUAL REPORT 1971

RECEIPTS

Ordinary Receipts:	
Collections	35,050.40
Easter & Christmas	2,346.28
Baptisms, Marriages	3,401.75
Candles	4,607.41
Bulletin	763.85
CCD	1,682.00
Hall, Fiestas	3,190.06
Sub Total	51,041.75
Other Receipts:	
Building Fund	4,340.05
Sub Total	4,340.05
Special Collections:	
Diocesan Administration	157.00
Indians & Negroes	112.00
Holy Land	20.00
Bishops' Relief Coll.	95.00
Holy Father	87.00
Catholic Charities	162.00
St. Vincent de Paul	205.00
Aged & Infirm Priests	94.50
Seminaries	177.00
Propagation of the Faith	671.00
Catholic University	108.00
Youth Work CYO	105.50
Latin America	170.00
Archdiocesan Develop. Fund	182.00
Bishops' Campaign for Human Development	172.00
Sub Total	2,518.00
TOTAL	57,899.80
Jan. 1, 1971 Bal.	623.81
GRAND TOTAL	58,523.61

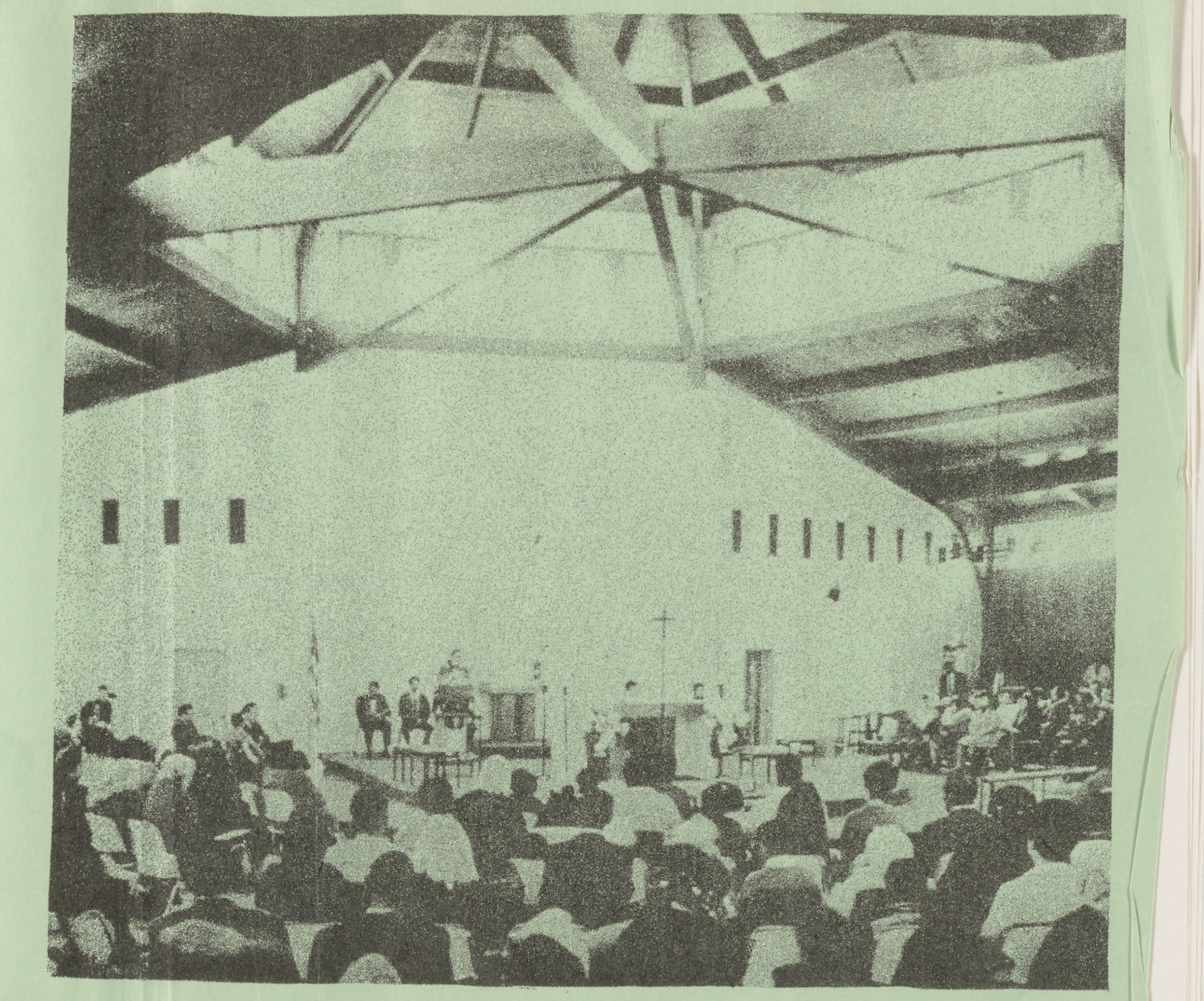
EXPENSES

Ordinary Expenses:	
Salaries-Clergy	6,000.00
Extra clergy help	370.00
Salary-Secretary	3,934.12
Salary-Hskpr.	3,476.05
Church maintenance	4,716.17
Rectory & Office main.	5,232.84
Utilities	3,176.26
CCD Salaries	4,309.60
CCD, Adult Educ.	2,717.96
Candles, Books, etc.	4,265.26
Hall, Fiestas	1,540.63
Auto	1,200.00
Property taxes & Ins.	6,217.49
Sub Total	47,156.38
Other Expenses:	
Interest on Debt	715.00
Stage	405.21
Chairs	815.88
Sub Total	1,936.09
Special Assessments:	
Diocesan Administration	959.00(1971)
" "	926.00(1970)
Indians & Negroes	112.00
Catholic Social Justice	100.00
Holy Land	20.00
Bishops' Relief Coll.	95.00
Holy Father	87.00
Catholic Charities	162.00
St. Vincent de Paul	255.00
Aged & Infirm Priests	214.00
Seminaries	959.00
Propagation of the Faith	672.50
Catholic University	108.00
Youth Work CYO	105.00
Archdiocesan Develop. Fund	3,131.00
Latin America	171.00
Bishops' Campaign for Human Development	173.00
Sub Total	8,249.50
TOTAL	57,341.97
Dec. 31, 1971 Bal.	1,847.30
GRAND TOTAL	59,189.27

Parish debt 12-31-71: $13,000.00

THE CHRISTIAN COMMUNITY

LA COMUNIDAD



OUR LADY OF GUADALUPE

SAN JOSE

St. Vincent de Paul; Youth Club;
Legion of Mary

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50 Thurs., Mar. 23, 1972 San Jose Mercury 4*

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OIC
CET

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OUR LADY OF GUADALUPE PARISH

Financial Report

December 1971

Receipts	
Collections:	
12-5-71	710.49
12-8-71	62.00
12-12-71	801.00
12-19-71	553.86
12-26-71	407.50
Sub-total	2,534.85
Baptisms	232.00
Marriages	28.00
Candles	279.00
CCD tuition	141.00
Fiesta	1,195.81
Bldg. Fund	135.00
Catholic Univ.	108.00
Diocesan Dev. Fund	20.00
Christmas	872.00
Voided Cks.	47.56
TOTAL	5,593.22

Expenses	
Salaries-Clergy	500.00
Salaries-Relig. educ.	322.80
Salaries-Hskp. & Secy.	608.26
Church maintenance	274.10
Rectory & Office supplies	260.95
CCD supplies	44.64
Candles & Books	494.71
Fiesta	275.13
Utilities	316.87
Auto	100.00
Payroll Taxes	220.00
Gen. Liability Ins.	287.00
Interest on loan	178.75
Catholic Univ.	108.00
Diocesan Devel.	782.75
Dioc. Admin. Assessment	959.00
TOTAL	5,732.96

Bal. 11-30-71	1,987.04
Receipts	5,593.22
Total	7,580.26
Expenses	- 5,732.96
Bal. 12-31-71	1,847.30

Debts outstanding:

Archdiocese loan	13,000.00
Assessments: 1969	980.00
" 1970	2,953.00
St. Mary's Cathedral	1,892.16
	18,825.16

Note: In Credit Union: $800.

PARISH ASSEMBLY

OUR LADY OF GUADALUPE PARISH

January 23, 1972

1. Refreshments.
2. Prayer and welcome by Parish Council president Lala Garcia.
3. Annual Financial Report.
4. Round-up of activities by parish committees and groups.
5. Speakers: Phil Marquez, Ray Renteria & Frank Ortiz.
6. Pastors remarks.

St. Vincent de Paul; Youth Club;
Legion of Mary

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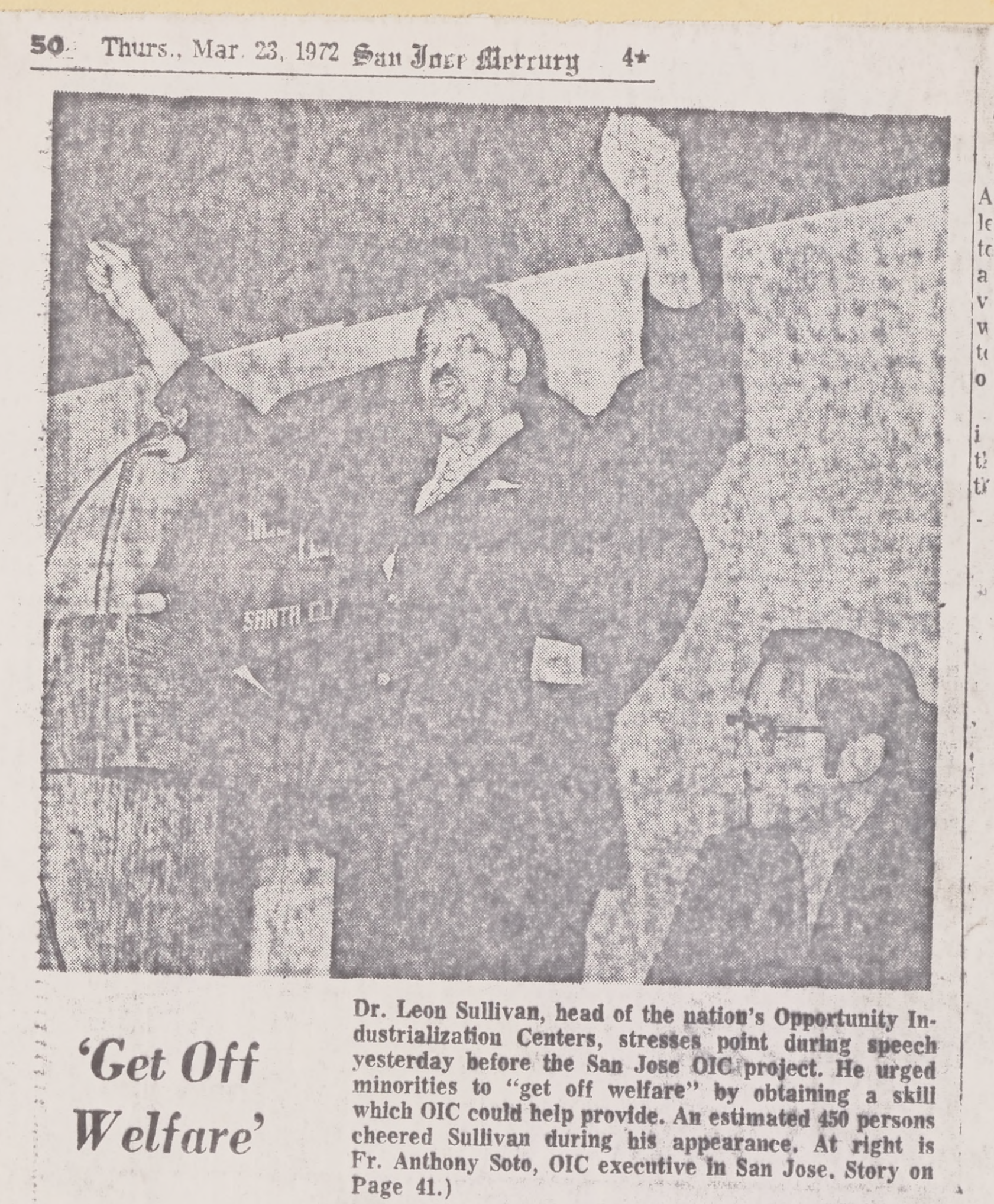
50 Thurs., Mar. 23, 1972 San Jose Mercury 4★



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4444

Fourth Annual Open House/Anniversary Celebration
Opportunities Industrialization Center
Centro de Entrenamiento Para Trabajo

DATE: Sunday, April 9, 1972

HOSTED BY: OIC-CET Board of Directors

PROGRAM:
Eastside OIC-CET
57 N.Sunset Avenue

11:00-12:00 noon	Folk Mass (Outdoors)
12:00- 1:00 p.m.	Open House

Westside OIC-CET
425 So.Market Street

1:30- 2:30 p.m.	Open House
2:30- 3:30 p.m.	Elections
3:30- 4:00 p.m.	Invocation Welcome – Thomas Luck, First Vice-President OIC and the Student – Alumnus OIC National Program – Rev. Anthony Soto, President OIC Community – Phil Marquez, Board of Directors Progress Report – Russell Tershy, Director Dedication Ceremonies of 425 South Market Street OIC-CET

FREE Meal, Refreshments, Live Music

4444

Cuarto Aniversario e Invitacion Anual al Publico
Centro de Entrenamiento Para Trabajo
Opportunities Industrialization Center

FECHA: Domingo, 9 de Abril, 1972

Presentado por la Mesa Directiva de OIC-CET

PROGRAMA:
Eastside OIC-CET
57 N.Sunset Avenue

11:00-12:00 p.m.	Misa Al Aire Libre
12:00- 1:00 p.m.	Centro Abierto Al Publico,

Westside OIC-CET
425 So.Market Street

1:30- 2:30 p.m.	Centro Abierto Al Publico,
2:30- 3:00 p.m.	Elecciones
3:30- 4:00 p.m.	Invocacion Bienvenida – Thomas Luck, Primer Vice-Presidente OIC-CET y el Estudiante – Graduado OIC-CET Programa Nacional – Rev. Anthony Soto, Presidente OIC-CET Comunidad – Phil Marquez, Mesa Directiva Reporte – Russell Tershy, Director Dedicacion – Centro OIC-CET, 425 South Market Street, San Jose

GRATIS Comida, Refrescos, Musica

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113

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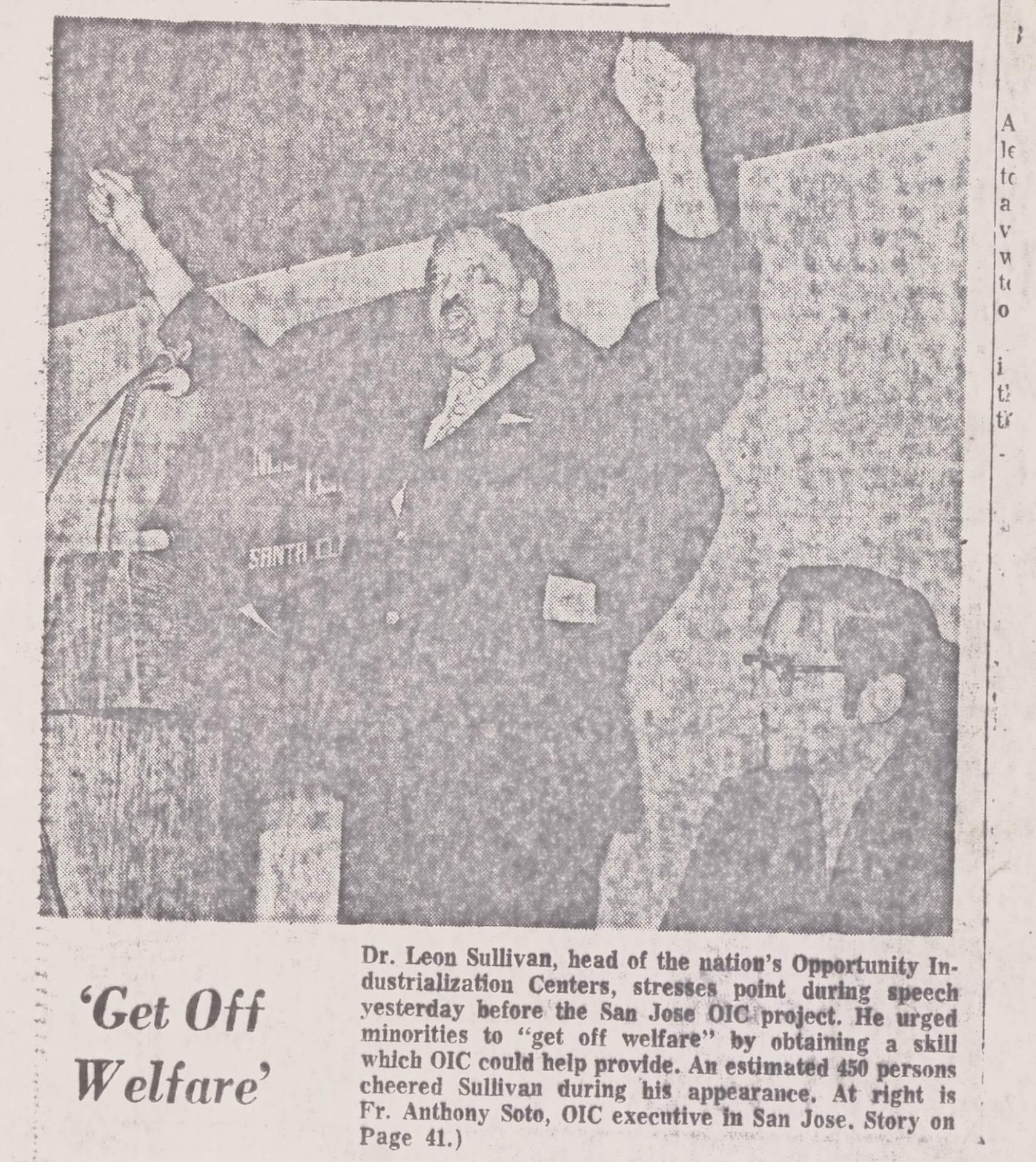

50 Thurs., Mar. 23, 1972 San Jose Mercury 4★

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LITURGICAL EVENTS
Annual Report for
1971

(1st Quarter)

Diaconate program gets off ground.

1. Intensive preparation.
2. More participation in Sunday Liturgies.
3. Greater effort on the part of laity to imitate the risen Christ through Lent and Holy Week.

(2nd Quarter)

Diaconate panel talks organized at Our Lady of Guadalupe and Sacred Heart Church. Very effective. Talks conducted and prepared by lay people and different organizations. Also panel on priesthood in March - attended by 230 people.

(3rd Quarter)

First Baptism and instruction class preparation of Our Lady of Guadalupe. Extraordinary cooperation from lay people. Laymen conducting greater part of baptismal service.

Laymen giving out communion.

Preparation for Christmas, good turnout. All festivities beautiful. Folk Masses and Misa Panamericana well done by musicians and participated by people.

St. Vincent de Paul; Youth Club;
Legion of Mary

4444

Fourth Annual Open House/Anniversary Celebration
Opportunities Industrialization Center
Centro de Entrenamiento Para Trabajo

DATE: Sunday, April 9, 1972

HOSTED BY: OIC-CET Board of Directors

PROGRAM:
Eastside OIC-CET
57 N.Sunset Avenue

11:00-12:00 noon	Folk Mass (Outdoors)
12:00- 1:00 p.m.	Open House

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425 So.Market Street

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FREE Meal, Refreshments, Live Music

4444

Cuarto Aniversario e Invitacion Anual al Publico
Centro de Entrenamiento Para Trabajo
Opportunities Industrialization Center

FECHA: Domingo, 9 de Abril, 1972

Presentado por la Mesa Directiva de OIC-CET

PROGRAMA:
Eastside OIC-CET
57 N.Sunset Avenue

11:00-12:00 p.m.	Misa Al Aire Libre
12:00- 1:00 p.m.	Centro Abierto Al Publico,

Westside OIC-CET
425 So.Market Street

1:30- 2:30 p.m.	Centro Abierto Al Publico,
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They're Happy In Their New Home

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TOTAL	5,593.22		

Bal. 11-30-71	1,987.04
Receipts	5,593.22
Total	7,580.26
Expenses	- 5,732.96
Bal. 12-31-71	1,847.30

Debts outstanding:

Note: In Credit Union: $800.

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50 Thurs., Mar. 23, 1972 San Jose Mercury 4*

'Get Off Welfare'

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ADULT EDUCATION COMMITTEE
Annual Report for
1971

Last year at this time (January 1971) the Adult Education Committee was forming another group who would go through the ten-week conscientiazcion process, led by the original group which had started with John McFadden in October of 1970. The response to forming a new group was favorable - several people of the parish community joined and enjoyed the discussions which were held over the next couple of months. In May, a workshop was held at the University of Santa Cruz, the purpose being to become more acquainted with the Paulo Freire method of conscientiazcion and to evaluate its relevance to San Jose. Again, this workshop was attended by many members of the Adult Education Committee. In June, after the second group had finished having their group meetings, an attempt was made to start a third group. However, this was not successful because of Summer vacations, people chosing to take time away from committing themselves during the Summer months, etc. During this time, it was brought to John McFadden's attention that the people already belonging to the Adult Education Committee were becoming tired of duscussions only and wanted to initiate some kind of social action. There were several reasons for this:

1) sharing as a common goal is usually a very effective way for group members to form unity.
2) setting up a project would put us in contact with more people who, ultimately and hopefully, would want to join the Adult Education group and, at a later date, participate in the process of concientiazcion.
3) the needs of people were various and great - it was felt that we, as a group, could set up some avenues of helping people help themselves and, then in turn help others.

In August, Father Anthony, John McFadden and the Adult Education Committee spent a weekend at San Juan Bautista and discussed this proposal. The outcome was that the Adult Education Committee would be available to answer any of the numerous requests for help that were phoned into the parish center daily. This was not an attempt to put any other organization out of business but rather, to add to the resources which were needed to respond to these calls for assistance and to keep contact with these people on a follow-up basis. The project started in late August and ended in about three days because the number of requests out numbered the supplies and man-power available.

A TARDEADA was held in October for the purpose of building up a food supply. The response to this was very good: a good food supply was built up and about $200 in cash was made from the sale of refreshments.

Since October, the group has responded to a number of calls for help but, the more important thing is what happens after the initial contact. Follow-up visits are made after first meeting with the people and an invitation is extended to them to attend a pot-luck supper which is held about once a month.

Perhaps the most significant thing that has taken place in several instances, is that people who have been helped have, at a later date, been called to help others and have responded to this request. By so doing, this project belongs to everyone involved and doesn't exist simply for the purpose of handing out food or responding to needs.

Pot-lucks are held approximately every 3 to 4 weeks for the purpose of bringing people together on a regular basis and to form whatever degree of unity naturally results. Sometimes these pot-lucks are well attended, others are not. Everyone in the parish is invited to them. The next one will be held on January 30, 1972 at 5:30 P.M. in the parish hall. Please call Sharon Carino for details. (251-8862)

St. Vincent de Paul; Youth Club;
Legion of Mary

4444

Fourth Annual Open House/Anniversary Celebration
Opportunities Industrialization Center
Centro de Entrenamiento Para Trabajo

DATE: Sunday, April 9, 1972

HOSTED BY: OIC-CET Board of Directors

PROGRAM:
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★★★ San Jose News Wed., Dec. 22, 1971 43

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CCD
Annual Report for
1971

January Neighborhood Epiphany parties for children.

February - CCD Sunday and Day of Teacher Recognition

February - Weekend at San Juan Bautista for CCD teachers

Parent meetings before First Communions

First Communions were held during May and June

June - A special Mass and certificates were given out to 8th graders who finished their instructions for Confirmation.

Confirmation parent meetings before Confirmation to inform parents on new changes in Confirmation.

November - Confirmations for high schoolers

Home Masses in neighborhoods with Baptismal ceremony

Workshops for teachers once a month given by Sister Patrice Underwood.

Banner making by teachers and children.

Menudo was sold once a month by teachers.

A social was also held for making Menudo.

St. Vincent de Paul; Youth Club;
Legion of Mary

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HIGH SCHOOL OF RELIGION
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This year we have had an average regular attendance of 25 to 35 students and an overall sign-up of 70 members.

We have an overall goal to form Christian community with the youth.

Teen responsibility, groups and self identity are talked about frequently.

Meet twice a month with discussions and special guest speakers. Such as Angela Davis sister talked about the trial and students from San Jose State discussed the Chicano Movement.

Went to see Jesus Christ Superstar and the Bible.

There have been two parties and an ice skating trip is being planned for next Monday.

The students are now involved in fixing up their own meeting room. They have made pillows and painted and will carpet the floor.

One of their community projects was to give food to the college students who stayed at McDonnell Hall during Christmas vacation.

Some juniors and seniors have attended the CYO Search Weekends.

Are planning a weekend retreat at San Juan Bautista.

SOCIAL & RECREATION COMMITTEE
Annual Report for
1971

January -	Potluck supper for Parish Council and parishioners
February -	Teen Club (UNITY) Valentine Dance
February -	Guadalupanas Dance
April -	Holy Thursday Agape
May -	Potluck supper and Parish Council meeting
June -	St. Anthony Fiesta
December -	Our Lady of Guadalupe Fiesta
December -	New Year's Eve Dance

St. Vincent de Paul; Youth Club;
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December 1971

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BUILDING AND GROUNDS COMMITTEE
Annual Report for
1971

Due to the emphasis on building of people rather than material buildings, there was little contruction this year. The men built a stage and cement platform for fiestas that we are proud of. Also we bought some $800 worth of more chairs for the church. Greatest expense has been for constant maintenance of the buildings we have. The various volunteer men spend much time in cleaning, taking trash to the dump, gardening, etc.

Much time has also gone into negotiating with the City for construction of a park on our acreage and possible moving of McDonnell Hall close to our new church. These plans are in their final stages. A definite announcement is expected. any day.

ST. VINCENT DE PAUL
Annual Report for
1971

Helped 250 families and 1,250 children with food and other emergency needs throughout the year.

Gave out 250 Christmas Baskets through Bellermine.

Gave out 50 Christmas Baskets through St. Vincent de Paul.

Had a booth in June fiesta of Corn on the Cob to raise funds for emergency needs.

Food is bought through donations in large quantities and distributed in appropriate amounts.

St. Vincent de Paul; Youth Club;
Legion of Mary

---

50 Thurs., Mar. 23, 1972 San Jose Mercury 4*

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Fourth Annual Open House/Anniversary Celebration
Opportunities Industrialization Center
Centro de Entrenamiento Para Trabajo

DATE: Sunday, April 9, 1972

HOSTED BY: OIC-CET Board of Directors

PROGRAM:
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57 N.Sunset Avenue

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12:00- 1:00 p.m. Open House

Westside OIC-CET
425 So.Market Street

1:30- 2:30 p.m. Open House
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Progress Report — Russell Tershy, Director
Dedication Ceremonies of 425 South Market Street OIC-CET

FREE Meal, Refreshments, Live Music

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OIC-CET Comunidad — Phil Marquez, Mesa Directiva
Reporte — Russell Tershy, Director
Dedicacion — Centro OIC-CET, 425 South Market Street, San Jose

GRATIS Comida, Refrescos, Musica

They're Happy In Their New Home

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The 100-unit development at Bendorf and Carryback avenues was built with $1.5 million of loans and private financing arranged by the non-profit organization of South Bay businessmen and Mexican-Americans.

Rents in the project are set according to income of tenants, who are chosen regardless of ethnic origin.

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GUADALUPANAS
Annual Report for
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Put flowers on altar every other month.

Took care of church linens.

Made Menudo twice a month.

Had a dinner-dance in February.

Served sweet bread and coffee on Easter Sunday.

Had five food booths for June Fiesta.

Arranged flowers on altar for Our Lady of Guadalupe Fiesta.

Had five food booths for December Fiesta.

Served sweet bread and coffee for Christmas.

OUR LADY'S GUILD
Annual Report for
1971

Helped with financial help for Montessori Program, Concilio de Cristiandad, and individuals.

Served OIC luncheons throughout the year.

Served Menudo every first Sunday of the month.

Arranged flowers for altar every other month.

Registered parishioners throughout the year.

Helped serve at Agape on Holy Thursday.

Laundering of church and altar linens.

Arranged altar for Confirmation in November.

Had a Hamburger booth at both June & December Fiestas.

Are sponsoring and serving refreshments at Baptism classes every Friday night.

St. Vincent de Paul; Youth Club;
Legion of Mary

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GRATIS Comida, Refrescos, Musica

★★★ San Jose News Wed., Dec. 22, 1971 43

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FEAST OF EPIPHANY

Sunday January 2, 1972

SOMETHING TO THINK ABOUT:

We were thinking about the past year of 1971 and wondering whether we had eached the goals outlined in the bulletin of a year ago. We were amazed to discover 11 that had occurred in 1971. Below are some of the more memorable events and ccomplishments:

1971 in
Our Lady of Guadalupe Parish

"FIRSTS" in our parish

1) Preparation of parents for Baptism of babies - weekly classes
2) Confirmation for high school only
3) Lay Deacon program organized
4) Community Development Fund established
5) First Chicano College Commencement ceremonies (in our church)
6) Paz Varela - first woman Chicano OIC director (Stockton)
7) Public panel discussion on priesthood
8) Laymen giving out communion

Involement of Parishioners in Community

1) OIC - board, staff & students
2) Model Cities - Board and Mayfair Assembly
3) UFWOC - financial & personal help
4) Pinto Community, financial & personal help
5) Students - teaching & offering church facilities
6) Voter registration program (Voluntarios por la Raza)
7) Montessori program in our hall

Most active Organizations

Guadalupanas; Our Lady's Guild; St. Vincent de Paul; Youth Club; Legion of Mary

Exceptionally good Programs

1) CCD Catechism program with workshops, weekends & response of volunteer teachers
2) High School of Religion
3) Teen Club - "Unity"
4) Basch street neighborhood group
5) Two good fiestas - June & December
6) Adult Education - Committee program to reach the community
7) First Communion program
8) Three good Cursillos
9) Teen weekends at San Juan
10) Parish Council meetings always well attended (average of 30 people each time)
11) Ushers group
12) Parish Credit Union
13) Sisters from Mexico organizing discussion groups in our parish
14) Patrice Underwood's help to CCD teachers
15) Encuentros Matrimoniales

Financial

Full report soon - yet - all assessments paid (6,222.00) Property taxes (2,162.00) and contributions to extra-parochial appeals (2,445.50). All bills paid.

No doubt we have by oversight omitted some worthy and successful projects but they will be mentioned as they are brought to our attention. In addition to the above is the daily hard work of priests, Sisters and numerous lay volunteers in the activities of parish and community. There were Committees, dances (esp. Guadalupanas & New Year's Eve) and almost nightly meetings of both parish and community in our halls. Add to this all the sacramental celebrations from almost 1,000 Baptisms, 100 funerals, 100 weddings, confessions and sick calls and visits. Last but not least the fully participated and enthusiastic Sunday participated Masses both folk and Mariachi.

On Jan. 3, 1971 our bulletin mentioned as goals for 1971 - the lay diaconate, Baptismal preparation, marriage educ., priesthood and Confirmation reform. Thanks be to God our people have by far surpassed these goals. Can we keep going in 1972?

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Rectory & Office supplies	260.95
CCD supplies	44.64
Candles & Books	494.71
Fiesta	275.13
Utilities	316.87
Auto	100.00
Payroll Taxes	220.00
Gen. Liability Ins.	287.00
Interest on loan	178.75
Catholic Univ.	108.00
Diocesan Devel.	782.75
Dioc. Admin. Assessment	959.00
TOTAL	5,732.96

Bal. 11-30-71	1,987.04
Receipts	5,593.22
Total	7,580.26
Expenses	- 5,732.96
Bal. 12-31-71	1,847.30

Debts outstanding:

Archdiocese loan	13,000.00
Assessments: 1969	980.00
" 1970	2,953.00
St. Mary's Cathedral	1,892.16
	18,825.16

Note: In Credit Union: $800.

OUR LADY OF GUADALUPE PARISH

1962-72

SACRAMENTS

	Baptisms		Marriages		Funerals	First Comm.	Confirmation
	Adult	Infant	Cath.	Mixed	Deaths		
962	11	802	55	2	45	332	76
963	13	724	68	9	54	163	118
964	21	713	63	7	47	180	138
965	27	700	62	3	41	214	88
966	6	590	61	7	71	163	107
967	11	576	52	3	60	187	103
1968	3	571	72	8	82	153	86
1969	7	655	84	16	78	137	99
1970	19	825	90	9	86	134	95
1971	10	863	59	3	101	180	59

CCD CLASSES

1962 - 71

	CCD Elem.	CCD Hi. Sch.
1962	1,100	-
1963	1,300	120
1964	1,300	100
1965	1,300	110
1966	1,000	80
1967	1,000	80
1968	900	60
1969	800	60
1970	840 [Apr. & May to 1020]	70
1971	936 [Apr. & May to 1010]	70

No doubt we have by oversight omitted some worthy and successful projects but they will be mentioned as they are brought to our attention. In addition to the above is the daily hard work of priests, Sisters and numerous lay volunteers in the activities of parish and community. There were Committees, dances (esp. Guadalupanas & New Year's Eve) and almost nightly meetings of both parish and community in our halls. Add to this all the sacramental celebrations from almost 1,000 Baptisms, 100 funerals, 100 weddings, confessions and sick calls and visits. Last but not least the fully participated and enthusiastic Sunday participated Masses both folk and Mariachi.

On Jan. 3, 1971 our bulletin mentioned as goals for 1971 - the lay diaconate, Baptismal preparation, marriage educ., priesthood and Confirmation reform. Thanks be to God our people have by far surpassed these goals. Can we keep going in 1972?

---

50 Thurs., Mar. 23, 1972 San Jose Mercury 4*

'Get Off Welfare'

Dr. Leon Sullivan, head of the nation's Opportunity Industrialization Centers, stresses point during speech yesterday before the San Jose OIC project. He urged minorities to "get off welfare" by obtaining a skill which OIC could help provide. An estimated 450 persons cheered Sullivan during his appearance. At right is Fr. Anthony Soto, OIC executive in San Jose. Story on Page 41.)

4444

Fourth Annual Open House/Anniversary Celebration
Opportunities Industrialization Center
Centro de Entrenamiento Para Trabajo

DATE: Sunday, April 9, 1972

HOSTED BY: OIC-CET Board of Directors

PROGRAM:
Eastside OIC-CET
57 N.Sunset Avenue

11:00-12:00 noon Folk Mass (Outdoors)
12:00- 1:00 p.m. Open House

Westside OIC-CET
425 So.Market Street

1:30- 2:30 p.m. Open House
2:30- 3:30 p.m. Elections
3:30- 4:00 p.m. Invocation
Welcome — Thomas Luck, First Vice-President
OIC and the Student — Alumnus
OIC National Program — Rev. Anthony Soto, President
OIC Community — Phil Marquez, Board of Directors
Progress Report — Russell Tershy, Director
Dedication Ceremonies of 425 South Market Street OIC-CET

FREE Meal, Refreshments, Live Music

4444

Cuarto Aniversario e Invitacion Anual al Publico
Centro de Entrenamiento Para Trabajo
Opportunities Industrialization Center

FECHA: Domingo, 9 de Abril, 1972

Presentado por la Mesa Directiva de OIC-CET

PROGRAMA:
Eastside OIC-CET
57 N.Sunset Avenue

11:00-12:00 p.m. Misa Al Aire Libre
12:00- 1:00 p.m. Centro Abierto Al Publico,

Westside OIC-CET
425 So.Market Street

1:30- 2:30 p.m. Centro Abierto Al Publico,
2:30- 3:00 p.m. Elecciones
3:30- 4:00 p.m. Invocacion
Bienvenida — Thomas Luck, Primer Vice-Presidente
OIC-CET y el Estudiante — Graduado
OIC-CET Programa Nacional — Rev. Anthony Soto, Presidente
OIC-CET Comunidad — Phil Marquez, Mesa Directiva
Reporte — Russell Tershy, Director
Dedicacion — Centro OIC-CET, 425 South Market Street, San Jose

GRATIS Comida, Refrescos, Musica

8—THE MONITOR, APRIL 13, 1972

FROM POT LUCK TO COUNSELING

She wouldn't say no to Spanish-speaking

By MAXINE SITTS
(Monitor Correspondent)

EAST SAN JOSE — Ramona Sarinana wouldn't take no for an answer.

A cannery worker for 12 years and the wife of a farm laborer, she has made her life a series of "Yes's."

Four years ago, she decided that Spanish-speaking senior citizens in her East San Jose neighborhood would profit from a club of their own.

She knew "her people." But others told her that Spanish-speaking seniors would not join together in an organization.

"No one would believe me that they would stick together," she said. So Ramona volunteered her time to ring doorbells, and recruit senior citizens in her neighborhood.

She remembers their first get-together — a pot luck supper on October 31, 1968. It was then that a dozen or so seniors decided to form a club — El Club Libertad — which would meet at the Eastside Center, 2070 Alum Rock Avenue.

Today, well over 300 older men and women belong to that club, and their activities have expanded far beyond pot luck suppers.

TIME TO OTHERS

Eastside Center, sponsored solely by Catholic Charities, today finds the senior citizens make up its largest program. Its few barren-looking rooms host teens and pre-teens some afternoons, and a children's program in the summer, but it is the seniors who are there by the hundreds day in and day out.

They enjoy activities including Bingo, sewing, card games, crafts, dances, movies, birthday parties, and trips (Reno and Lake Tahoe being the favorites). There are also classes in English, leather and jewelry making and consumer education.

Ramona is no stranger to community involvement. She began volunteer work in San Jose shortly after coming there as a bride in 1942 from her native New Mexico. Of Mexican descent, Romana says she is part of a religious family, and taught catechism to youngsters "older, younger, and the same age as I."

"When I came here, I began to look around for something to do. Our Lady of Guadalupe Parish was just a group of people then. There was no church. Often we met in my home. Then, after my daughter was born, I got involved in PTA work.

"Since we had only one child, we felt we had the time to give to others."

WHY NOT?

In her parish, she served as president of the Ladies Society for 10 years. Last year, she was vice president of the Parish Council. She has also served for the Community Service Organization, the Heart Fund, the Cancer Society and Catholic Social Service.

For many of these years, Ramona was a cannery worker, while her husband was a lifelong farm laborer until his death one year ago.

"When I worked for Catholic Social Services, I used to go over the Pope John XXIII Center during lunch sometimes. I'd see all that these people were getting out of it. And I began thinking. What about my people? Why not start something like that for the Spanish-speaking?

"I'd take some of my people to the senior club, but they were afraid because of the language problem."

And then, instead of saying, "Wouldn't it be nice if . . .?" Ramona began ringing doorbells.

"Most of my people at first were mothers with big families. I'd taught their children catechism. Now, they were older and often alone in the home. You know, the Mexicans believe that a woman's place is in the home at all times. So I tried to break up this idea.

"I found mothers who were lonely, or troubled by their kids, or doing nothing at all."

LONG HOURS

She brought them to the Eastside Center, and gave them something to do. The women began to share with one another—needlework skills, recipes, games.

In time, men came also, until today, the 330-plus membership includes half men, half women.

"At first, we set up carpentry and leather-making classes for the men. But they complained that they had worked hard all their lives. So now, they play pool and cards—and they love our parties and dances."

These days, Ramona spends her time counseling (many seniors refuse to see professional counselors, she says), visiting them in their homes, driving them to health clinics or other appointments. Her territory stretches from Sunnyvale, to Santa Clara to all of San Jose.

Her days often stretch from 9 a.m. till 8 or 8:30 p.m., because she tries to remain at the center during its open hours. She works visits in before or after regular hours, or during the lunch break.

NOW THEY LAUGH

One of her current success stories is of a man she continued to visit for three years, after his wife and children left him.

He refused to visit the center until a few weeks ago. One day, she found him standing at her desk, asking for more information about the Libertad Club.

"Now, he's one of the more active members," she said proudly.

"I tease my seniors a lot. I tell them they come in here looking elderly, and change to teenagers," Mona said. "When the women first came here, they were shy, and wore drab clothing. Now they laugh and love parties, and wear colorful clothes —they make costumes for our dances and wear roses in their hair.

"Their hearts and their spirits are alive again. We've even had three marriages among members.

"YES"

"This is just my way of life," Ramona summed up her work at Eastside Center.

"My husband and I always helped the poor with food, clothing, religious teaching —whatever we could. We would often visit the migrant labor camps after he came home from work at night."

Her husband, Adolpho, was the founder of the Santa Maria Federal Credit Union in Our Lady of Guadalupe Parish. In 1954, she recalled, he decided to establish a credit union, knowing practically nothing about them except that they could benefit his people.

He studied books and attended seminars for months before earning a charter.

It was the same "yes" philosophy that Ramona has. Today, their daughter, Ramona Maria, a secretary at Our Lady of Guadalupe Parish, is manager of the credit union.

MRS. RAMONA SARINANA
. . . talking to one of "her seniors."

East San Jose SUN/ April 21, 1972/ page 8

Food center helps needy

EACH MONTH special collections are held at Our Lady of Guadalupe church, 202 E. San Antonio Rd., for the benefit of that parish's emergency food center. The center is operated by the parish St. Vincent de Paul society, which is headed by Manual Barrera.

To meet the special emergencies that the St. Vincent de Paul Society is unable to handle the community development fund has been formed. The fund is managed by the Guadalupe Church parish council, and in the past five months has given an average of $100 a month toward support of the center.

Nevertheless, to keep the emergency food center alive more donations are urgently needed. The storage room of the center is nearly empty. The shelves have only a few canned goods in them, and a medium size freezer in the room held only one small piece of bacon and five one pound boxes of lard.

IN ONE corner of the room are three cans containing flour, rice and pinto beans. On the floor in cardboard boxes there is newly given produce: celery, asparagus tips and half rotten tomatoes, many split open and attracting gnats.

This produce was donated by a local merchant because his produce freezer broke down. "We know these are bad," Father Ramon Varela, of Our Lady of Guadalupe church, stated, "But that is all we have." He went on to say, "As you see meat is urgently in need."

Father Gabriel McCarthy, also of that parish, added "We would like to give the people a more balanced food diet, but we are rapidly running out of food."

The emergency food center welcomes people from all religions and races. Every day two or three families come to the center for emergency food supplies. No one in need is turned away. The center has no set hours of operation. It is open whenever anyone is in need. In addition, each Wednesday the center gives out clothing to the needy.

"**EVERYONE** that comes in the center can take what they need. People from other parishes come here, although every parish has its own emergency food center, they claim that they aren't helped," Father Gabriel commented.

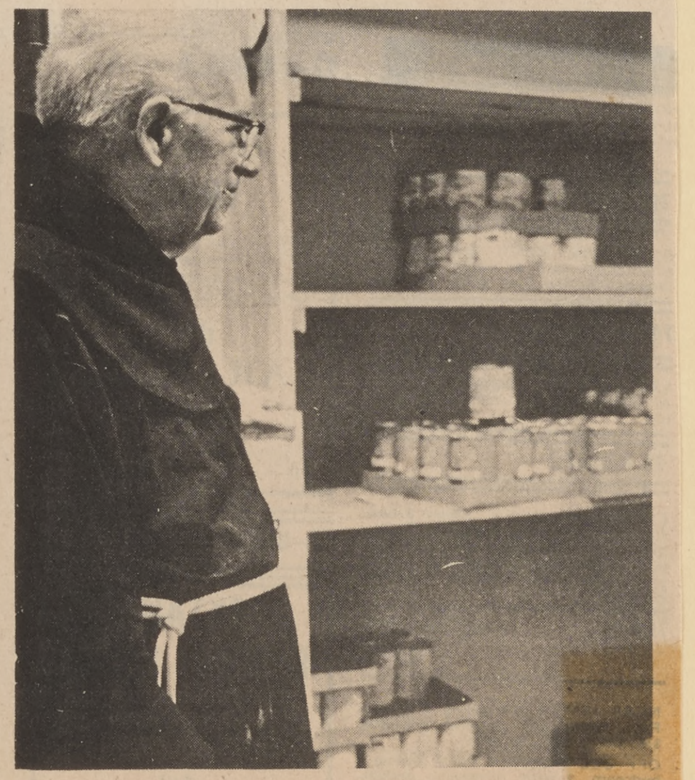
Community groups have started to help the center by organizing food drives. One of these involved groups is made up of Chicano students from San Jose state college. This group of students which believes in positive action for the Chicano community is led by Charlie Munoz, social science student at San Jose state, who says, "We will try to get the stores to give something for the community, since the community contributed to the success of the stores."

This group, backed by Los Estudiantes de Aztlan of San Jose state, has asked fellow Chicano students to specify that 15 per cent of their donation to that school's Chicano treasury go to the emergency food center.

ANYONE WHO wishes to donate to the emergency food center, or to the community development fund for the center, may call the Guadalupe church rectory, 258-7057, or stop by in person.

A leaflet asking donations summed up the need by saying, "Se ha sentido el dolor del hambre, pues no falta mas que decir."

This translates to, "The pain of hunger has been felt, no more need be said."



FATHER GABRIEL McCarthy, OFM, of Our Lady of Guadalupe church in San Jose stands by some of the meager supplies in that parish's emergency food center. The center is operated by the Society of St. Vincent de Paul. Donations are needed if the center is to continue furnishing needy families with nourishing meals.

moderate income housing.

the monitor

The Official Newspaper of the Archdiocese of San Francisco and of the Dioceses of Stockton and Santa R

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USE GUADALUPE CHURCH

Chicanos patrol police to record law and order

By MAXINE SITTS
(Monitor Correspondent)

SAN JOSE — The mention of the acronym CAP in this community brings reactions ranging from snarls to applause.

CAP stans for Community Alert Patrol — a group which patrols certain areas of San Jose Friday and Saturday nights in order to monitor police activities with cameras and tape recordings.

CAP was formed two years ago, according to its leaders, when a number of incidents in East San Jose made it clear that police brutality was becoming all too common in that area.

The leaders say that the group's formation was a natural one, evolving from community demand. Originally, a group called United People Arriba had organized around local issues on the Eastside. But, according to Frances Escalante, "things kept coming up about police brutality."

Then, according to Tony Estremera, a black and a Chicano were beaten by police in two separate incidents, with "dozens" of witnesses. The community, he said, came to United People Arriba, asking for help.

Shortly after, CAP was born. Its main purpose is to act as a watchdog agency —documenting police activities in mainly Chicano parts of the city and educating the community about their rights when stopped by police.

GUADALUPE CHURCH

Along with several other community groups, CAP has been given free office space in the parish hall of Our Lady of Guadalupe Church. The Rev. Anthony Soto, rector, stated his church does not support the group, but only gives it space. Several citizens groups use the church buildings, including a children's dance group, a housing group, and a breakfast program which feeds 100 kids a day.

The Community Alert Patrol is probably best known for last May's Hellyer Park incident, when one man was shot and another stabbed to death. Police said that six members of CAP had failed to disperse when ordered, and they were arrested. Eventually, four of the six were acquitted. Two women were found guilty and are now on probation.

"We haven't had any incidents of great magnitude since then," remarked Lt. Eusebio Hernandez, a Mexican and director of the community service unit of the San Jose Police Department.

"But I don't agree with the philosophy behind their group," he said. "They have a right to be out there. But I wish they'd take a different approach — positive rather than negative. I wish they'd assist us in finding better personnel and in training and supervising them. Every police department in the country needs better training, recruitment and supervision.

"We have offered to let them ride in the cars with us. A few members have done so, but they claim we let them go only with the 'safe' officers."

SUPPORT

Whether CAP's approach is positive or negative, it does seem to have community support, its leaders say. Weekly meetings in the parish hall are attended by about 45 people, according to Tony.

Frances, one of the two women convicted from the May incident, places the number of CAP members at well over 300. They are, according to another member, Elena Minor, of all races ages and professions.

"We have 300 on teams," she said. "There are many more on stand-by, or who help us in other ways."

Every Friday and Saturday, the teams meet at Our Lady of Guadalupe Church at about 7:30 p.m. About two hours later, they begin their patrols. Volunteers also man a phone from the parish hall, to answer inquiries from people needing advice. Other times, the phone is answered from an apartment where some members live.

The leaders wouldn't say exactly how many units (cars) go out every Friday and Saturday night, but they did say each car contains a tape recorder, a police receiving radio and camera.

"We are taught to observe and document, not interfere," Frances explained. "And we're not to use the word pig."

Although CAP rules forbid "getting involved," witnesses to some gatherings say they have seen and heard CAP members make "inflamatory remarks." Yet a middle-aged mother of five who heard CAP representatives speak at a San Jose State gathering found them "well-mannered, intelligent and very rational."

COMMUNITY POWER

The group distributes a small leaflet with their phone number which describes in both English and Spanish what to do if you are arrested or held. Some of the advice:

"You have the right to remain silent; use it. Tell the police nothing except your name and address. Don't give explanations or stories or try to excuse your conduct. Don't engage in 'friendly' conversation."

CAP members can offer legal assistance to Chicanos or others arrested or held. If someone can't speak English, a member can interpret. And the Friday or Saturday night patrol members might very well end up spending two or three days with the family of someone held, especially if the family needs legal help or can't understand what is happening.

"We do have lawyers who have pleged to take a certain number of cases from us. One lawyer, Tom Ferrito, is a member of CAP and available for advice," said Frances.

According to CAP leaders, discussions with the police Internal Affairs Division, or attendance at City Council meetings has done little to alleviate police brutality toward Chicanos and other minorities.

They claimed their patrols were instituted only after these efforts failed. Now, when an incident occurs which they have documented, they call the major's office, the city ombudsman and the police Internal Affairs Division, just for the record.

"We have a job, and we get it done," explained Tony. "We have white members, rich members, professionals, unemployed, blacks, old people and young. We have all kinds of different philosophies. But we don't let them hang us up. Because we all have the same job — to watch the police. "CAP represents the community, and that's where it gets its power.

"Community control of police is our main objective," he stated. "Every community should control its own police. The police should be responsible to the people in whose area they work, and the police should live in that area too."

Another chief aim of the group, he said, is education of the public and the community. "People are crying out for protection, from the police," he said. "But they have no place to go. It's easy for every family here to see the need for CAP."

April 25, 1972

Our Lady of Guadalupe Church
C/O Father Soto
2020 East San Antonio Street
San Jose, California
95116

Dear Father Soto:

Thank-you for allowing La Raza Unida Party use the facilities at Our Lady of Guadalupe Church this past week-end, April 21-23, 1972.

The facilities were used to house and feed the people that attended the National Chicano Caucus. As you know, a National Chicano Caucus was held here in San Jose, and the people at the caucus voted on having the caucus moved to the eastside of San Jose, where the majority of our people live. Many of these people attending the caucus could not afford a place to eat and sleep La Raza Unida Party here in San Jose helped them out. Though without your full co-operation it would have been impossible.

We sincerely Thank-you for your support and co-operation with La Raza Unida Party and the people of the community.

Sincerely yours,

Josie Jiménez

Josie Jimenez

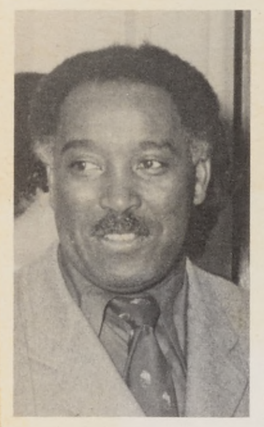
La Raza Unida Party
San Jose, California

Father Anthony Soto

Father Anthony Soto, Chairman of the Board of San José OIC and a member of the National Executive Board, helped to draft the national policy of OIC regarding Spanish speaking Americans and other participating ethnic groups. Other Chicanos in leadership are: Ernesto Abeytia, Vice Chairman of San José OIC; Maurice Cabello, first field representative; George Torres, first area manager of Region VI and Tom Rivera, Region V, in special training.

LOS CHICANOS Y LOS NEGROS JUNTOS

By Dr. Maurice A. Dawkins



OIC makes possible bridgeheads of understanding between the Black community and the Brown community. Across these bridgeheads of understanding, OIC staff, Board members and trainees can come together through bridges of cooperation.

Never before in the history of America has there been a movement which demonstrates so clearly that Black Power and Brown Power can be brought together by Green Power.

Dr. Leon H. Sullivan in his most recent visit to San José, California OIC symbolized this unity when he joined hands with Mr. Ernest Abeytia and Father Anthony Soto, Vice-Chairman and Chairman of the Board, and declared the famous OIC slogan — "Together"!

We are getting it together. Beginning with the adoption of our policy statement at the February Convocation where we made clear to the world that our relations with Spanish speaking, Indian, Oriental and poor White Americans would create a unity that permits diversity. Each would be free to do his own thing and yet cooperate with his brothers to accomplish together some things that they could not accomplish seperately.

Like the fingers on the human hand, unless they work together, it is not possible to lift anything, play an instrument, work with a tool, operate a machine, drive a vehicle or do anything constructive. We have put these fingers together in a fist to make economic power for poor people of all races and all national origins and all creeds.

As we observe Cinco de Mayo we are symbolizing the fact that all of us in the OIC family are as concerned about the importance of a National Mexican Holiday that our Mexican-American brothers observe as they are about our Martin Luther King Holiday. Our children too, will learn to be respectful and appreciative of the contributions made by the heroes of both groups.

In other words, today we plant the seeds of unity between our people—tomorrow our children will enjoy the fruits. If we do successfully what we are beginning now, the next generation and future generations will truly be together.

OICommunicator

OICs of America • 18 W. Chelten Avenue
Philadelphia, Pa. 19144

Reverend Leon H. Sullivan
Founder and Chairman of the Board

Editor-in-Chief . . . . Sarah Smith

GUEST EDITORS:
Ernesto Abeytia
Jesse Castillo

National Policy of OIC of America

Adopted at the OIC Annual Convocation of February 16, 1972 in Washington, D.C. regarding people of all ethnic backgrounds.

That local OIC boards be community boards reflecting as fairly as possible the minority population picture of the city, county, or area being served.

That while local OIC boards would be so membered, that other minority groups with less membership and the white community as well, have appropriate representation on each board.

That an interest group desiring to start on OIC in a given area be supported by OIC National only if that group is as representative as possible of the major minority groups in the area.

That existing local OIC boards which may not have community representation which mirrors the minority groups of their area be expected to modify their board composition.

That Spanish Speaking, Indián Americans and other minorities should be integrated into the total OIC Movement at policy-making levels, top and middle management levels, first line supervisory levels in local, regional, and national operations.

That leadership development for the movement include a plan for recruiting, training, and placement, making maximum effective use of existing OIC resources.

That consideration be given to a task force approach to meeting the special needs of Spanish Speaking Communities for OIC development.

A STATEMENT FROM

ERNIE ABEYTIA
Vice-Chairman of the Board of
San José OIC

Today, as we are faced with such high unemployment throughout the country, with such high costs of living, with such a high rate of social problems, i.e. alcoholism, drug addiction, school dropouts, juvenile runaways, home break-ups and the lack of individual self-assurance, there is no greater need than a vehicle to correlate the necessary resources to begin to solve these problems. Jobs for the hard-core unemployable thus becomes the utmost necessity in the final solution.

OIC is the vehicle! It begins by finding the targets of need throughout the country and abroad. It creates the facilities to prepare for training people to make the necessary inroads into the mainstream of American life. It first recruits; the OIC makes the person complete; makes him or her feel that they are Somebody; that they are not only takers, they are givers; they are great! Then the resources are sought out for training the person in skills that are marketable; a skill that will make them available for employment. These resources come from many sectors and in many forms — the public, private sector, business sector, industrial sector, government and the community as a whole. But, there is another very important factor that affects all these sectors . . . JOBS. OIC seeks out these jobs and makes sure that a trainee has a job when he or she is ready. By forming a partnership with business and industry, OIC creates these jobs.

Finally, OIC alumnae (employed trainees) are counseled in their daily endeavor; are encouraged to participate in their communities, in education, in politics, in voicing their feelings about their own environment. Thus, OIC creates a complete person; a human being that produces as well as consumes — a citizen!

We, as Mexican-Americans, Chicanos, Latinos, Spanish-speaking or whatever we wish to call ourselves, have a big stake in OIC. We now have hundreds of Spanish-speaking people involved — from the Bronx in New York City to San Jose, California; from Omaha, Nebraska to San Juan, Texas. In Florida, and Dallas, Chicago, Saginaw, Michigan; Phoenix Arizona, El Paso, New Mexico and many other areas, Chicanos are participating in programs and enjoying a more meaningful life.

OIC was started by a Black man, Reverend Leon Sullivan, with one thing in mind . . . JOBS. From jobs come better housing, education and the means to enjoy life more fully. Jobs are for everyone . . . not just for Blacks, but for all people — Chicanos, Indians, Eskimos, Orientals and poor Whites. So, just as Cesar Chavez struggles for better wages and working conditions for all farm workers, whether they be Filipinos, Mexicans, Blacks or Whites, so does Leon Sullivan seek jobs and better economic stability for all people. It is the finished product, the employed, contributing human being that is important. OIC is the way out. That is why I urge all Chicanos and all people to unite in support of OIC — Juntos!

A STATEMENT FROM

ERNIE ABEYTIA
Vice-Chairman of the Board of
San José OIC

Hoy nos encontramos frente al gran problema del desempleo, que abarca el área de todo el país, paralelo al alto costo de vida, en proporción creciente y junto a los otros problemas de tipo social, el alcoholismo, el vicio de drogas, abandono de la escuela y del hogar, la destruccion del hogar, unidos a la falta de seguridad individual, no hay necesidad más imperiosa que la creación de un medio de centralización y comunicación entre todos los sectores de vida y que a su vez correlacione los recursos necesarios para empezar a resolver dichos problemas, de suyo tan numerosos y graves. Empleos para la mayoria desempleada, es sin duda alguna el recurso absolutamente necesario, para empezar a resolver tales problemas sociales. La OIC es el gran medio y la mejor solucion; empieza por encontrar objetivos de necesidad a través del país y fuera del país. Esta organización crea las facilidades indispensables para preparar el entrenamiento de los individuos, abriendo la via y el camino necesario dentro de le corriente principal de la vida Americana.

Primeramente recluta; la OIC hace que la persona se complete a sí misma; le hace sentir que ella o él es álguien, que ellos o ellas, no son solamente recibidores, pero personas que tambien saben dar; todos son grandes, porque son personas completas. Entonces los recursos se buscan fuera, para entrenar el individuo, en habilidades que dan valor y dignidad a la persona humana; un conocimiento que le hará útil y hábil para un empleo. Los recursos vienen de varios sectores y en formas viariadas — el publico, sector privado, comercial e industrial, del gobierno y de la comunidad, en unidad como entidad de conjunto. Pero hay todavia otro sector muy importante que afecta a todos estos sectores, "EMPLEOS"; OIC, busca estos em pleos y se asegura a fin de que cada individuo entrenado tenga un empleo, una vez que él o ella esté preparado para desempeñar su cometido; formando una sociedad con el comercio y la industria, la OIC crea los empleos necesarios.

Finalmente, los alumnos—de OIC (empleados entrenados), reciben consejo, guia y dirección en su diaria labor; reciben impulso para participar en sus comunidades, en educación, en politica, dando a conocer sus sentimientos sobre su propio ambiente. De este modo, la OIC crea una persona completa, un ser humano que produce al mismo tiempo que consume, en una palabra, un "CIUDADANO." Nosotros, como Mejicanos Americanos, Chicanos, Latinos, todos los de lengua española, no importa como nos llamemos, tenemos una gran parte y muy valiosa participacion en la OIC.

Actualmente tenemos centenares de personas de habla española, afiliados y empleados en la OIC, desde

→

East San Jose Sun 5-17-72

Recent study

Local OIC program rated nation's best

A Santa Clara county nonprofit job training-placement agency was just judged "the most effective" such program in the nation that is funded by the U.S. department of commerce, economic development administration.

Opportunities Industrialization center of Santa Clara county came out on top in a study financed by the EDA.

It has two San Jose training sites and one in Gilroy.

OIC-in competition with 11 other programs—was cited for having the highest rate of job placement for its disadvantaged and unemployed trainees.

It was also shown to have the "highest increase in income, housing, transportation, food consumption and personal savings," according to the study conducted by Development Associates, inc., Washington D.C.

Consisting of on-site personal interviews with trainees, graduates, staff members, employers and community leaders, and verification of records, the study emphasized these OIC accomplishments:

o Trainees had a 218 per cent increase in real income after training and job placement. Mean income—mostly from unemployment or welfare benefits—rose from $1,094 before OIC to $6,059 starting annual wage, not including subsequent raises.

o Their standard of living vastly improved, with a mean socio-economic improvement assessed at 42.4 per cent after job placement. Factors weighed and the percentages of improvement were: housing, 50 per cent; health, 23 per cent; transportation, 46 per cent; food consumption, 60 per cent; personal savings, 33.3 per cent.

The EDA study specifically lauded the San Jose-based center for its management capability in accounting and statistical record maintenance for both short and long-term planning.

"Only one project kept documented systematic records on all participants," said the study. The other projects kept records which ranged from virtually nonexistent to good.

"Only San Jose, however, produced detailed monthly reports on all participants, which included placements, salaries, etc., and related them to project costs."

OIC has trained and placed in jobs almost 1,300 men and women, according to executive director Russ Tershy.

"Half of these people were on welfare before completing the training," said Tershy. "They are now collectively earning over $9 million yearly, and are saving the community over $2 million yearly in welfare and unemployment payments."

He stated that "with proper funding, OIC in the next 12 months could equal the training and placement record of its past four years."

"The need is great," he said, "and funding is insufficient."

OIC currently has 350 men and women in training, he said. Classes are held locally at 57 N. Sunset ave. and at 425 S. Market st. downtown. A third branch was recently opened in Gilroy.

San Jose's OIC Center Judged 'Most Effective'

San Jose Mercury
Monday, May 22, 1972

San Jose's Opportunity Industrialization Center has been judged as the nation's "most effective" such center following a study of similar facilities by the U.S. Department of Commerce.

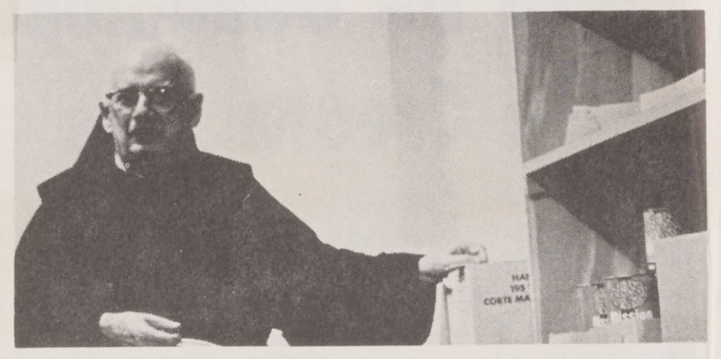
The center here was cited for having the highest rate of job placement for its trainees and the top increase in income, housing, transportation, food consumption and personal savings.

The study praised the center's trainees for having a 218 per cent increase in real income after training and job placement. Mean income rose from $1,094 before OIC training to $6,059 in annual wages following OIC training in many cases.

The San Jose center also was praised for its accounting and statistical record maintenance.

"Only San Jose . . . produced detailed monthly reports on all participants, which included placements, salaries, etc., and related them to project costs."

VIVA NEWSPAPER — MODEL CITIES



FOOD CENTER HELPS POOR! URGENTLY NEEDS DONATIONS

Each month special collections are held at Our Lady of Guadalupe Church, 2020 E. San Antonio Rd., San Jose, for the benefit of that parish's "Emergency Food Center." The Center is operated by the parish St. Vincent de Paul Society, which is headed by Manual Barrera.

To meet the special emergencies that the St. Vincent de Paul Society is unable to handle, the Community Development Fund has been formed. The fund is managed by the Guadalupe Church Parish Council, and in the past five months has given an average of $100 a month toward support of the Center.

Nevertheless, to keep the Emergency Food Center alive more donations are urgently needed. The storage room of the Center is nearly empty. The shelves have only a few canned goods in them, and a medium size freezer in the room held only one small piece of bacon and five one pound boxes of lard.

In one corner of the room are three cans containing flour, rice and pinto beans. On the floor in cardboard boxes there is newly given produce: celery, asparagus tips and half rotten tomatoes, many split open and attracting gnats.

This produce was donated by a local merchant because his produce freezer broke down. "We know these are bad," Father Ramon Varela, of Our Lady of Guadalupe Church, stated, "But this is all we have." He went on to say, "As you see, meat is urgently in need."

Father Gabriel McCarthy, also of that parish, added, "We'd like to give the people a more balanced food diet, but we are rapidly running out of food."

The Emergency Food Center welcomes people from all religions and races. Every day two or three families come to the Center for emergency food supplies. No one in need is turned away. The Center has no set hours of operation. It is open whenever anyone is in need. In addition, each Wednesday the Center gives out clothing to the needy.

DONATIONS NEEDED

"Everyone that comes in the Center can take what they need. People from other parishes come here, although every parish has its own emergency food center, they claim that they aren't helped," Father Gabriel commented.

Anyone who wishes to donate to the Emergency Food Center, or to the Community Development Fund for the Center, may call the Guadalupe Church rectory, 258-7057, or stop by in person.

A leaflet asking donations summed up the need by saying, "Se ha sentido el dolor del hambre, pues no falto mas que decir."

This translates to, "The pain of hunger has been felt, no more need be said."

You Are Cordially Invited

TO Celebrate WITH

Anthony Soto

Of The FRANCISCAN ORDER The

25TH ANNIVERSARY

Of His Ordination To The PRIESTHOOD And

SERVICE To The COMMUNITY

Concelebrated Mass

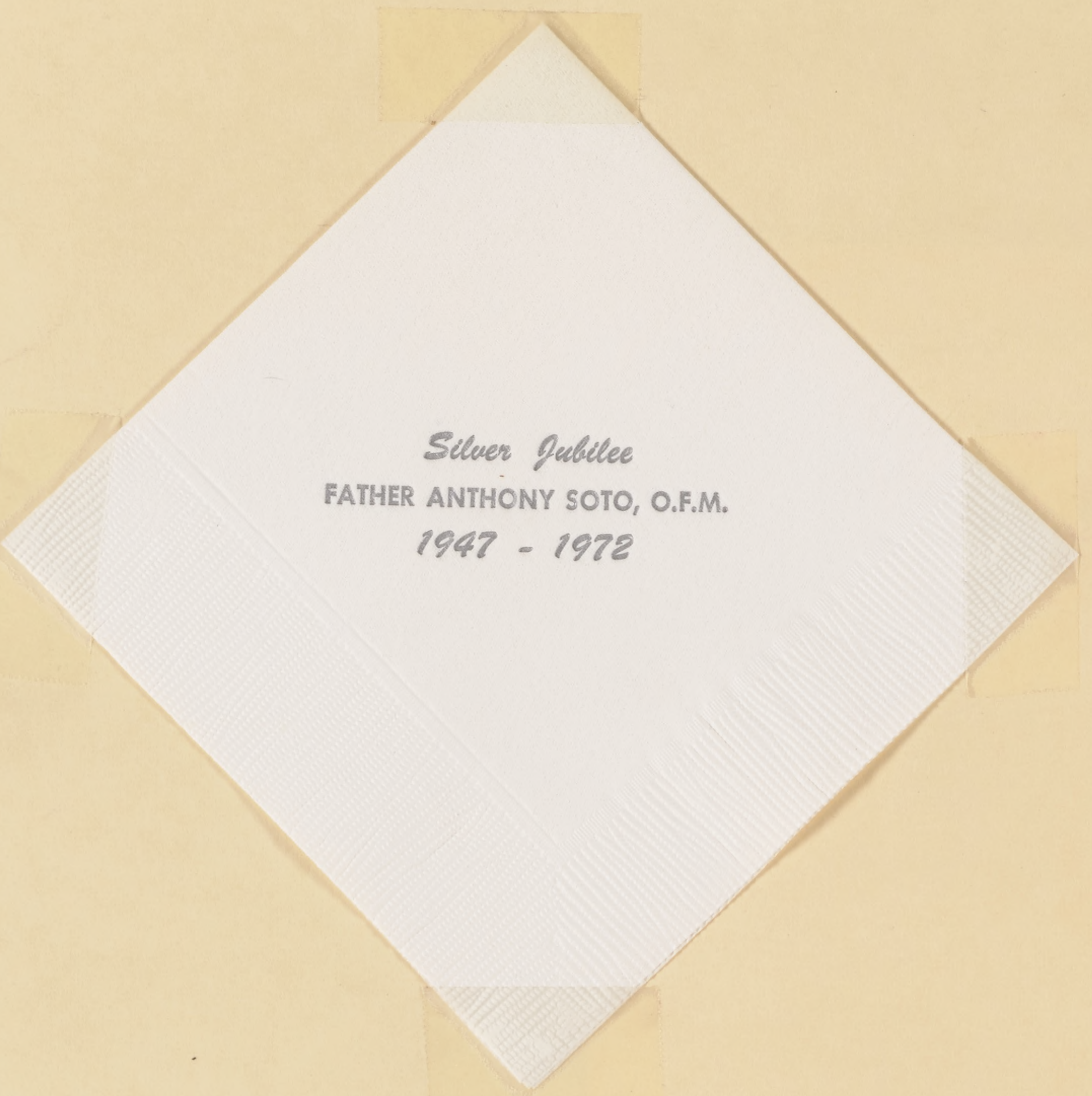
SUNDAY JUNE 4, 1972 At 3 P.M.

OUR LADY OF GUADALUPE CHURCH
2020 E. SAN ANTONIO ST., SAN JOSE

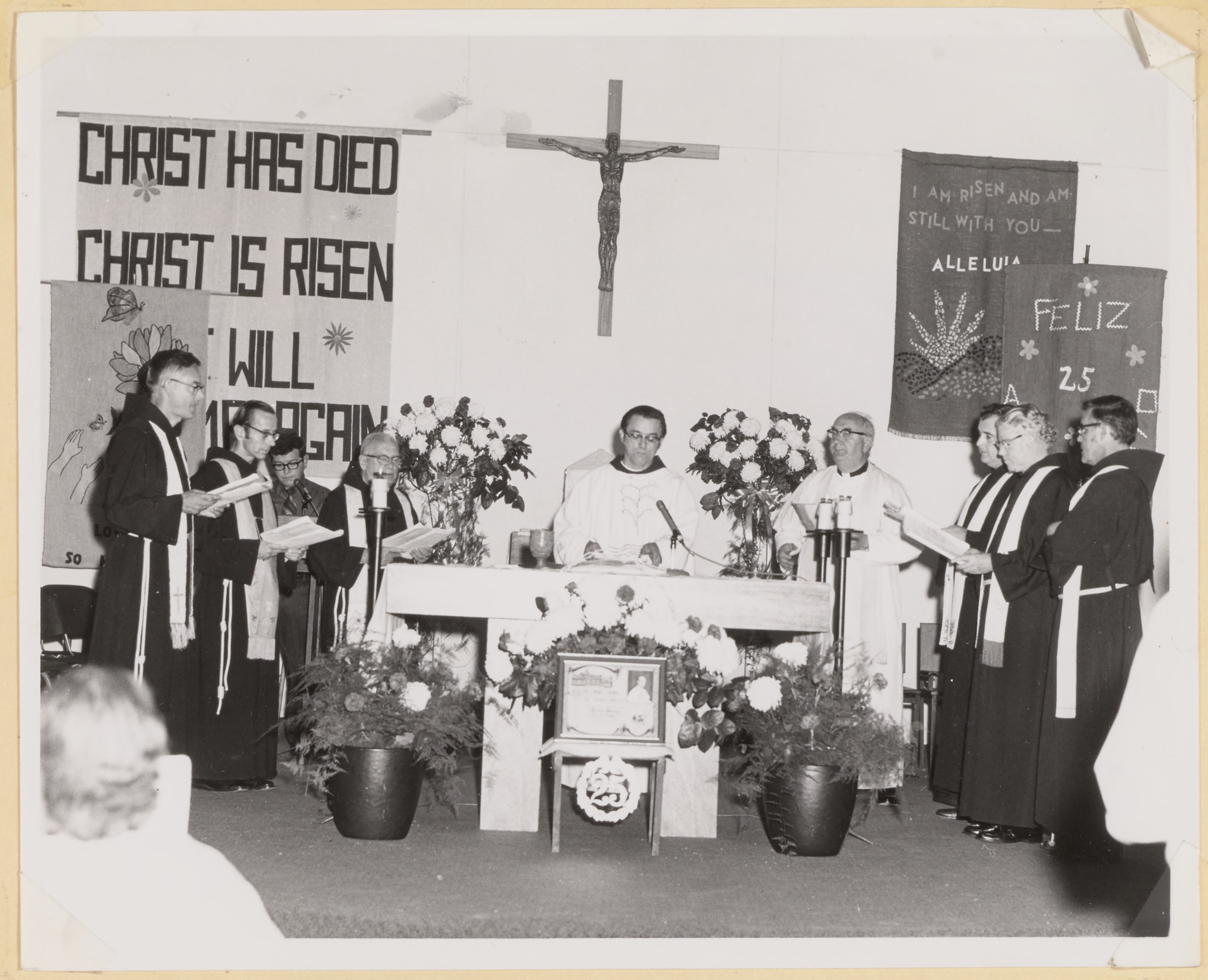
RECEPTION: Buffet Supper

LEE MATHSON SCHOOL ---2050 KAMMERER AVE.

4-7 P.M.



Silver Jubilee
FATHER ANTHONY SOTO, O.F.M.
1947 - 1972


CHRIST HAS DIED
CHRIST IS RISEN
WILL
I AM RISEN AND AM STILL WITH YOU—
ALLELUIA
FELIZ
25

JUNE 4, 1972

CHRIST HAS DIED
CHRIST IS RISEN
WILL
FELIZ
25

FELIZ 25 ANNIVERSARIO
Father Thank You
Happy 25th Anniversary

FELIZ 25 ANNIVERSARIO
Father Thank You
Happy 25th Anniversary

JUNE 4, 1972

FELIZ 25 ANNIVERSARIO
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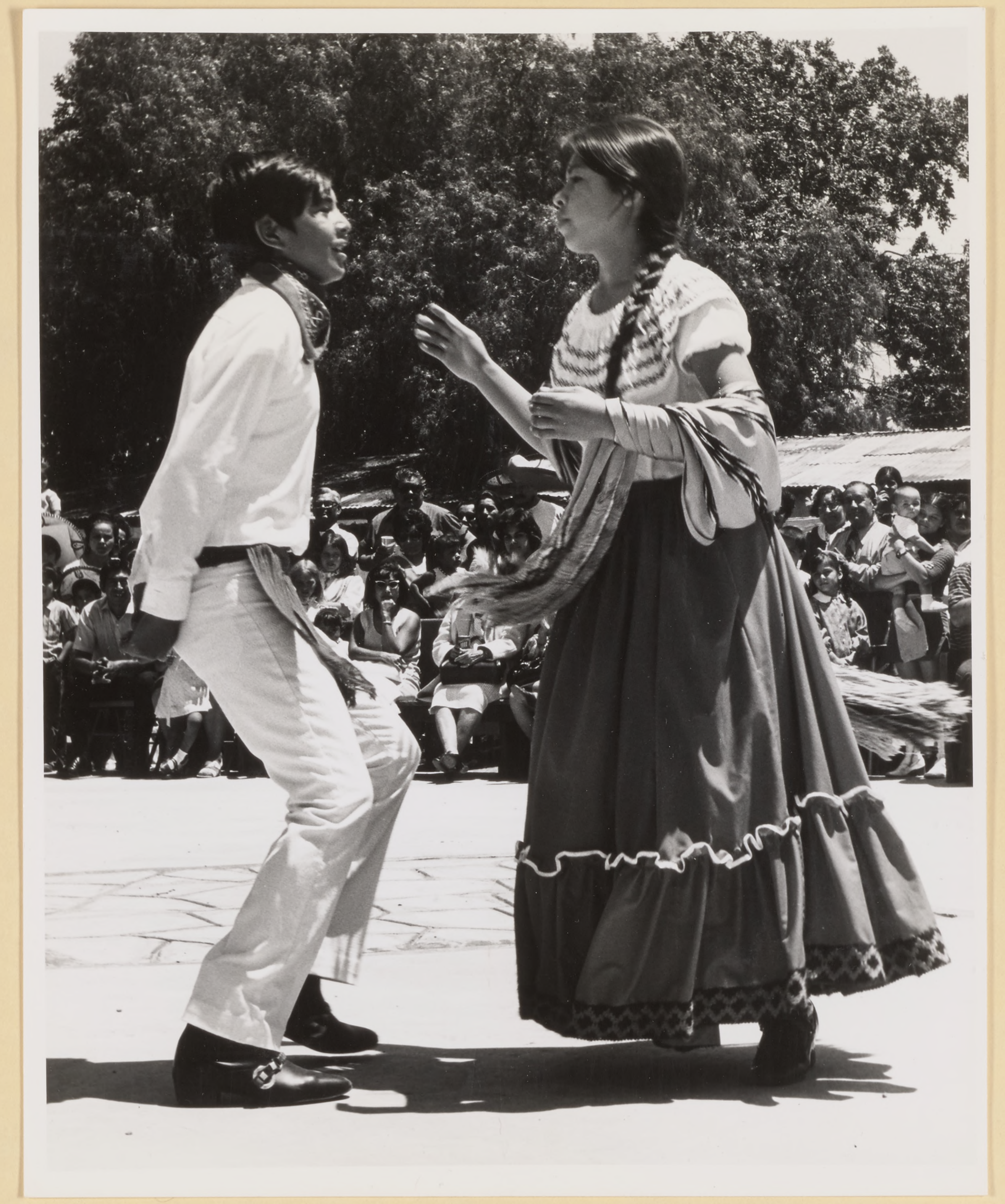


JUNE 11, 1972

La Iglesia Del Pueblo

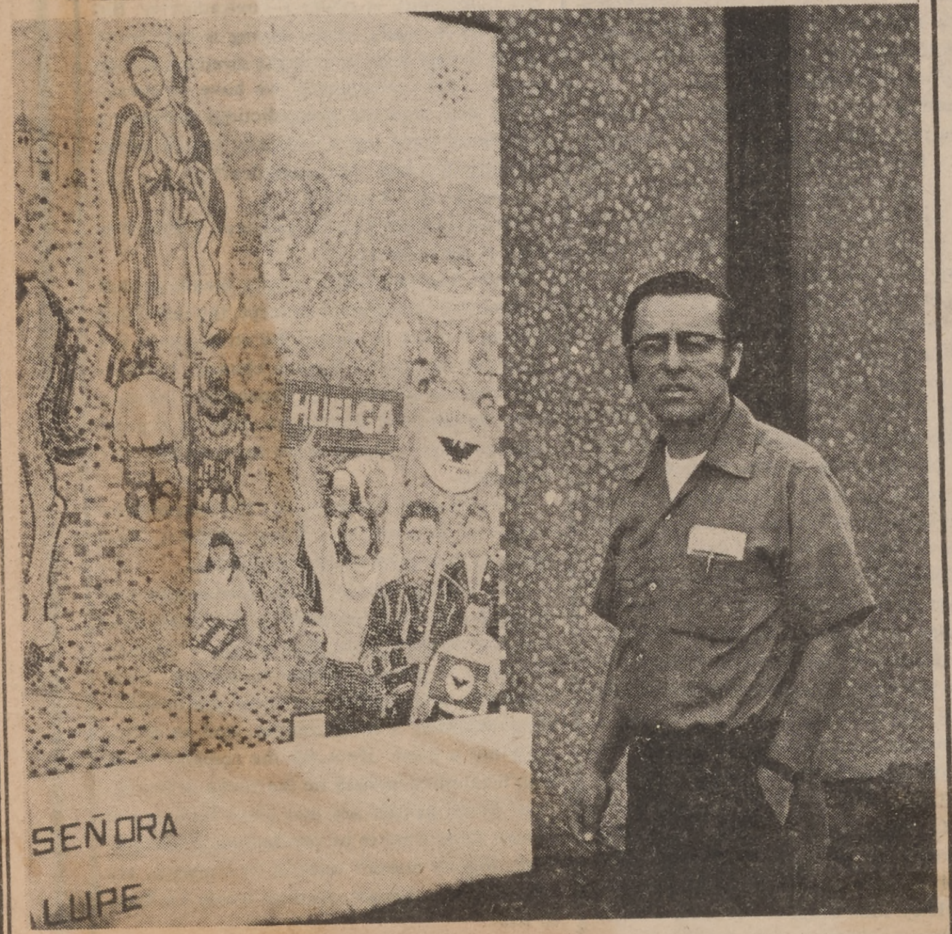
Por Armando Acuña

El Padre Antonio Soto: 'No existe distinción entre la religión y la vida.'

En San José existe un mural precioso, hecho en mil colores, con las figuras de Cesar Chavez y Robert Kennedy parados bajo una bandera roja que tiene la palabra "Huelga" como inscripción. Al fondo del mural se ven los reyes antiguos y los campesinos del mundo Azteca junto con sacerdotes Franciscanos y sus prosélitos indígenos. El mural no pertenece a una galería de arte prestigiosa, sino ocupa casi toda una pared de la Iglesia de Nuestra Señora de Guadalupe en el este de San José. Las artistas son tres mujeres Chicanas de la parroquia quienes trabajaron un año entero para completar el bello mural.

Nuestra Señora de Guadalupe abrió sus puertas al público por vez primera en 1962 cuando el Padre Antonio Soto era el cura y fuerza guiadora de esta notable iglesia. "En 1962, nos dice el enérgico Padre Soto, "nosotros aquí en la parroquia teníamos los sueldos mas bajos, la vivienda mas inferior, las peores calles y las organizaciones mas subdesarrolladas de cualquier otra parte de San José. En estos últimos 10 años, las cosas han cambiado, pero no mucho."

En este medio de pobreza y privación se establició la pequeña iglesia que tuvo forzosamente ir adaptandose a las circumstancias en que se encontraba el pueblo que la rodeaba. "En 1962, no existía ningún Movimiento Chicano y nosotros no teníamos ningunas teorias. Solo teníamos la idea de que la Iglesia tenía que identificarse con el pueblo, " dice el Padre Soto. Este modo de pensar, que chocaba con las tradiciones de la Iglesia institucional, ha servido de guía para la Iglesia de Guadalupe por ya mas de un decenio. "La Iglesia y la humanidad son mas o menos la misma cosa," según el Padre Soto. "Así es que no existía distinción entre la religion y la vida. En donde quiera que había una necesidad del pueblo, ya sea un problema de empleo o vivienda, ahí estabamos nosotros. Y no nos importaba mucho si la gente no asistía a la misa. Lo principal es que el Pueblo es la Iglesia."



Padre Soto frente al mural de La Iglesia de Guadalupe en San José.

Con esta teología novedosa, la Iglesia de Guadalupe se convirtió en el eje principal de la colonia Chicana. La iglesia sirvió de centro para el programa federal en contra de la pobreza, y cuando el "Community Service Organization" (CSO) fue reestablecido con la ayuda de Cesar Chavez en los primeros años del decenio pasado, el salon parroquial de la Iglesia de Guadalupe sirvió también como centro de actividades. De hecho, la mayoría de las actividades a que se ha dedicado la Iglesia de Guadalupe no han sido iniciadas por los padres de la iglesia, sino han sido programas iniciadas por la communidad a las que la iglesia presta su apoya. "La communidad tiene que ser responsable por todo," dice el Padre Soto, "y la Iglesia debe ser solo un instrumento de apoyo. En tiempos pasados, la Iglesia creaba sus propias organizaciones, sus propias escuelas, sus propios hospitales, sus propios parques. Pero nosotros no creemos que eso debe ser; no debe haber distinciones entre la comunidad y la Iglesia."

La Iglesia de Guadalupe fue una de las primeras iglesias que estableció un "concilio parroquial" cuyos miembros son eligidos por el pueblo, lo cual inplica que el mismo pueblo dirige la parroquia. Todos los asuntos parroquiales, son la responsabilidad del concilio, y nada se hace en la parroquia que no sea por medio de este grupo. En realidad, desde 1962, el concilio ha reemplazado al párroco. Los feligreses de la Iglesia de Guadalupe estan orgullosos de haber construido totalmente la pequeña iglesia. En 1967, la iglesia fué conpletamente reconstruida con el labor donado de la colonia mexicana, y desde entonces ha gozado la distinción de ser una de las pocas iglesias en San José sin ninguna deuda.

La iglesia es también distintiva en su arquitectura. Construida en forma redonda, la iglesia tiene sillas en ves de bancas y un altar sencillo, hecho por uno de los mismos parroquianos, ocupa el centro. La iglesia es sencilla, pues lo que importa es la gente, no el edificio. El interior carece de estatuas extravagantes de mármol Las estatuas que existen son de madera y labradas a mano. No hay comulgatorio que separe el sacerdote de los fieles. Los sacerdotes, de acuerdo con la manera de pensar de la comunidad, se visten igual que cualquier otra persona sin cuello ni sotana, y la gente los llama por sus nombres. "El barrio entero construyó esta iglesia y todo el barrio es responsable por élla," dice Padre Soto. "El crédito no se lo merece una sola persona."

Algunos Chicanos de la parroquia están actualmente participando en el programa "laico-diácono," por medio del cual ellos asisten al sacerdote durante la misa, ayudan a dar la comunión, bautizan a los niños y dan sermones. El padre Soto considera que este método puede servir de mecanismo para entrenar un clero Chicano. Dice Pa-

Sigue en la Página 11

★ *Local*

Father Mesi to be ordained at Cathedral

Father Vincent Mesi
. . .priesthood

Brother Vincent Mesi, will be ordained a priest in the Franciscan Order by Bishop Floyd L. Begin at St. Francis de Sales Cathedral, Oakland, Saturday, Oct. 28, at 11 a.m. A Thanksgiving Eucharist will be celebrated at St. Anthony's Church, 3215 Army St.; San Francisco. Following the Mass a reception will be held in the St. Anthony's School Hall.

Brother Mesi completed his Master degree program at the Franciscan School from the Graduate Theological Union of the University of California, Berkeley, where he has been studying since 1968. For the past two years he has directed the choir at the Holy Spirit Church of the Newman Center at the university.

Brother Mesi is the son of Mr. and Mrs. Vincent Anthony Mesi Jr., San Jose. He has a brother Sal.

Brother Mesi has been assigned assistant pastor of St. Antonier Church, Tigard, Oregon, where he had completed his deacon field work training.

He was graduated from Campbell High School, Campbell; sttended St. Patrick's College, Mt. View, for three years; then studied at the Franciscan College in San Luis Rey and completed his noviate at Mission San Miguel.

La Iglesia

Viene de la Página 10

dre Soto: "En esta epoca, no hay lugar dentro de la estructura eclesiástica en los Estados Unidos para el sacerdote Chicano. No tenemos un clero indígena, ni Negro, ni Chicano, ni Indio, y nunca lo hemos tenido." El motivo por lo anterior, explica Soto, es proque la Iglesia en los Estados Unidos es una institución de la clase media Anglo-Sajona. "Chicanos nunca han ido a los seminarios," dice Padre Soto," y los pocos que van se salen en poco tiempo. Actualmente, existen menos de 300 sacerdotes Chicanos en los Estados Unidos, y muchos de éstos han dejado la estructura formal de la Iglesia, aúnque siguen trabajando de una manera u otra en la comunidad."

La Iglesia de Guadalupe no condena a esos sacerdotes que dejan la Iglesia estructural, pues para los parroquianos, estos sacerdotes siguen siendo Cristianos que desean contribuir sus servicios a la comunidad. En la Iglesia de Guadalupe, esto último es lo que se le llama sacerdocio, tanto si el hombre sea ordenado como si no. En suma, el sacerdote es el sirviente de la comunidad.

Tal como podría ser previsto, esta filosofía se ha prestado mucho a la crítica de la Iglesia institucional. "Tuvimos miles de problemas con el conflicto de ideología y filosofía. De una manera, tenemos dos iglesias: la Pre-Vaticana (antes de 1960) y la Post-Vaticana. La Iglesia Pre-Vaticana sigue una linea de autoridad monárquica con el pueblo abajo de todo. Mucha gente todavía crée en eso, pero nosotros publicamente y sin verguenza proclamamos que rechazamos esa teoría por completo. Nos hemos metido a dificultades, nos hemos echado encima a nuestros superiores, pero ahora que está el problema expuesto al público no nos preocupamos mucho, pues todo mundo sabe que existen conflictos dentro de la Iglesia."

Y finalmente dice el Padre Soto: "Como ustedes habrán podido anticipar, gran parte de la gente, gente maravillosamente buena, gente muy fina, nos apoyan pero no quieren asistir a las juntas. Muy pocas personas están opuestas a lo que estamos haciendo. Algunos de los viejitos no estaban acostumbrados a nuestra manera de pensar y se fueron a otras iglesias. "Pero la mayoría de la gente se quedó. A final de cuentas, la gente respeta la Iglesia no por lo que dice, sino por lo que hace."

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WE ARE ALL
BROTHERS' KEEP

Sa Jos Mercury Sat., April 14, 1973 25

Rock Music In Church On Sunday

A religious rock concert will be performed Sunday at 8 p.m. at Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St.

The "Alexian Rock Group" will interpret religious themes in a modern rock style, with guitars, drums, horns and voices blending with audio-visual aids.

The group of young musicians is directed by Brother Valentine White of Alexian Brothers Hospital.

THE MONITOR, MARCH 1, 1973—3

First Married Deacon Program In San Jose

BY MAXINE SITTS

SAN JOSE — The first program in the San Francisco Archdiocese to ordain married (and unmarried), laymen as permanent deacons of the Church is now underway in Santa Clara County.

The two-year program involving 14 Spanish-American men — 12 of them married — formally began recently with a two-day workshop at the Carmelite Seminary.

THE PERMANENT diaconate was restored to the Church in 1967 by Pope Paul VI, as suggested by the Second Vatican Council. It was restored in this country a year later, as requested by the National Conference of Catholic Bishops. Although there are some 300 permanent deacons in the United States today, the San Jose program is the first in this Archdiocese.

Deacons, as ordained ministers of the Church, can serve a number of functions. At Mass, they can preach and distribute Communion. They can baptize, and can minister at funerals. They can administer Communion to the sick in homes and hospitals. And they can participate in the marriage ceremony.

In the area of education, they can direct religious education programs, conduct adult education courses, and give marriage preparation courses.

They also can do counselling, social work, home visitations, and other charity work.

THE DIACONATE program is particularly necessary in Santa Clara County, leaders say, because of its large Spanish-American population. Only Spanish-speaking candidates are being admitted to the program.

"Religion has a lot to do with our culture," explained Ernie Segovia, one of the candidates. "As leaders and helpers, we can act as a bridge between the priests and the community."

"Spanish-speaking deacons can relate better to the people," added Joe Alvarez, another candidate. "We are another office that the people can express their needs to — whether they be financial, spiritual, or emotional."

SHARING IDEAS ABOUT THE SANTA CLARA COUNTY PROGRAM are, left to right, the Rev. Anthony McGuire, Phil Marquez, Eloy Chavez, Reynoldo Arrellano, and Ernie Segovia.

Nationally, about 12 percent of the permanent deacons are Spanish-speaking (six percent are black). Eloy Chavez, a candidate who's attended several national conventions devoted to the permanent deaconate program, was quick to notice how few Spanish-speaking individuals were involved.

HIS CONCERN — and that of many others — prompted last December's conference to be held in Houston — near the Mexican-American population centers of the Southwest. The site was chosen, according to the Bishop's Committee on the Permanent Deaconate, because of its "continuing interest in the diaconate among Spanish speaking people."

"It's important to realize that we are expanding the ministry," explained the Rev. Anthony McGuire, associate pastor of St. Patrick's. "Previously, the ministry was composed strictly of male celibates with strong intellectual training. Now we have married men, who bring a great deal of experience to the position. And in our area, we have Chicanos, rather than predominantly Irish.

In San Jose, the permanent diaconate program first was spearheaded by the Rev. Anthony Soto, former pastor of Our Lady of Guadalupe Church, and the Rev. Reynaldo Flores.

Parishes in the program are: St. Timothy's, San Mateo, and, in San Jose, St. John Vianney's, St Victor's, Our Lady of Guadalupe, Transfiguration, Most Holy Trinity, and St. Patrick's.

MEN MUST BE 35 years old, as well as Spanish-speaking. All classes are being conducted in Spanish. The candidates come from all walks of life: One is a security guard, another a postman, another a shoe repairman. A mortician, an engineer, an assembly line worker, and a gardener are also included.

Their ages range from 35 to 54, and among them they have 51 children, ranging from age 1 to 31.

Educational backgrounds range from none to two years of college. Seven have been in high school; seven have not. Nationally, over half of the permanent deacons are college graduates: another 40 percent are high school graduates.

Nearly all the men in Santa Clara County have been deeply involved in their parishes and communities — as CCD workers, Parish Council members and officers, lay distributors of communion, home visitors, union representatives, and so forth. The biggest single influence in their Christian commitment has been the Cursillo Movement, according to Fr. McGuire.

SINCE THE MEN have been so active before, and will be performing essentially the same services once they are deacons, they are often asked why they need two years of training, formal ordination and the title of deacon.

"I believe, in order to give Christian witness, we must become part of the structure," said Mr. Segovia. "We are privileged to receive instruction so we can become prepared to face the problems of the Church and the world. We welcome this ministry and accept the problems, because this is a ministry of service."

The two years of training which leads up to ordination include classes in theology every Wednesday night. Training and experience in community involvement, and development of skills, occur during weekend encounters once a month. At these workshops, the candidates will develop their consciousness of Chicano community problems and resources, as well as develop ministerial skills.

During this first meeting, candidates listed these activities as part of their service to the Church and to their people: Marriage counseling, preaching, sacramental ministry, ecumenical outreach, social action, youth work, ministry of caring (hospital, prison, old folks), mediator in community and parish, coordinator of small Christian communities (with an emphasis on Mexican identity — culture, family ties, education).

"WHEN WE GO into the community, we can build up people's faith, not destroy it," said Mr. Segovia. He pointed out that some social workers are pressing Spanish-American families to use birth control pills. "These families need to talk to someone like us," he said.

Wives of candidates are encouraged — in fact, required — to attend some of the weekends, and as many of the classes as possible.

The men receive no pay during or after their training. Most are assuming deacon's duties over and above their regular jobs.

The Archdiocese and participating parishes contribute toward the cost of their training, which averages out to $25 per month per man. Fr. McGuire is seeking parishes, individuals, and groups interested in sponsoring a man in the two-year program.

FUNDS AND SUPPORT for the new program in Santa Clara County have come from many sources: the Priests' Senate, the Cursillo Movement, the Councillo de Cristiandad, Serra Club, and Parish Councils. Many individuals are participating in the training program: Priests, sisters, professors, psychologists and social workers from Roman Catholic and community institutions.

San Jose Mercury-News

SAN JOSE, CALIF., SUNDAY MORNING, SEPTEMBER 23, 1973 29

COUNCIL RUNS PARISH AFFAIRS

Guadalupe—It 'Identifies With Community'

By ARMANDO ACUNA
Staff Writer

The mural is large and multi-colored with many pieces of irregular-shaped tiles. The figures of Robert Kennedy and Cesar Chavez stand beneath a bright red banner with the inscription "Huelga."

Towards the back of the mural are seven ancient kings and peasants from the old Aztec world along with Franciscan priests and village Indians.

This mural does not hang in a prestigious art gallery. It occupies an outer wall of Our Lady of Guadalupe Church in East San Jose. The artists are three Chicano women from the parish who worked a year on it.

The mural is just one of the many projects the predominantly Chicano parish has undertaken since the church's inception in 1962, says the Rev. Robert Pfisterer, pastor.

Guadalupe Church was one of the first Catholic churches in the country to establish a parish council whose members are elected by the community and whose directives run the parish.

All parish business is the responsibility of the council.

The council organized the parish in 1967 to build a new church to replace the small old wooden one.

The new church at 2020 E. San Antonio St., was constructed with free labor from the community. Since its completion Guadalupe Church has won the distinction of being one of the few Catholic churches in San Jose without a debt.

A moving force behind the rise of Guadalupe church is the Rev. Anthony Soto, who stepped down as pastor last summer.

Father Soto, now studying for a doctorate in sociology at the University of California at Berkeley, was a priest at the church when it went through many fundamental changed in the 1960's.

"In 1962," says an energetic Father Soto, "we in the parish had the worst streets, the highest levels of poverty and the most disorganized community groups of any area in San Jose."

In the past 10 years things have changed — but not much."

In the middle of this poverty, Guadalupe Church had to force itself to adapt to the circumstances of the community it was supposed to serve.

"There existed no Chicagno movement in 1962," says Father Soto. "We had no theories. The only thing we had was the idea that the church had to identify with the community."

This philosophy, though it conflicted with the traditions of the institutional church, has served as the guiding light for Guadalupe Church for more than a decade.

The church became a center for various federal anti-poverty programs in the late 1960's. Such groups as the Community Service Organization (CSO) found a home in the parish hall.

The majority of the activities that Guadalupe Church has dedicated itself towards are not initiated by the priests, but are activities initiated by the parish community that the priests support.

"The community has to be responsible for everything," continued Father Soto, "and the church should be an instrument of support.

"In times past the church created its own organizations, its own schools, its own hospitals, its own parks. However, we don't think it should be that way; there shouldn't be any distinctions between the church and the community."

The priests in following this theory have set aside their traditional attire except for Mass, and now dress the same as the people in the parish. Also, they are called by their first names.

"This entire barrio (neighborhood) built this church and the entire barrio is responsible for her," added Father Soto. "The credit doesn't belong to any one person."

The church itself is as distinctive as its people. Constructed in the form of a circle, the church has chairs rather than benches. A simple alter made by one of the parishioners occupies the center. The interior and exterior is devoid of the familiar marble statues — in their place are small wooden ones, again made by people in the parish.

"In a way we have two churches — the pre-Vatican (before 1960) and the post-Vatican. The pre-Vatican follows the lines of monarchical authority with the people on the bottom of everything," Father Pfisterer said.

"Many people still think this way, but we have publicly stated that this way of thinking is completely behind us."

"We have had some difficulties with superiors in the past, but now that the problem is exposed to the public we don't worry much," remarked Father Pfisterer. "The whole world knows that conflicts exist in the Catholic Church."

Although most of the people in the parish are "fine, beautiful" people and support the church's stand in social areas, they are reluctant to attend many of the parish council meetings, said Father Pfisterer.

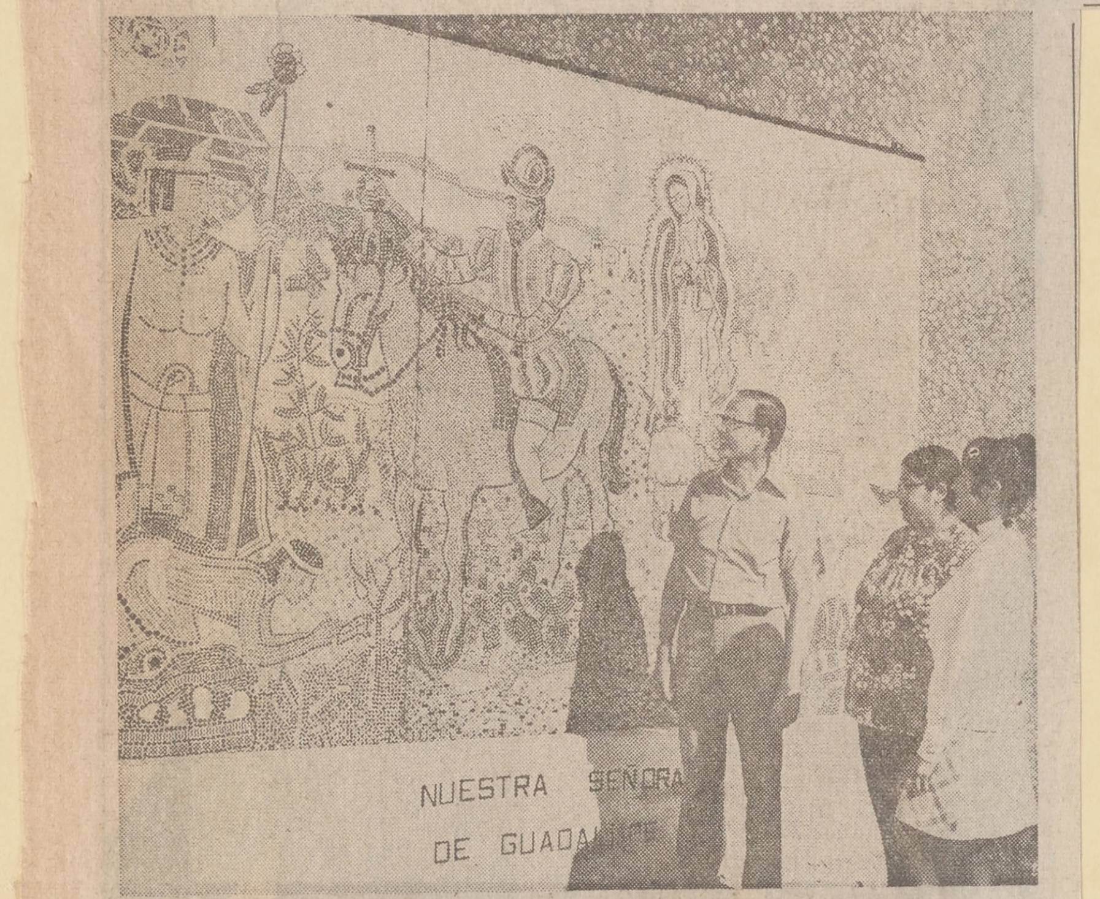
"Many of the older people are not accustomed to our philosophy and still regard priests as someone above them," he remarked.

Father Pfisterer says a "lull in activity" has taken place the last two years.

The explanation for this, he said, is that the initial enthusiasm of the 1960's has died down.

"No instant results lay ahead, although we haven't given up the ideas of the past," he commented.

"I think we're more realistic now."



The Rev. Robert Pfisterer, pastor of Our Lady of Guadalupe Church, and Ramona Sarinana, left, and Socorro Romo, right, survey outside mural.
—Staff photo

The
SUN
10-31-73

No fire hydrant near delays church plans

Our Lady of Guadalupe is having a rough time with the city of San Jose these days, according to the pastor at the parish, Father Robert Pfisterer.

It all started when the parish decided to move its old church, now standing empty, closer to the new church so it could be used as a school hall. The parish sold the land under the old church to the city and agreed to move the building.

The parks department decided to build the long-delayed Mayfair swimming pool on the old church site, so it told the parish the old church must go soon.

But at the last moment the fire department intervened, telling the parish it couldn't move the old church because there's no fire hydrant near the new location.

Pfisterer was surprised to find that out because that means fire protection isn't adequate for the new church either.

For the last several weeks he's been trying to get all the city departments involved to agree on a plan that would allow for moving the church and getting fire protection, too. It now looks as though that can be worked out.

The parish has not been using the building since plans were announced for moving it. And time has taken its toll.

"IT LOOKS LIKE we've got permission," Fr. Robert Pfisterer, pastor of Our Lady of Guadalupe parish said last week. Pfisterer has been trying to get permission to move the old church a few hundred yards, but has been thwarted because the fire department said no fire hydrant was near the new location. The city has now told the fire department that a new water main will be installed along San Antonio in front of the church and the fire department has okayed the move. "I got a phone call Monday," Pfisterer said. But the parish, which plans to use their old church as a hall won't get to use it until next fall, when the fire hydrant will be put in.

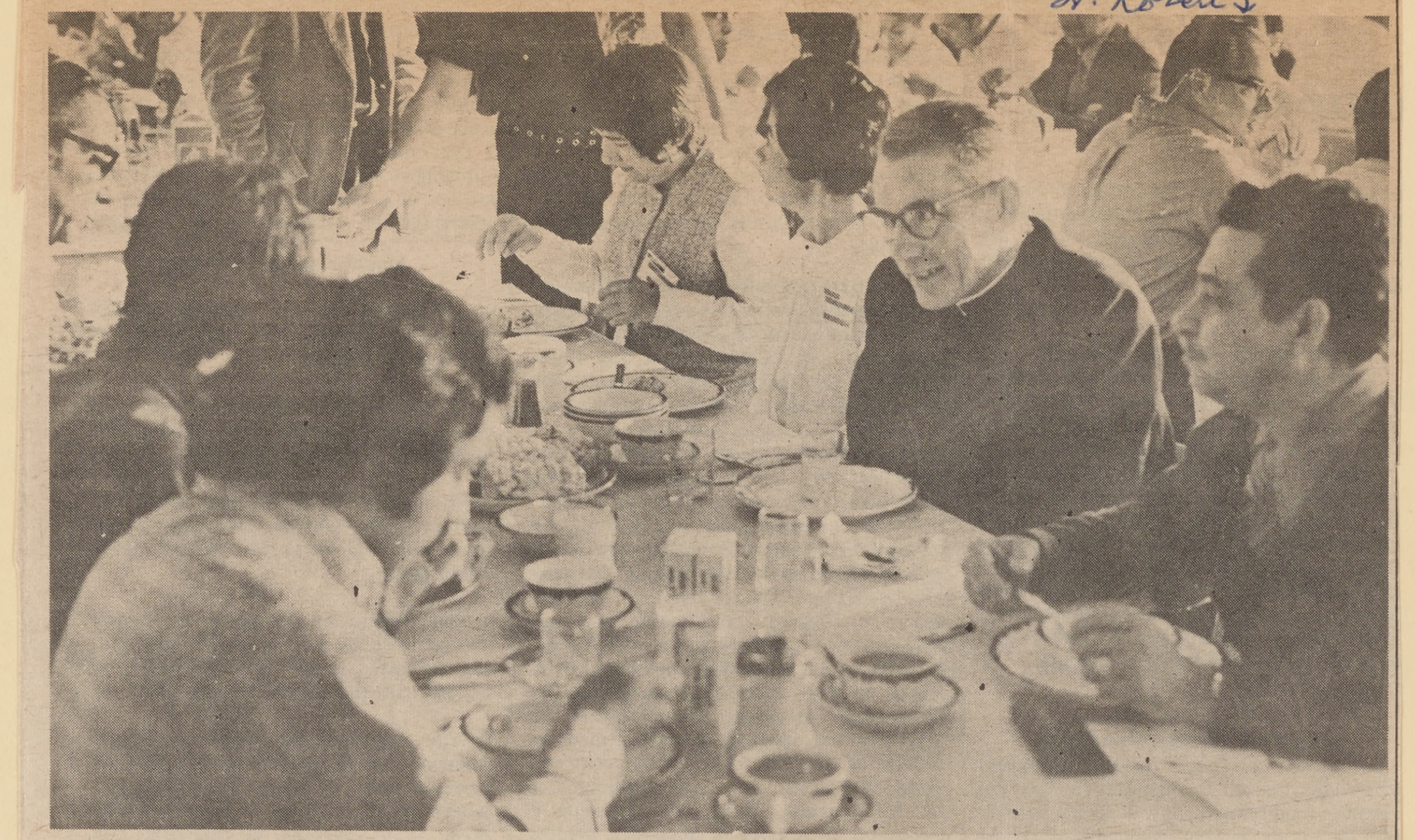
(Photography by Gordon Lew)

East San Jose SUN/ November 7, 1973/ page 11

Camarillo, Aug. 24, 25, 26, 1973.

migration today

H. Roberts



Cardinal Manning at the Encuentro Hispano

Cardinal Timothy Manning of Los Angeles told a pastoral conference of the Spanish-speaking that "the time is ripe" for Hispanic culture to enrich the U.S. Catholic Church.

Said the cardinal: "We in this country have reached a state of spiritual impoverishment for the things in which we had put our trust have deceived us. We are coming to realize that it is religious faith along that we can trust and rely on. And that faith has been mysteriously and magnificently preserved in the people of Hispanic culture."

East San Jose SUN/ January 9, 1974/ page 10

Eloi Chavez

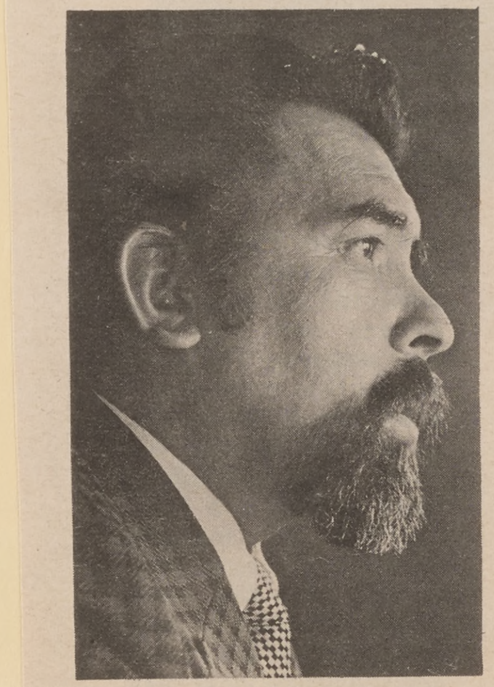
The county's only Chicano mortician

By SUE FAGALDE

THE ODDS AGAINST a Chicano becoming a funeral director in Santa Clara county are strong. For a disabled person, it is even more difficult. Eloi Chavez, who is both, has beat almost insurmountable odds.

Chavez, 42, is the only Chicano graduate licensed embalmer and funeral director in Santa Clara county. His boss at the San Jose Mortuary, 822 S. Second st., John Pierce, is the only black mortician in the county, as far as he knows. Pierce and Chavez agree that the funeral business is the hardest, most isolated field for minorities to get into.

Chavez quit school after the eighth grade to go to work. In 1962, after 16 years in the construction business, he was injured when an electrical arc from a crane went through him, causing severe burns on his hands and partial amputation of his right foot. He wears a brace and walks with a cane, but claims, "It's part of me now." He said he rarely notices it.



ELOI CHAVEZ, who believes he is the only Chicano mortician in Santa Clara county, had to fight almost unbeatable odds to get where he is today.

(Photography by Bruce McClelland)

ELOI CHAVEZ SAID he became interested in the funeral business because there were many people of Latin extraction who needed someone to explain things to them in Spanish, someone who could understand their problems. While recovering from his injuries, he went back to school, finishing high school and going on to the San Francisco College of mortuary sciences.

He found that he was the only student at the college with a Spanish surname, although he had no trouble being accepted or financing his education through the rehabilitation center.

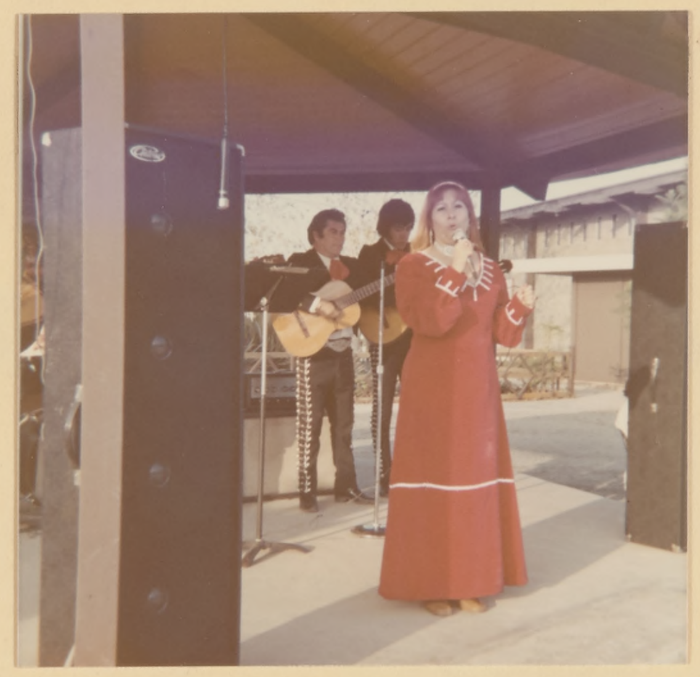
Chavez credits his wife and six children with helping him get through school. "I studied at home the best way I knew how," he said. His family encouraged him and kept quiet while he studied, which was usually late into the night.

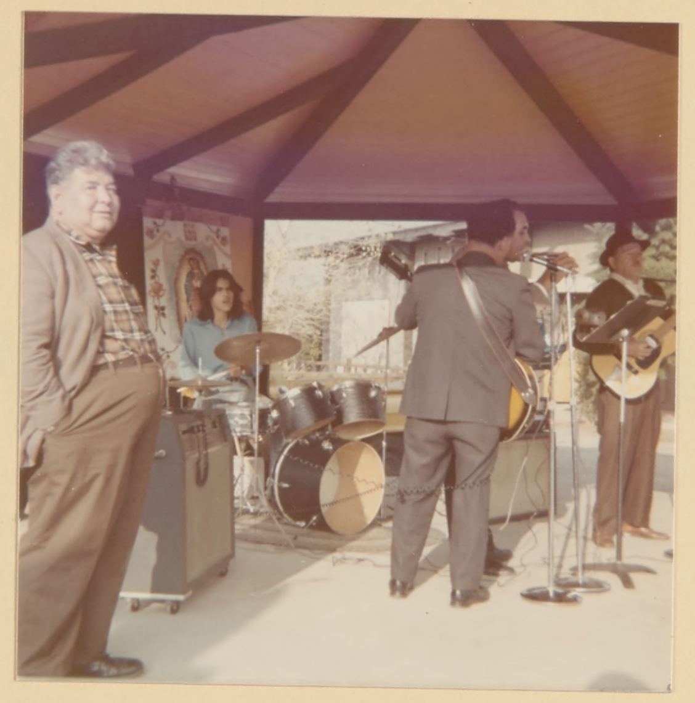
His studies included a two-year apprenticeship at the San Jose mortuary, where he has since worked four years as a professional.

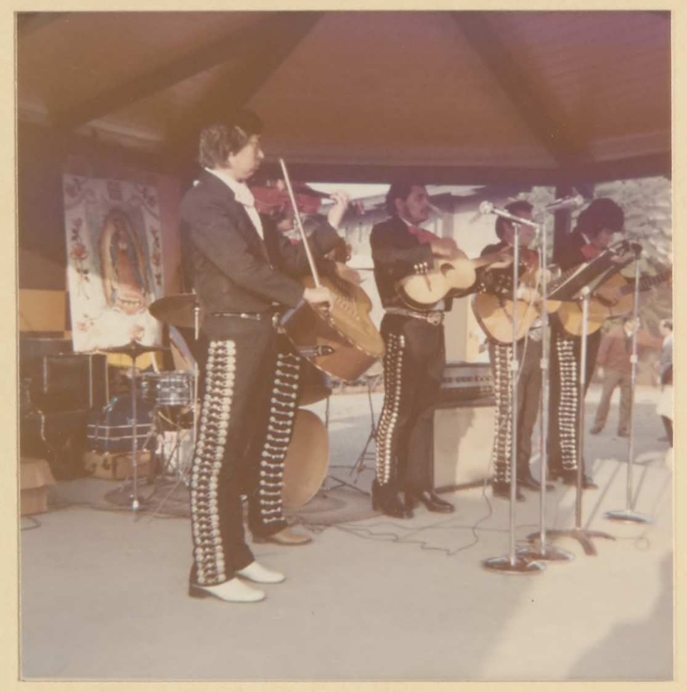
A NATIVE CALIFORNIAN, Chavez stated, "I identify as a Chicano." His parents were born in Mexico. As a youth, he was a migrant worker, doing odd jobs in canneries and on farms. Now he wants his people to "help each other grow." People frequently come to him, he commented, for letters of reference and help with insurance because he is bi-lingual.

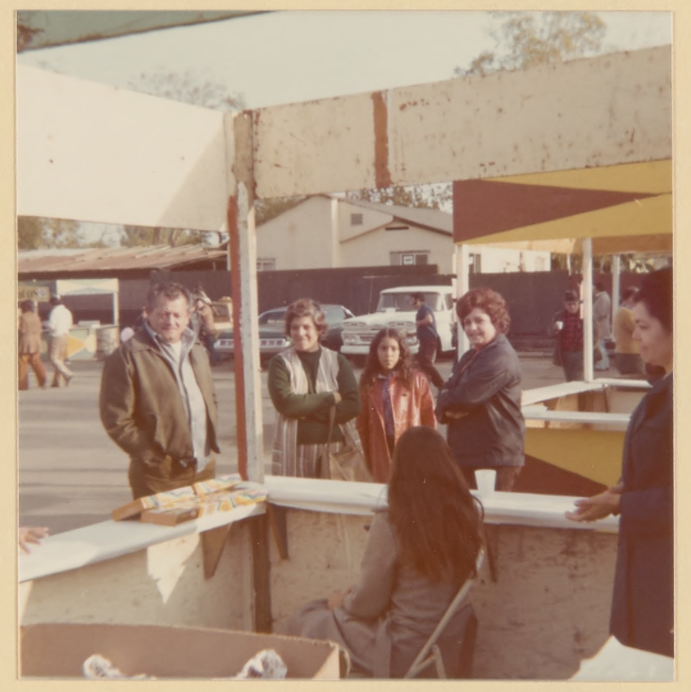
Chavez is deeply interested in helping others. He is involved in the deacon program with the Catholic church. He also talks to children, encouraging them to stay in school, and has gone to Soledad prison to talk with the prisoners.

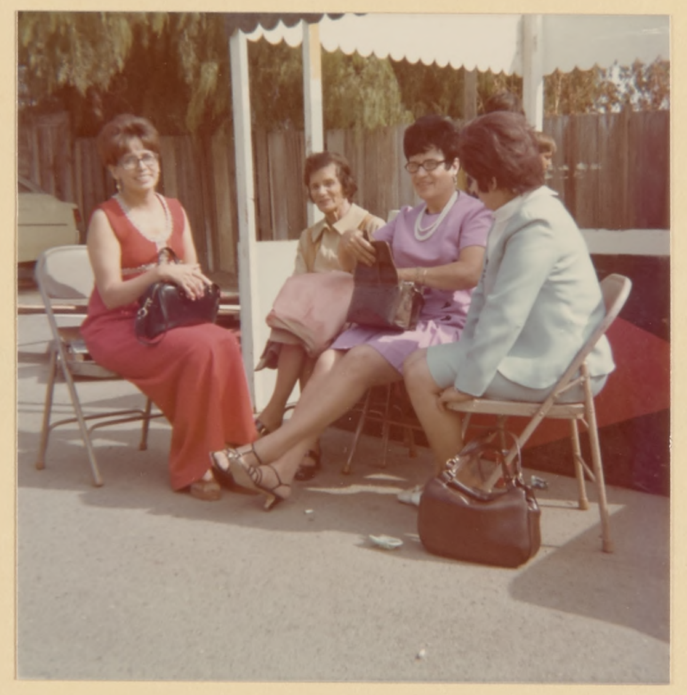
"We should try to work together," he said, adding that he doesn't mean just Chicanos, but everybody.

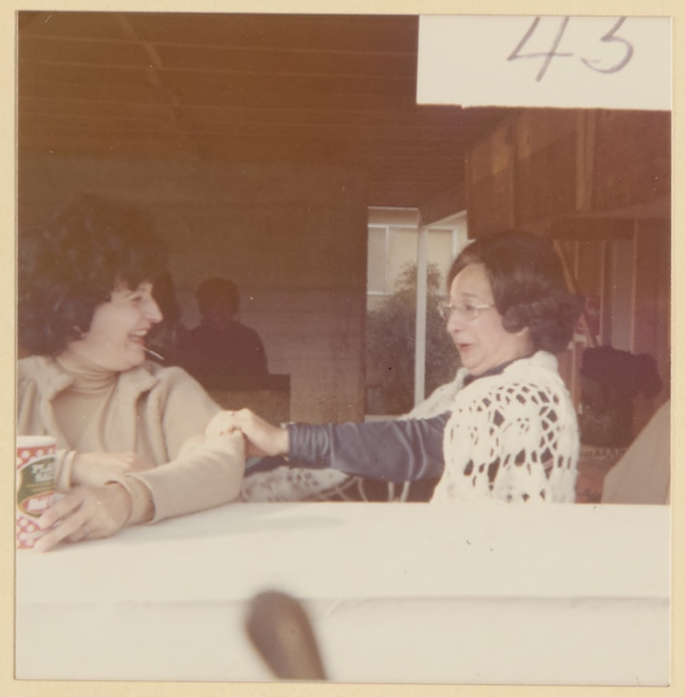


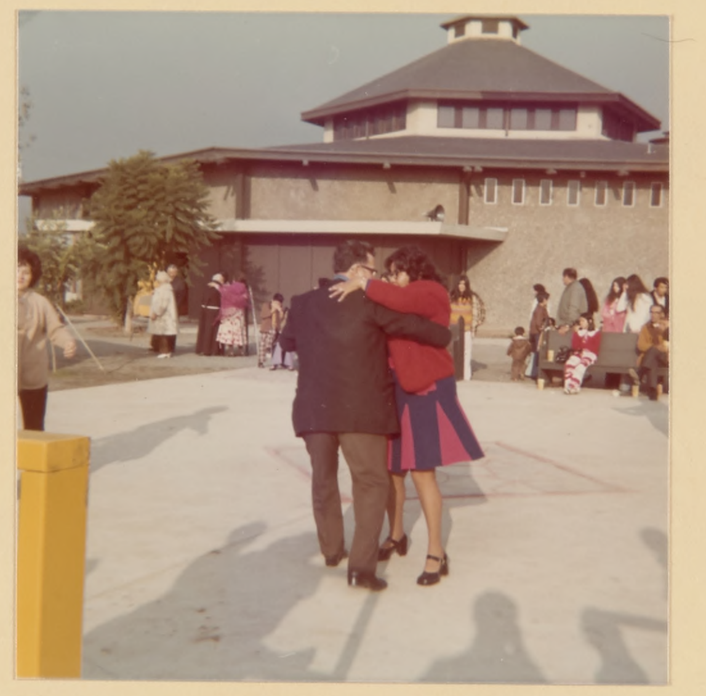


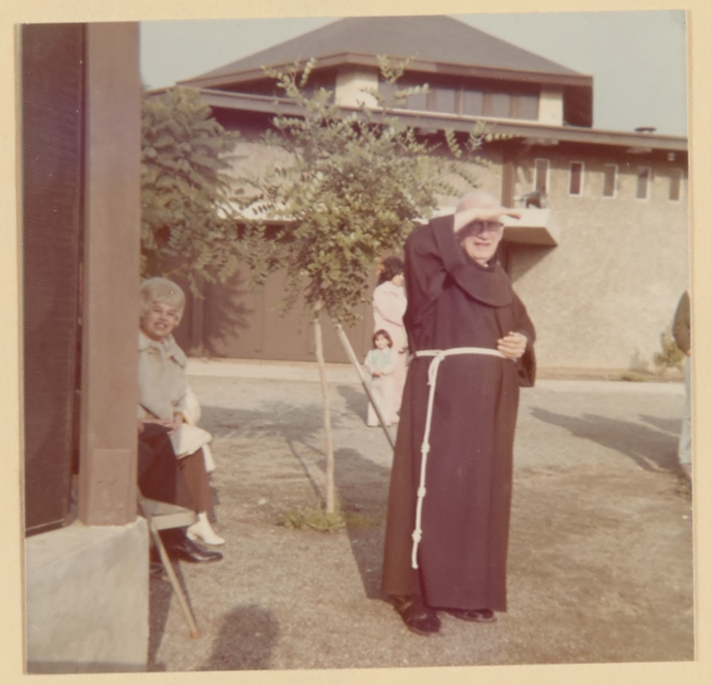


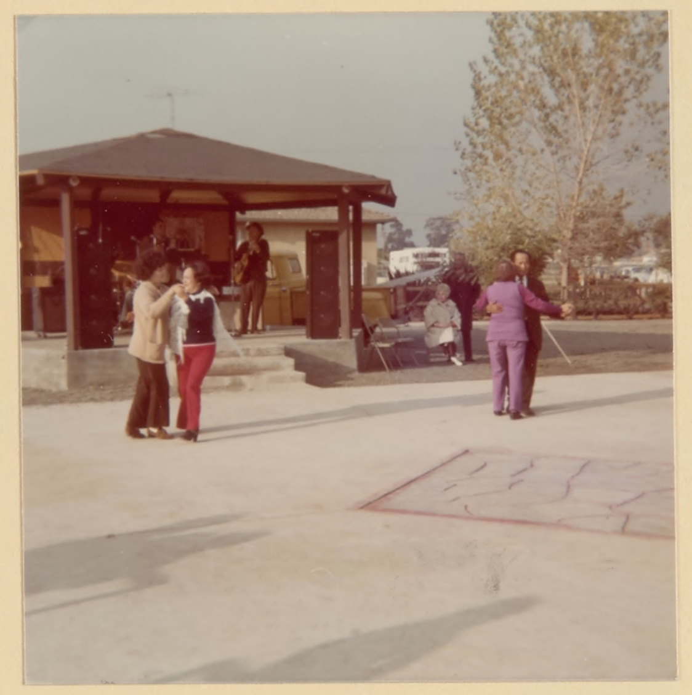


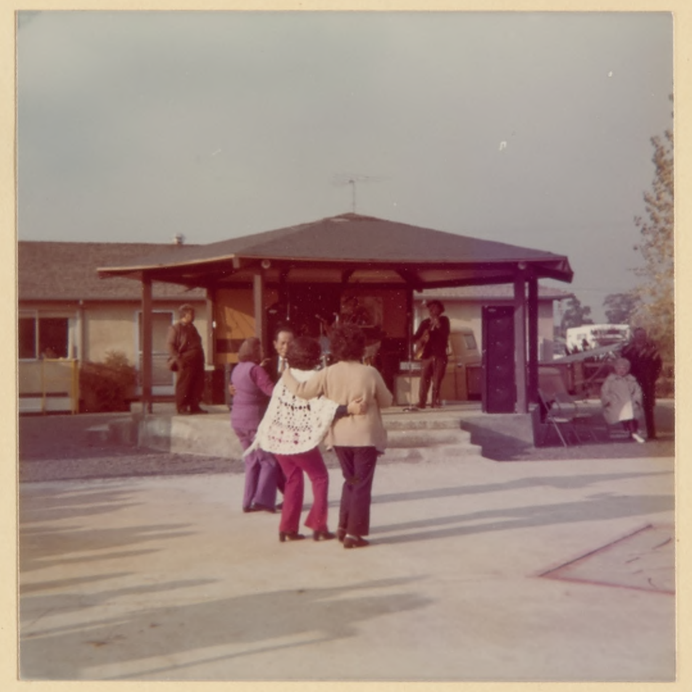












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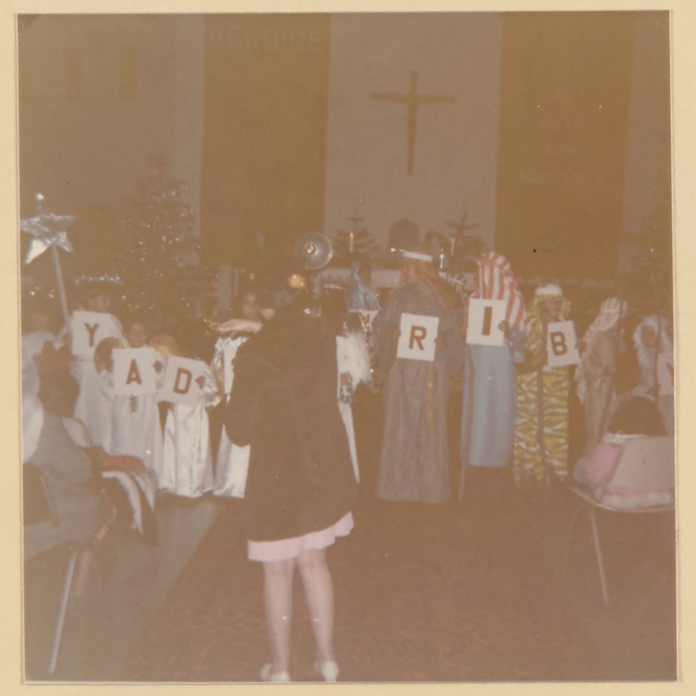

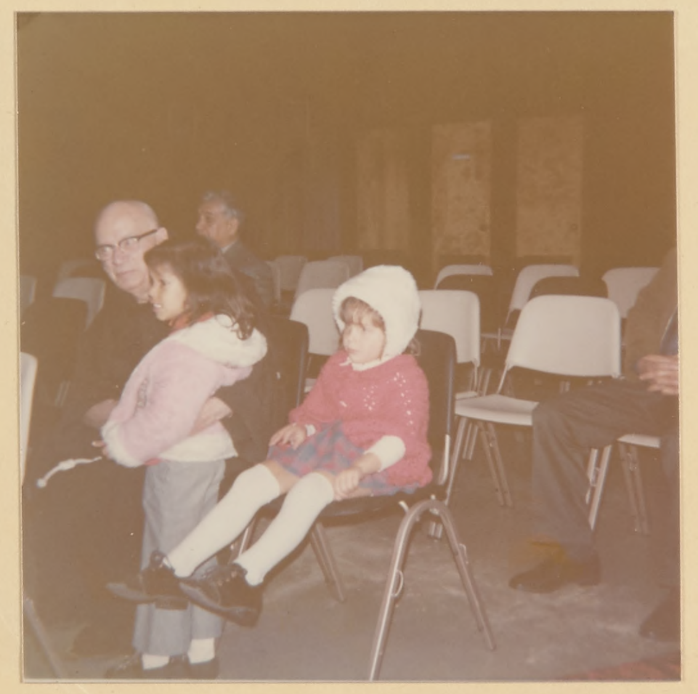

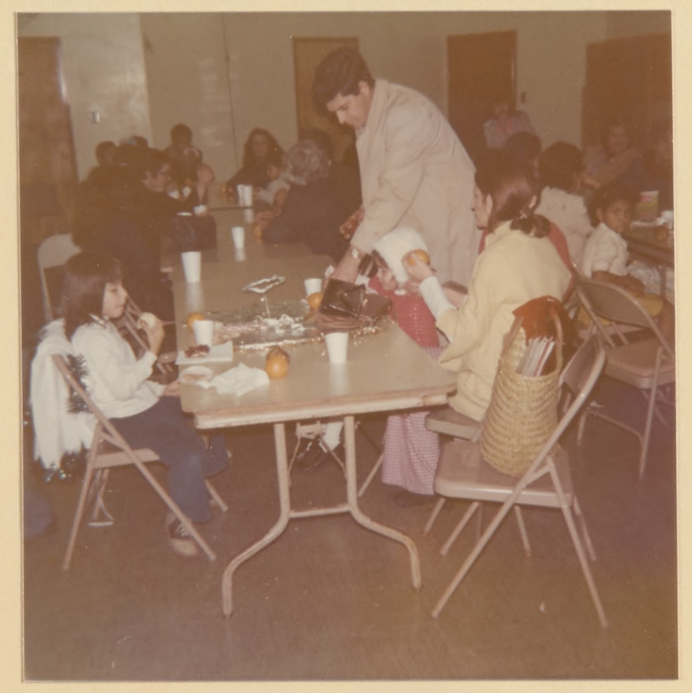

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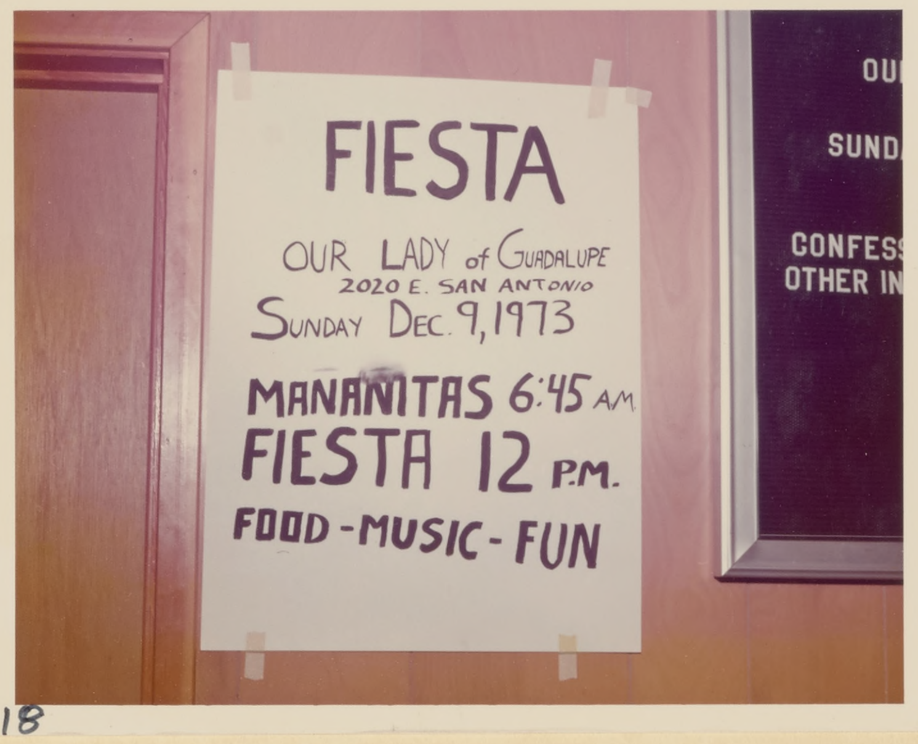
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Commitment Of 'The Guadalupe Eight'

Monitor - Feb 21, 1974

By FATHER ANTHONY E. McGUIRE

Sunday, Feb. 10 was a bright Sunday in the Parish of Our Lady of Guadalupe, San Jose. The sun beamed through the windows overhead and warmed the 1000 people who crowded into the church for the 11 a.m. Spanish Mass.

Enthusiastic song burst forth as the trumpets, violins and guitars struck up the Misa Panamericana. After the readings reminded the people of the call of Isaiah in the temple and of the call of Peter, eight men stood before the community to inform them of their call and their response to serve God in a special way as future deacons in His Church.

ONE MAN MENTIONED that as a child he had delivered the newspaper to peoples' homes, news both good and bad; now as an adult he wants to deliver only the Good News of Jesus Christ.

Twice spontaneous applause registered the community's acceptance of the commitment of these men; once when the proud pastor, Father Robert Pfisterer, O.F.M., read the Archbishop's letter of approval and again when all the men had finished explaining the service they hoped to render to the community.

When the Mass was over, many people viejecitas y jovenes greeted the men and their wives with a big "abrazo" and assured them of their prayers.

The occasion was a commitment ceremony for candidates for the Spanish Speaking Deacon Program in Santa Clara County. The object was to inform the community of the progress which had taken place mid-way through the two-year training program and to have the candidates explain to the community their task as future deacons.

THE COMMON VISION which they explained, is to reach out in the name of Christ to the human needs of the alienated, the negligent and the suffering, and to draw them into the life-giving support of the Christian community.

Each candidate explained to the community the particular project which he will carry out this coming year under supervision of a priest.

Ernie Segovia, a 44-year-old follow-up counselor for O.I.C. (a job training center in San Jose) will form a team to visit the St. Vincent de Paul applicants and inform them of the resources in the local and parish community to help them take a step forward in becoming more independent.

PHIL MARQUEZ, a 43-year-old postman, will work with the people whom he has come to know, on his mail route. He will try to develop a strong Christian community of support in a difficult neighborhood. He hopes to invite his friends to the **Cursillo** and afterwards to work with them in groups.

(Continued on Page 8)

(Continued from Page 1)

Israel Saenz, a security guard about to marry, plans to form a team which will canvas the parish in home visitation.

Frank Ortiz, a 52-year-old gardener and Bruno Garcia, a 55-year-old factory worker will visit the parents they have instructed in the bimonthly pre-baptismal catechesis and try to help them reflect in community on the Gospel in relation to their lives.

Oscar Bustamante, a 36-year-old automobile factory worker will prepare programs for parents of CCD children about to receive the sacraments.

ELOY CHAVEZ, who himself has come through a severe injury and knows the meaning of physical suffering will work as a Chaplain's aide at Alexian Brothers Hospital.

Ruben Navarro will begin forming the Christian community in a section of San Jose to which a large group of Mexicans have moved. He will begin with home visiting, then invitations to Cursillo and Marriage Encounters, then formational groups of instruction and Christian action in the neighborhood.

Most of the men are already recognized leaders of the community for whom the Cursillos de Cristiandad served as an awakening or renewing experience in their commitment to Christ and His Church. They have been involved as lectors or members of the parish council, extraordinary ministers of communion, premarital instructors, baptismal catechesis, as Model Cities and O.I.C. board members.

They, however, feel a call to serve in a more complete and total way. With the help and support of their wives, they have committed themselves to continue the second year of the two-year program which ends in ordination to the permanent diaconate.

THROUGHOUT 1973, they and their wives attended conferences one night a week and workshops one Friday night and full day Saturday a month.

The conferences dwelt on the Scriptures, the person of Christ, and the Church; the workshops touched on group dynamics, resources in the community, the Chicano Movement, individial counselling, team ministry, self-discovery and a spiritual retreat.

The program for 1974 will involve their supervised work plus one full weekend per month treating preaching, the Sacraments, the Church in the Modern World, moral theology, theology of liberation, and two retreats.

At the end of the year those who are willing and have been approved by the Archbishop and the community will be ordained to the permanent diaconate. Since they will all be working, married men at the time of ordination they will work part-time in their apostolates without receiving financial reimbursement.

THROUGHOUT THE program most of the wives have actively participated, joining in the conferences and workshops and at times preparing Mexican dinners for the Archbishop's visit and the retreats.

In the coming year two sisters, Sister Francesca and Sister Cova will set up retreat days just for the wives so that they can feel more a sense of Christian community among themselves.

There are seven other deacon candidates who will be introduced in a future article. The program to which they belong at present is the only one of its kind in the Bay Area, but throughout the country there are 59 programs in English and Spanish with a total of 411 deacons already ordained and 870 in training.

To be ordained a man must be 35 years old, baptized, confirmed, and married in the Church (if married). If celibate at the time of ordination, he must remain so.

THE MEN WHO made their commitment in Guadalupe Church on February 10 are putting a step forward to eventually stand in the long line of men who have served the Church as deacons.

The earliest deacons were appointed by the Jews to serve the needs of the minority Greeks; especially their hungry widows. So, today, to respond more adequately to the needs of the Spanish-Speaking, these men commit themselves to dedicated service. May God Bless their work, that it may be as fruitful as was Stephen's, Philip's, Prochuries', Nicanor's, Timon's, Parmenas' and Nicolous'. (Acts. 6:5).

The Catholic Voice, April 3, 1974 3

San Jose deacons in training

By Norma Gray

An event unique in the history of the San Francisco Archdiocese took place on a recent Sunday morning in the parish of Our Lady of Guadalupe in San Jose.

Eight men stood before the 1,000 members of the parish gathered at the 11 a.m. Spanish Mass to inform them of their call to serve God in a special way as future deacons of His Church.

The occasion was a commitment ceremony for candidates for the Spanish Speaking Deaconate Program of the Archdiocese. It marked the mid-way point in their two year training program. After another year of study and field work these men will be ordained permanent deacons, the first ever for the San Francisco diocese.

The program in which they are participating is the only one of its kind in the Bay Area.

However, across the nation there are now some 59 training programs for the permanent deaconate with more than 400 men already ordained and another 870 in training.

An ancient clerical order of the Church which fell into disuse, the permanent deaconate was restored by Vatican II. For the past several centuries the rank of ordained deacon has been a temporary one, the final step for the seminarian before his ordination to the priesthood.

The Council Fathers gave two main reasons for the restoration of the ancient orders. First, it would bring more men into direct pastoral work; second, these men, with extensive secular commitments, would make the Church's outreach to the world more effective.

The chief thrust of Vatican II was to emphasize that every Christian has an active role to play, a service or a ministry to perform in the life of the Church. The permanent deaconate is yet another outgrowth of the Church's changing idea of itself from "hierarchy" to "people of God".

The deaconate might be termed the "cultural dimension" of ministry. Ideally the deacon will be part of the community which he serves; his example shared with people in terms they can understand. This ideal is best attained by ordination of people indigenous to a given community whether that community be centered around values that are cultural, racial, linguistic, or geographical. Highest priority will be given to the ordaining of deacons who emerge as leaders from a given community.

Among communities with distinguishable needs and challenges—and those being given highest priority by deacon training programs—are the black community, the Spanish speaking community, the rural community and the college campus. One of the reasons for this priority is the dearth of clergy from the ranks of these communities. The role of the deacon will be to make the Church present in these communities.

And, indeed, the first deacons for the San Francisco Archdiocese will be ordained specifically for the Spanish-speaking community from which they spring.

Most of the men are already recognized leaders of the Christian community as lectors, parish council members, lay ministers of communion, catechists and on boards of civic groups such as Model Cities and OIC. But they feel a call to serve in a more complete and total way. Through ordination the Church publicly recognizes and acknowledges this special call.

To be an ordained deacon a man must be at least 35-years-old baptized, confirmed and, if married, married validly in the Church. If celibate at the time of ordination, he must remain so.

During the commitment ceremony each candidate explained the particular project which he will carry out during the coming year. For example:

Ernie Segovia, a 44 year old counselor for a job training center in San Jose will form a team to visit people who apply to St. Vincent de Paul for aid and help them take steps toward becoming more independent.

Phil Marquez, a 43 year old postman, will work to form a strong Christian community among the people he has already come to know in the difficult neighborhood which comprises his mail route.

Israel Saenz, a security guard about to marry, plans to form a team which will canvas the parish in home visitations.

Frank Ortiz, a 52 year old gardener, and Bruno Garcia, a 55 year old factory worker, will give further instruction and direction to parents whom they have already taught in the parish pre-baptism program.

Perhaps the prime value that deacons will bring into the ordained ministry is an experiential understanding of the lay person's point of view in living the Christian life. Before and after ordination the permanent deacon lives a lay life-style.

The deacon shares in a distinct way in the priesthood of Christ. He ministers by Word, sacrament and pastoral service. The word deacon means servant.

At the Mass he assists, rather than presiding like his brother priest. He may read the Gospel, preach the homily and distribute communion. Officially, he may administer solemn baptism, witness and bless marriages, officiate at wakes, funeral and burial services, administer sacramentals, preside at prayer services.

The most important value of a deacon is not in what he does—but what he is—the visible presence of Christ that he brings to many new and varied situation.

Deacon candidates are urged to think of themselves as the people who will bring the ministry of the Church out into the neighborhoods; to think of their homes as community centers. This is one reason why it is very important that the deacon's wife and family support his ministry.

In the current programs wives have been studying right along with their husbands. The public consent and approval of the wife is an important part of the deaconate ordination rite.

Since about 95 per cent of ordained deacons plan to retain their full time secular jobs, not only the deacon's family but also his work should be psychologically and spiritually supportive to his formation.

Last fall Bishop Floyd Begin appointed a committee of priests to study the need for and feasibility of the permanent deaconate for the Diocese of Oakland.

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east san jose
sun
VOL. 22, NO. 11 San Jose, Calif. WEDNESDAY, MARCH 13, 1974

Serving his people for 50 years

A priest for fifty years, Father Gabriel McCarthy will be feted this Sunday afternoon at an Our Lady of Guadalupe parish celebration in his honor. For the story, turn to page 7.

(Photography by Phil Nelson)

San se Mercury-News
12 day, Mar. 17, 1974

Golden Jubilee for Priest

The Rev. Gabriel McCar- y, O.F.M., will celebrate s golden jubilee as a priest oday at Our Lady of Guadaupe Church, 2020 E. San Anonio St.

A concelebrated Mass will be offered by Father McCarthy at 12:30 p.m. followed by a reception and dinner at nearby Lee Mathson School, 2050 Kammerer Ave., at 2 p.m.

Friends of the priest are invited. No reservations are needed.

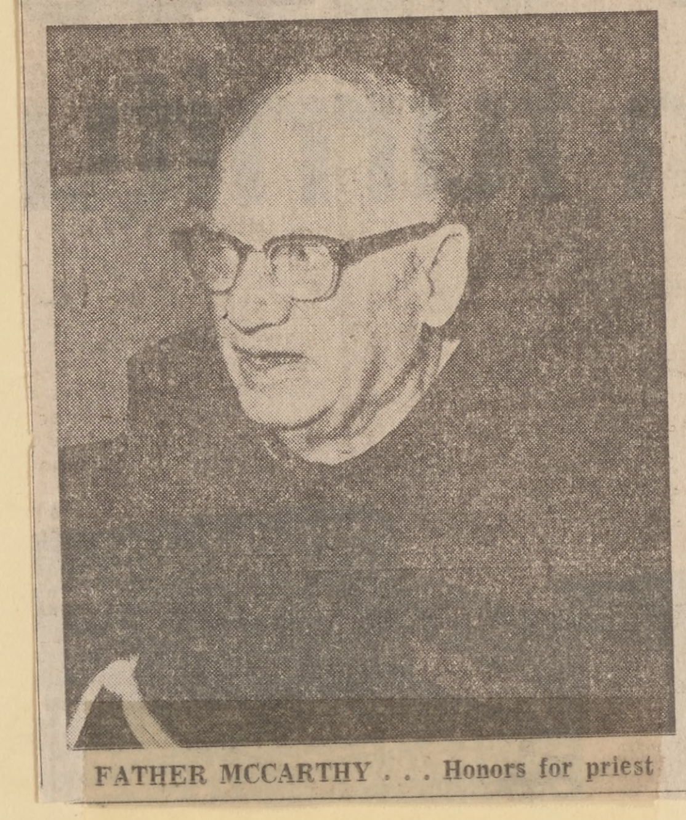
Father McCarthy is associate pastor of Guadalupe Church where he has served for more than 10 years.

Before coming to San Jose he was a missionary in Bolivia with headquarters at Ascension, where he held the post of "superior regular."

He also worked among the Apache Indians in Arizona for 10 years, and has served at St. Anthony's Church in San Francisco and St. Mary's in Lakeport,

Born in Los Gatos, in 1865, he entered the Franciscan Seminary at Santa Barbara in 1911 and was ordained to the priesthood Feb. 2, 1924.

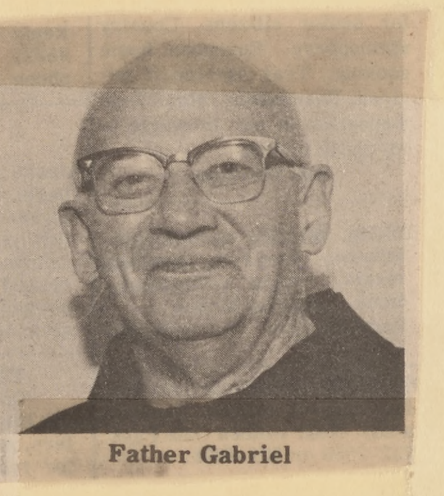
He is also a Fourth Degree Member of the Knights of Columbus.



FATHER MCCARTHY . . . Honors for priest

10—THE MONITOR, MARCH 7, 1974

Fr. Gabriel McCarthy Marks Golden Jubilee



Father Gabriel

Father Gabriel McCarthy, O.F.M., will celebrate his golden jubilee as a priest on Sunday, March 17, at Our Lady of Guadalupe church, 2020 E. San Antonio street, San Jose. A concelebrated Mass will be offered by Father Gabriel at 12:30 p.m. followed by a reception and dinner at nearby Lee Mathson school, 2050 Kammerer avenue, at 2 p.m. All of Father Gabriel's friends are invited to come and no reservations are needed.

Father Gabriel is associate pastor of Guadalupe church in San Jose, where he has served for over 10 years. Before coming to San Jose, he was a missionary in Bolivia with headquarters at Ascension, where he held the post of "superior regular." He also worked among the Apache Indians in Arizona for 10 years, and has served at St. Anthony's church in San Francisco and St. Mary's in Lakeport.

Born in Los Gatos, Calif., in 1896, he entered the Franciscan Seminary at Santa Barbara in 1911 and was ordained to the priesthodd Feb. 2, 1924. He is also a fourth degree member of the Knights of Columbus.

"I take things as they come," Father Gabriel McCarthy says. "I do my little bit." He is celebrating his 50th anniversary as a priest.

A priest's special jubilee

FIFTY YEARS is a long time to be anything, and Father Gabriel McCarthy has been a Catholic priest for 50 years now.

It's a big event and so the parishioners at Our Lady of Guadalupe, where McCarthy has been associate pastor for over 10 years, plan a big celebration March 17. Festivities begin with the 12:30 Mass that day followed by a reception, food and entertainment at the parish.

McCarthy was born in Los Gatos in 1896, joined the Franciscan order in 1917 after six years at the order's Santa Barbara seminary, and was ordained a priest in 1924.

Before coming to San Jose, he was a missionary in Bolivia, a parish priest in San Francisco and Lakeport, and worked in Arizona with an Apache Indian community.

Concilio de Cristiandad, Boletín, mayo 1974

50 AÑOS
DE SERVICIO

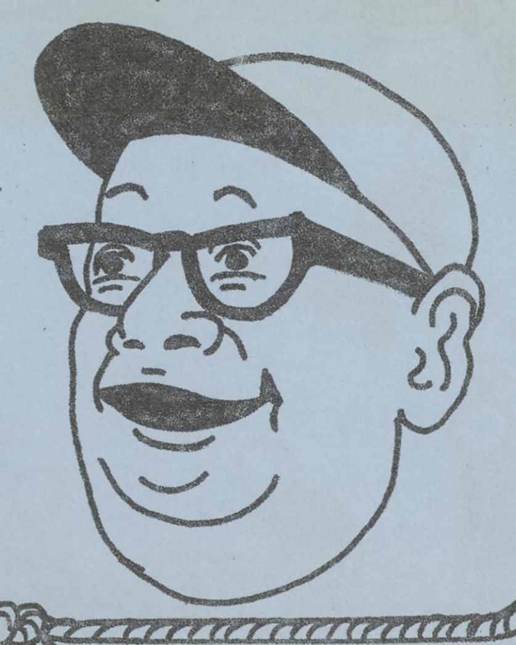
50

VIVA
PADRE GABE!

El padre Gabriel, franciscano, celebrara sus 50 anos de ser sacerdote el 17 de marzo. El padre a servido a la comunidad de Nuestra Senora de Guadalupe por 10 anos. Antes fue misionero en Bolivia y tambien trabajo con los Indios Apache en Arizona por 10 anos ademas estuvo en San Antonio en San Francisco y Santa Maria en Lakeport.

Nacio en Los Gatos, California en 1896 y entro al seminario Franciscano en Santa Barbara en 1911 y se ordeno sacerdote el 2 de febrero de 1924.

Mil felicidades y que Dios le de fuerza para seguir en su labor. Como te llamas, tu?



What's the score, Father?

East San Jose SUN/ April 3, 1974/ page 14

A dream but 'nothing new'

A pastoral role awaits Sister Teresa Marie

FOR SISTER Teresa Marie Roybal, it's a dream come true. When she finishes teaching at St. John Vianney in June, she moves on to another East Valley parish for a new assignment.

But this time, she won't be teaching. Instead she'll be a pastoral assistant at Our Lady of Guadalupe, a member of the staff at the East Valley Catholic parish on San Antonio.

"I'm really very pleased about the assignment," she said. "I'm looking forward to working at Guadalupe."

Originally from New Mexico, Sister Teresa Marie has become a familiar figure around the East Valley. Even when studying in college, she was working with migrant families in this area. She had entered the Presentation sisters, a Catholic religious order, and spent her summers in the East Valley.

Later she worked out of an East Valley center with a group of sisters visiting homes and trying to get services of various kinds to people who needed them.

After that, Sister Teresa Marie spent two years in east Los Angeles, before returning to San Jose and the teaching assignment at St. John Vianney.

"FOR A LONG time I've been interested in pastoral work," she reflected. "I started asking around. But there just didn't seem to be any openings. So I thought I would teach, and perhaps the experience would help."

Sister Teresa Marie will be one of the first women in the United States to serve on the staff at a Catholic parish. Only recently have women, members of religious orders or not, been able to take such a position and women are still prohibited from the Catholic priesthood.

"To me, it doesn't seem like anything new," she said. "It's something I've always planned to do."

What her job will be like is still unclear, but Sister Teresa Marie does have some ideas. "I would hope to begin by getting to know the people," she says. "I hope to participate in planning the liturgy." And, her specialty, adult education, is something she hopes to be involved in "especially for Spanish-speaking, because they're usually left out."

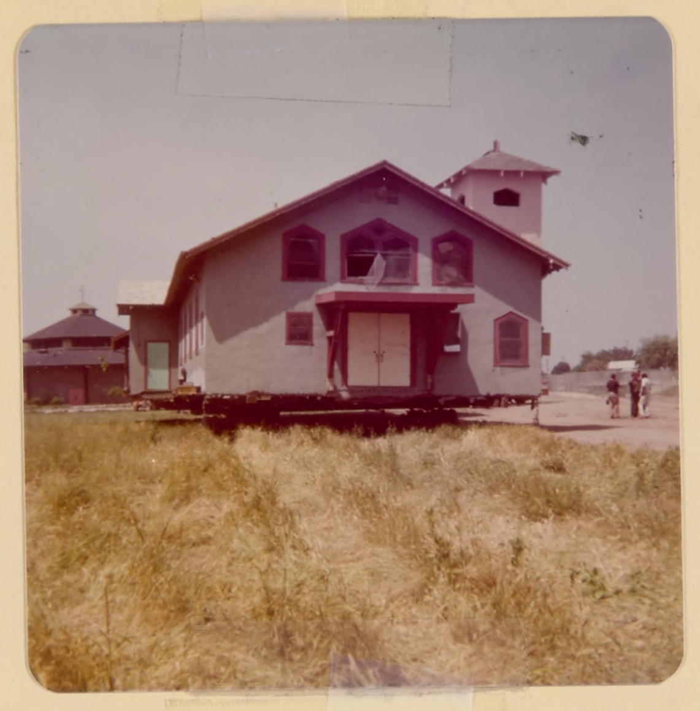
"I'VE ALWAYS been interested in this kind of work. But there just didn't seem to be any openings," says Sister Teresa Marie Roybal, who becomes a pastoral assistant soon at Our Lady of Guadalupe parish.

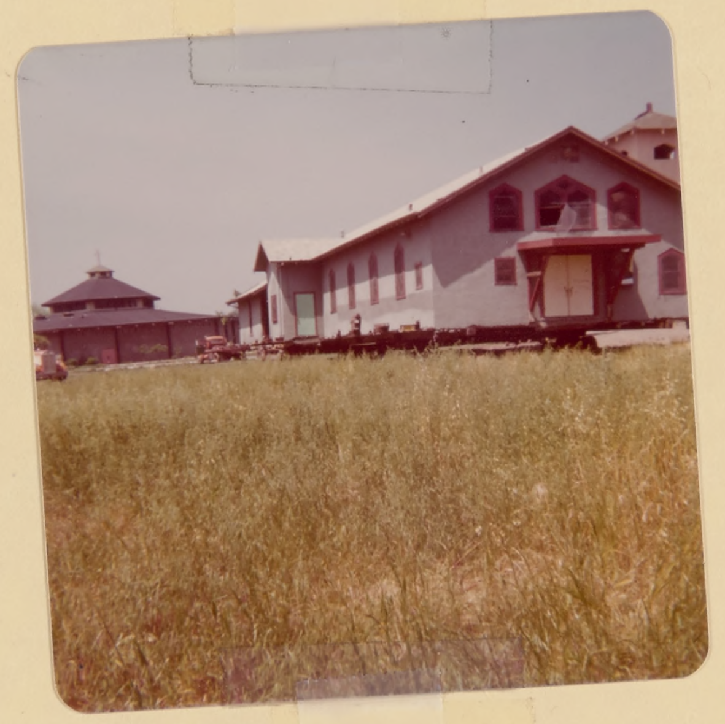
East San Jose SUN/ April 17, 1974/ page 9

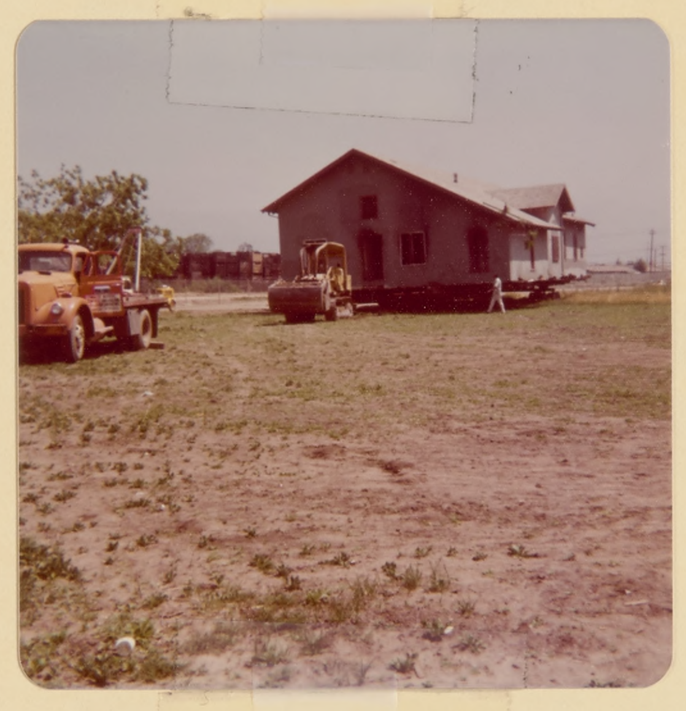
LIFE
IS A
GIFT

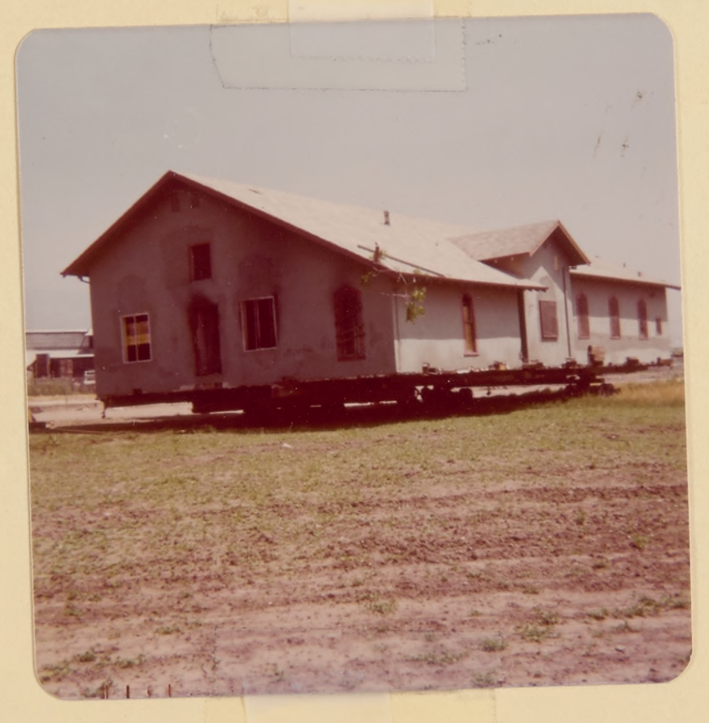
EASTER BANNERS decorate Our Lady of Guadalupe church this week, thanks to the work of a group of women in the parish. Liia Santos (front), Hortencia Munoz, Connie Rodriguez and Rite Bustamante all worked on the wall hangings for the East Valley church.

(Photography by Bruce McClelland)









MOVING OF McDONNELL HALL
APRIL 1974

130

San Jose Mercury
WOMEN Today
Wed., June 12, 1974 25

Staff photos by Jim Geiger

Underneath The Laughter Is Tone Of Despair For These Seniors

By DALE BRYANT
Staff Writer

People do a lot of laughing and hugging at the East Side Community Center on Alum Rock Avenue.

And the air is filled with the excited chatter of friends talking over the week's news. Conversations are carried on almost exclusively in Spanish, the native tongue—and for many of these senior citizens—the only tongue they know.

But along with the happy talk, heads sometimes shake and the tone is one of despair.

As retired people on fixed incomes, these Mexican-American seniors have felt the bite of inflation as spiraling costs outdistance their set incomes, and their life styles have inevitably gone from simple to Spartan.

For most, entertainment is limited to a day or two a week at the East Side Community Center where they play pool and dance and visit with their friends. They also enjoy a lunch there made available throught the Nutrition Lunch Program, for which they pay a nominal fee. (The center is funded through Catholic Charities of San Francisco, Model Cities and Santa Clara County Nutrition Program.)

For those who own their own homes, increased property taxes have made it increasingly difficult for them to keep their homes.

Perhaps, though, the unkindest cut of all is the fact that beans, a cultural favorite as well as an economically attractive staple food, have become so expensive that many can no longer afford to serve them on their tables.

Third of a Four-Part Series

Uvaldo and Adelfa Garza have been living on Social Security and Uvaldo's retirement pension from his years as a carpenter for eight years now. Their income is a little less than $400 a month.

"When my husband retired, prices were lower and we could afford to buy beans," relates Adelfa. "They've always been a big favorite in our home, but there's no way I can afford to eat beans today. Or rice or potatoes, for that matter."

The price of pinto beans has risen some 400 per cent in the past year.

They own their own home and make a monthly mortgage payment of $92, but, she says, the taxes, which they pay once a year, keep getting higher.

Because her husband is a diabetic, Adelfa has to shop with an eye to special diet. She spends about $25 a week on groceries. Her husband also suffered a stroke several years ago, and doctor visits, for which Medicare pays only a portion, take a constant chunk out of their monthly income.

They still own a car, but use it only for essential driving. "Gas is too expensive for us to ride around just for fun."

In fact, notes Adelfa, "The only real luxury I have is getting my hair done once a week. It's something I've always done and it makes me feel good."

Manuel and Margarita Garcia pay $145 each month for the mortgage on the home which they bought last year. They put down every cent they had from the sale of their previous home, but will still be paying for at least 12 more years, according to Margarita.

Their monthly income is $311 a month which comes from his Social Security check of $201 and her pension of $110 which she receives for working every year during the canning season.

They choose to spend nearly half their income on a mortgage because, "It's very important to us to have our own home."

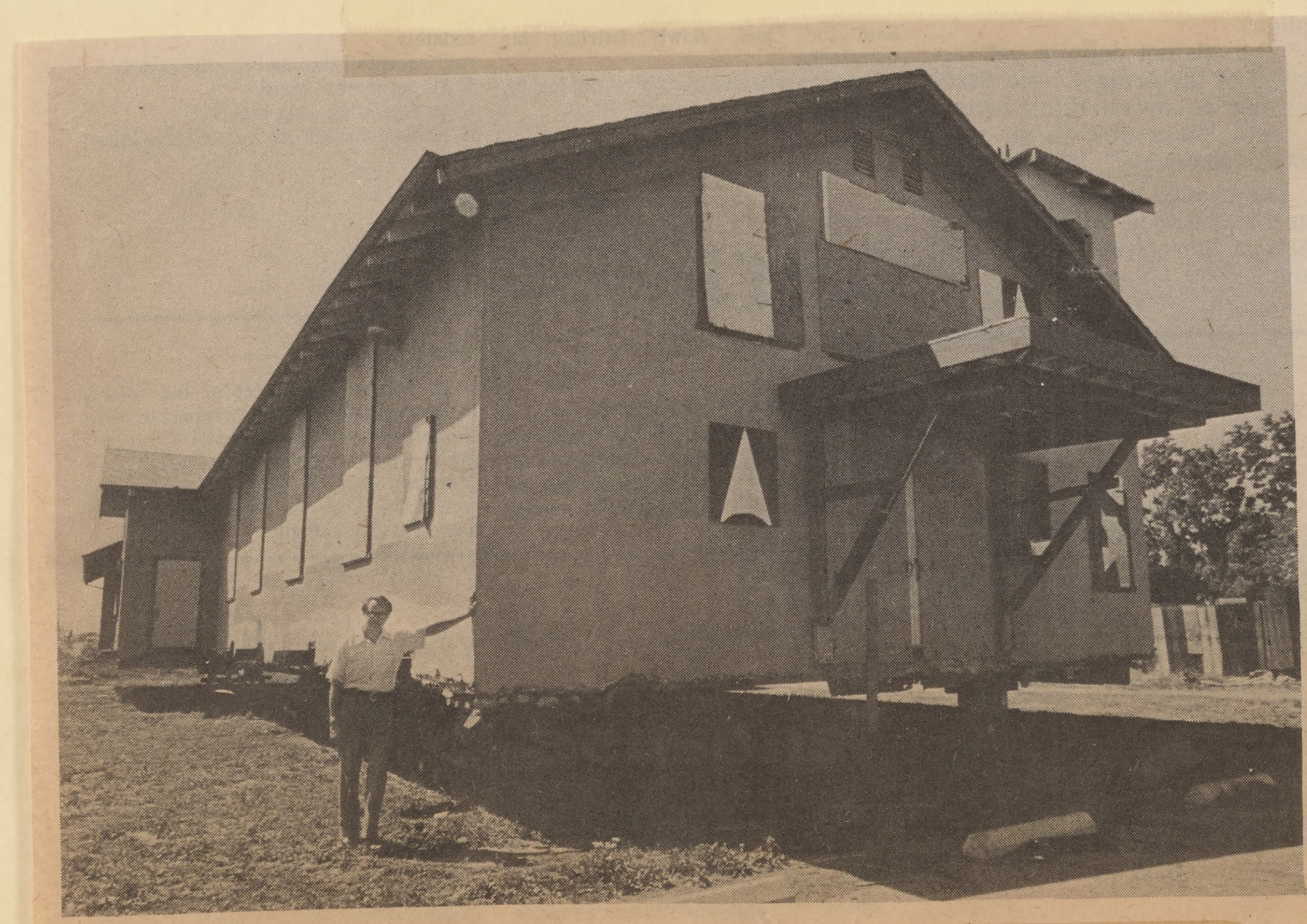
Because of this choice, they must sacrifice in other areas. "We eat meat three times a week and vegetables the rest of the time. Once in a while I buy a can of beans. It's cheaper to buy them that way," she says, adding, "Beans have always been a favorite of the Mexican people. Now we can't afford them."

The Garcias own a 1969 car which is paid for, but they cannot afford to buy gasoline for pleasure driving. "If that car ever wears our, I don't think we'll be able to replace it ," notes Margarita.

Other than their weekly visits to the East Side Center, the Garcias take in a movie once every couple of months. "We never go out to dinner because it's too expensive."

When Margarita wears a new dress, it's a gift from one of her children. "It's something I really appreciate—that they buy me things to wear on special occasions like Mother's Day or my birthday. Buying clothes is something that no longer fits into our budget."

A favorite gathering place for Spanish-speaking senior citizens is the East Side Community Center. For many, on fixed incomes, it is the only recreation they can afford. Clockwise from top are: Angelita Nontoya; several seniors at the penny-pitch booth; Epenfania Reyes and Maria de la Luz Sanchez, visiting together; pool playing devotees watching Bernie Garcia shoot, and Ricardo Sanchez.



A church on the move

AT LONG last, the old parish church at Our Lady of Guadalupe has been moved to its new location — now all it needs is the new foundation under it. Father Robert Pfisterer spent weeks working out problems with various city agencies which kept the parish from using the church. Still, parishioners will not be able to use the old church as a parish hall until a fire hydrant is installed on San Antonio later this year.
(Photography by Bruce McClelland)

SUN, June 5, 1974

What is Happening With St. Vincent de Paul?

Vol. 1, No. 1. St. Vincent de Paul Society Santa Clara County June 1974

Special Recognition with many thanks goes to Manuel Barrera, President of St. Vincent de Paul for Our Lady of Guadalupe, whose dedication to helping is indeed impressive. He started working with the Church in 1954 by driving people to Mass and taking children to catechism six days a week. In 1960 he became a member of the newly organized S.V.D.P. group. He served two years as Vice-President and eight years as President. Our Lady of Guadalupe received the most requests for assistance in the Santa Clara County and they dispensed the largest amount of aid. Calls average 25 to 35 per week. Manuel is busy with calls every day as well as dispensing food from Our Lady of Guadalupe weekdays between five and five-thirty and on weekends when necessary. This Conference needs the continuing support of the Santa Clara City Conferences. Emergency furniture assistance is especially needed. The Society should rally behind this urgent need.

6—THE MONITOR, JUNE 27, 1974

Official

SAN FRANCISCO

Saturday, June 29 — Mountain View, St. Joseph High School: Meeting with Candidates for the Permanent Diaconate .... 12:30 p.m.

Sunday, July 7 — San Francisco, St. Mary's Cathedral: Patriotic Mass sponsored by the Catholic Daughters of America .... 10:30 a.m.

His Excellency, the Most Reverend Archbishop, has approved and announces the appointment of Rev. Victor Diaz, O.F.M., as Associate Pastor of Our Lady of Guadalupe Church, San Jose.

The attention of the clergy, religious and laity is drawn to the recent statement of His Holiness, Pope Paul VI, in a general audience:

"You will also hear clarifications and rectifications of certain wrong information that has spread about the new rite of the sacrament of penance, such as the abolition of the confessionals. The confessional, as a protective screen between the minister and the penitent, to guarantee the absolute secrecy of the conversation imposed on them and reserved for them, must, it is clear, remain."

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east san jose
sun
Price 10c
VOL. 22, NO. 23 San Jose, Calif WEDNESDAY, JUNE 5, 1974

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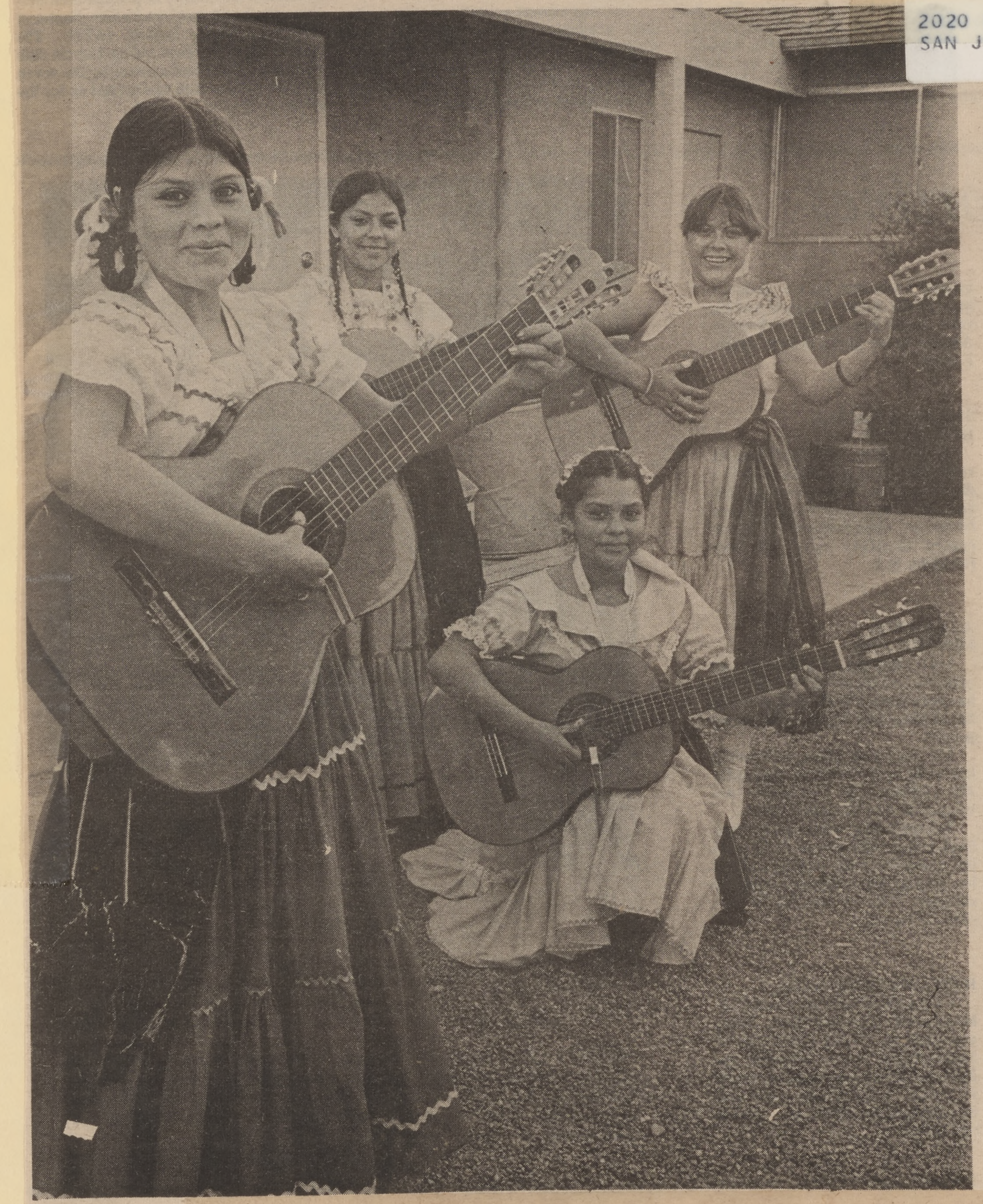
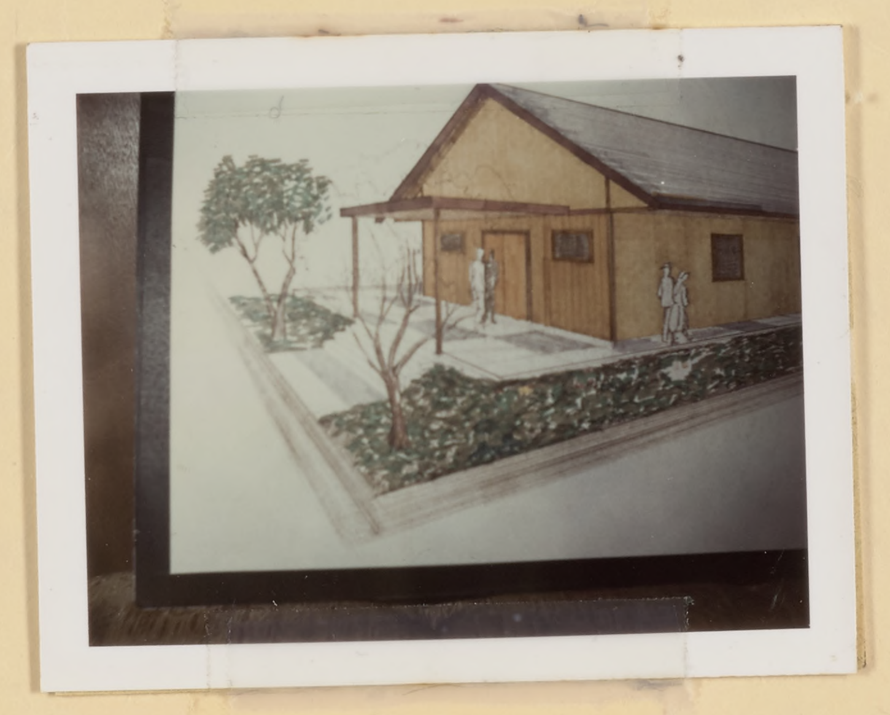
2020 E SAN ANTONIO
SAN JOSE, CA 95116

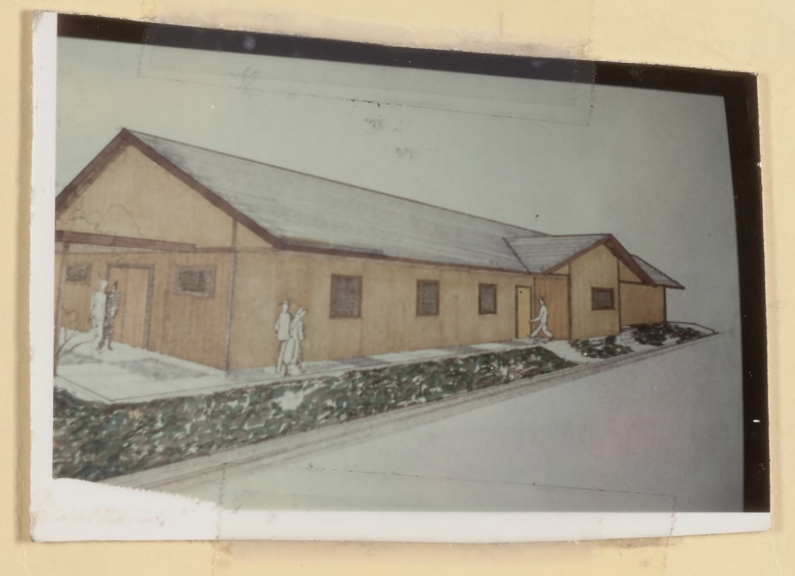


Guitars for Guadalupe's special day

Our Lady of Guadalupe parish holds its annual Mexican fiesta this Sunday, June 9, noon to 7 p.m. Music, food, games and dancing are all a part of this yearly East Valley fiesta at Guadalupe, 2020 E. San Antonio st. Among those providing music at the fiesta will be Patricia, Laura, Olga and Rosalia Montiel.

(Photography by Bruce McClelland)





SOARING PRICES HURTING

His Other 'Job' Provides Food For Needy Families

By ARMANDO ACUNA
Staff Writer

For Manuel Barrera the act of giving is more than just an idle idea.

During the past 10 years he has operated an almost one-man, feed-the-needy program out of a small storage room behind the rectory of Our Lady of Guadalupe Church on San Jose's East Side.

A job placement counselor by day at the state Employment Development Department, Barrera returns home nightly to begin his "other" job.

"We started out visiting families in the early days to see what kind of food and clothing they needed," said Barrera with an infectious smile, "but we don't go out much anymore because it costs too much."

Barrera, 62, an energetic father of five and grandfather of 14, operates the food program under the sponsorship of the St. Vincent de-Paul Society.

His job has become increasingly difficult with the soaring prices of even the most basic foodstuffs.

"People used to give us lots of food and money, and at times we had more than enough to give," Barrera says. "Now, it's a different story."

Barrera and his two volunteers, David Torrez and Leo Pina, are facing the strenuous task of hustling up enough food to feed as many as 500 persons per month.

In light of what inflation has done to the cost of food, Barrera says his program is now functioning on a month-to-month basis.

Pinto beans, a staple in the diets of many Chicano families living on the East Side, have escalated in price from $14 for 100 pounds to about $70 for the same weight.

Rice, another essential food commodity, has risen in price to about $50 for a 100-pound sack.

A typical bag of groceries given out by Barrera and his cohorts consists of flour, beans, potatoes, rice, milk, tomatoe sauce, oat meal, vegetables and eggs.

"We used to give meat but we cut that out after it became so expensive," he said.

Things such as peanut butter and jelly haven't been distributed in more than six months.

"We just don't get enough to feed a family of 10 or 12 kids," Barrera says dejectedly. "I don't care about the old man, I care about the kids."

Caring has always been a trademark of Barrera who has often arisen in the dead of night to take food and clothing and on Christmas even toys to desperate families on the East Side.

His food program is technically bounded by Berryessa Avenue, Story Road, Highway 101 and Capitol Avenue.

However, Barrera gives food to anyone who asks for it.

"If a family comes here I know they need food regardless of where they live," Barrera remarked.

Some East Side families have even resorted to eating dog food in the hopes of deriving adequate nutrition, added Barrera.

In May people were turned away for the first time in 13 years because there wasn't enough food to go around.

"We kept giving out less and less but it got to the point where there was nothing left," Barrera said. "The terrible thing about it was that most of the families had run out of food stamps and had nowhere else to turn."

Why is he so devoted to this six-day a week program?

There was a time years ago when Barrera was injured and could not work, and his family went through a period of agonizing uncertainty about who would pay the bills and buy the food.

"One time I suffered and I know that people are still suffering," he said shyly.

"When I get tired I'll quit," Barrera said with a grin that suggested he would never tire.

His program is funded by the St. Vincent de Paul Society and community contributions.

In timss of sparcity, Barrera will address the congregation at Our Lady of Guadalupe Church during Mass and ask for donations.

Food used to be donated by large chain stores but this source of foodstuffs has stopped.

Barrera questioned aloud why people have become less generous compared to the early stages of the food program.

"It seems that people who have something don't care about others anymore, but maybe I'm wrong," he said.

"Children aren't just starving in Asia and Africa, it's happening here by the thousands each year, and most people in the middle and upper class sections of our valley don't know that," he said.

KEEP AWAY FROM HEAT AND OUT OF THE SUN

Manuel Barrera gives box of foodstuffs to needy East Side mother.

—Staff Photo

Farewell To Felix!

Parish Luau
Aug. 17, 1974

Sat., Sept. 21, 1974 San Jose Mercury

Prison Reform Workshop Set

A mini-workshop on prison reform will be conducted at 7:30 p.m. Wednesday at Our Lady of Guadalupe Church, 2020 E. San Antonio St.

The Rev. Frank Buismato, O.F.M., director of the Center for Peace and Social Justice in San Francisco, and members of the San Jose Eastside Drug Abuse Center will speak. The public is invited.

East San Jose SUN/ September 11, 1974/

Feliz Dia De
Independencia...

Our Lady of Guadalupe Church

Misas en Espanol: 8 & 11 a.m., 12:30 p.m.

2020 E. San Antonio
258-7057

6—THE MONITOR, OCTOBER 3, 1974

Fr. Gabriel

PRIESTS, BROTHERS AND SISTERS honored at Thanksgiving Mass on Sept. 29 are shown on St. Mary's Cathedral steps with Archbishop Joseph T. McGucken, center, Bishop William J. McDonald, left, and Bishop Norman T. McFarland. Lower photo, Sister Mary of the Visitacion O'Neill, diamond Jubilarian, recites Renewal of Commitment during the Mass.

THE MONITOR, OCTOBER 3, 1974—7

Twelve New Lay Lectors

Twelve men in Santa Clara county were installed as lectors last Thursday, September 26, in special ceremonies conducted by San Francisco Archbishop Joseph T. McGucken in Most Holy Trinity church in San Jose.

Most of the twelve are bilingual Spanish-speaking laymen who are on their way to becoming ordained deacons — the first such in the Archdiocese — in December.

FOR THE past two years, the group of men have been meeting regularly with Father Anthony McGuire, vicar for the Spanish-speaking in Santa Clara county, as they have been preparing for their ministry.

The two-year period has involved a thorough consideration of the meaning of the ministry, studies of Scripture, moral and doctrinal theology, and social teachings of the Church.

And, perhaps the most important thing, according to Eloy Chavez, one of the twelve, is that the men have shared so much with each other in terms of their own aspirations and feelings.

"At the beginning I just couldn't see myself going all the way," he said, "but now that the time is almost here I really am looking forward to it."

HE CREDITED his wife and the other men's wives with a great deal of patience and support during this period of study and preparation and for the co-commitment that they have made with their husbands. "After all, they share our lives," Eloy said.

Father McGuire explained that there has been a screening process and a careful study of the men themselves as well as their own self-analysis as to why they want to become deacons.

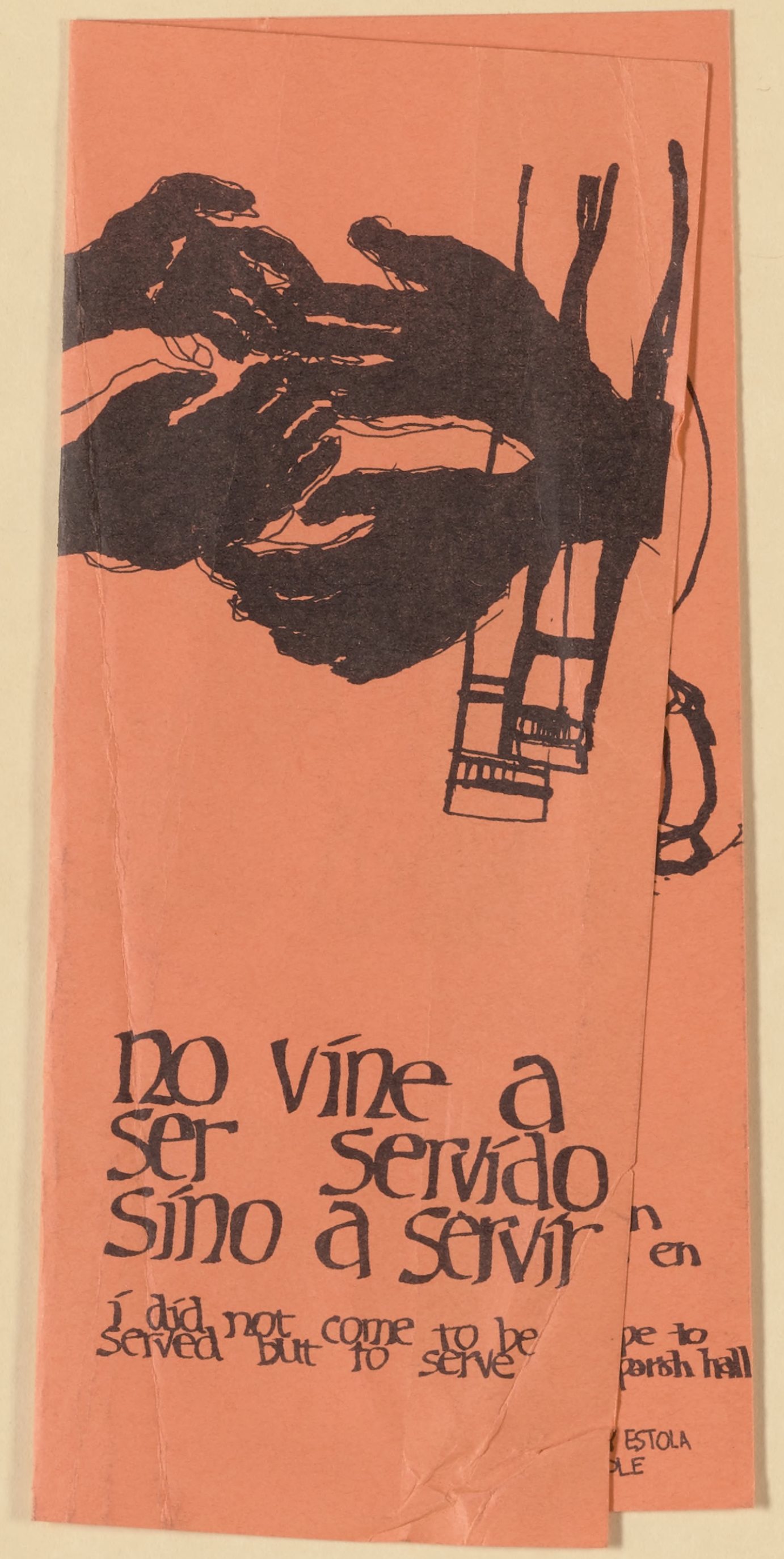
This month, the men will be installed as acolytes, another step on the road to the deaconate. That ceremony will take place at St. John Vianney church, Friday, Oct. 25, 5:30 p.m.

Their ordination as deacons will be on the Feast of Our Lady of Guadalupe, December 12, at Our Lady of Guadalupe church in San Jose; time to be announced.

AFTER THEIR ordination, the men will be assigned pastoral duties in various parishes in their area, principally among the Spanish-speaking community.

The men and their parishes are:

Angel Aguilar, St. Timothy's; Jose Alvarez, St. John Vianney; Oscar Bustamante, Our Lady Of Guadalupe; Eloy Chavez, Our Lady of Guadalupe; Bruno Garcia, Our Lady of Guadalupe; Trinidad Garcia, St. Athanasius; Ruben Navarro, St. Julie's; Felipe Marquez, Our Lady of Guadalupe; Vicente Perez, Most Holy Trinity; Frank Oritz, Our Lady of Guadalupe, Israel Saenz, Our Lady of Guadalupe; and Ernest Segovia, Our Lady of Guadalupe.



no vine a
ser servido
sino a servir

i did not come to be
served but to serve

Vol. 183, No. 125, 92nd Year SAN JOSE, CA., FRI., DEC. 13, 1974 112 Pages ★ 15 Cents
Classified — 289-5111 CIRCULATION — 289-5222 Other Depts. — 289-5000

First Married Deacons To Aid Chicanos

Historic Ordination At S.J. Church

By JIM DICKEY
Staff Writer

The first married Catholic deacons in the history of the Bay Area are "laboring in the vineyards" of the barrios of San Jose today.

Eight deacons, all Chicanos, were ordained Thursday night at Our Lady of Guadalupe Church on East San Antonio street by Archbishop Joseph McGucken of San Francisco.

They are among the first permanent deacons in the Catholic church in 1,600 years.

All middle-aged Chicanos, the deacons will be working for the church without pay while they continue at their occupations to support their wives and children.

The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

He pointed out that the first deacons in the church were ordained to care for the needs of a minority group — the widows of second century Greece.

It is fitting, he said, that the San Jose deacons were

(Back of Section, Col. 1)

First Married Deacons To Aid Chicanos

Historic Ordination At S.J. Church

(Continued from Page 1)

ordained to serve a minority group, too — Chicanos.

—Jose Alvarez, 55, of 633 Soni Ct., a gardener for the City of Sunnyvale. Divorced, he is the father of two. Alvarez has been active in a community leadership development program for 10 years. He has worked at St. John Vianney Church as a commentator and reader at Mass and in development of the liturgy.

"I believe as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God," he said.

—Eloy G. Chavez, 46, of 258 N. Capitol Ave. An unemployed embalmer, Chavez and his wife, Margaret, have six children. He is active in Our Lady of Guadalupe parish and has worked in the Crusillo Movement, which offers awareness workshops not unlike religious retreats. He also is active in the M2 program, visiting Soledad State Prison inmates.

"I want to work as a deacon in the community and give witness to God through my actions. Christ came and ministered to everyone by sharing His love with us all. Maybe I can share what I have received with someone," he said.

— Bruno Garcia, 56, of 12420 Mabury Rd. A machine operator, he and his wife, Trinidad, have 10 children. Garcia, a member of Our Lady of Guadalupe Church, has worked in adult education.

"As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need through the eyes of Jesus as He did when He came as our Savior," he said.

— Phillip V. Marquez, 44, of 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe Church, he plans to continue to work with social action groups and to preach. He is a member of Opportunities Industrialization Center (OIC) board of directors and is active in other social action groups.

"As a deacon, I want to help create God's witness of peace, justice, hope and love in the barrio," he said.

— Frank Ortiz, 53, of 1746 Margaret St. A gardener for the City of Cupertino, Ortiz and his wife, Olivia, have two children. Ortiz has worked in liturgy development and in the barrio of Our Lady of Guadalupe Church, helping bereaved families.

"It has always been my desire to serve my fellow man in whatever way possible. If through ordination I can accomplish this more thoroughly, I will know that our Lord will be pleased," he said.

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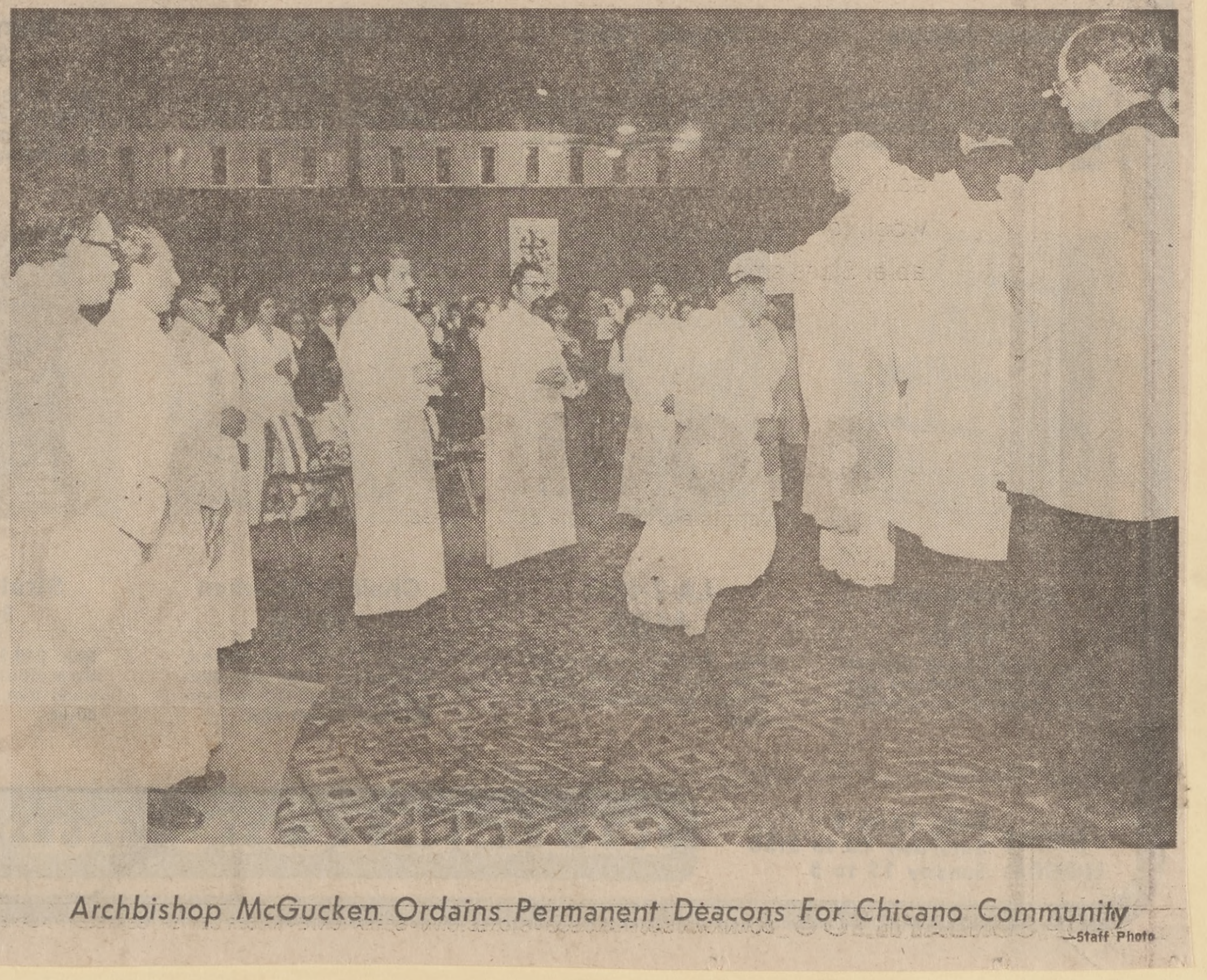
"I have worked with the community for over 10 years, and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters," he said.



Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

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8 San Joseans Become Deacons In Historic Rite

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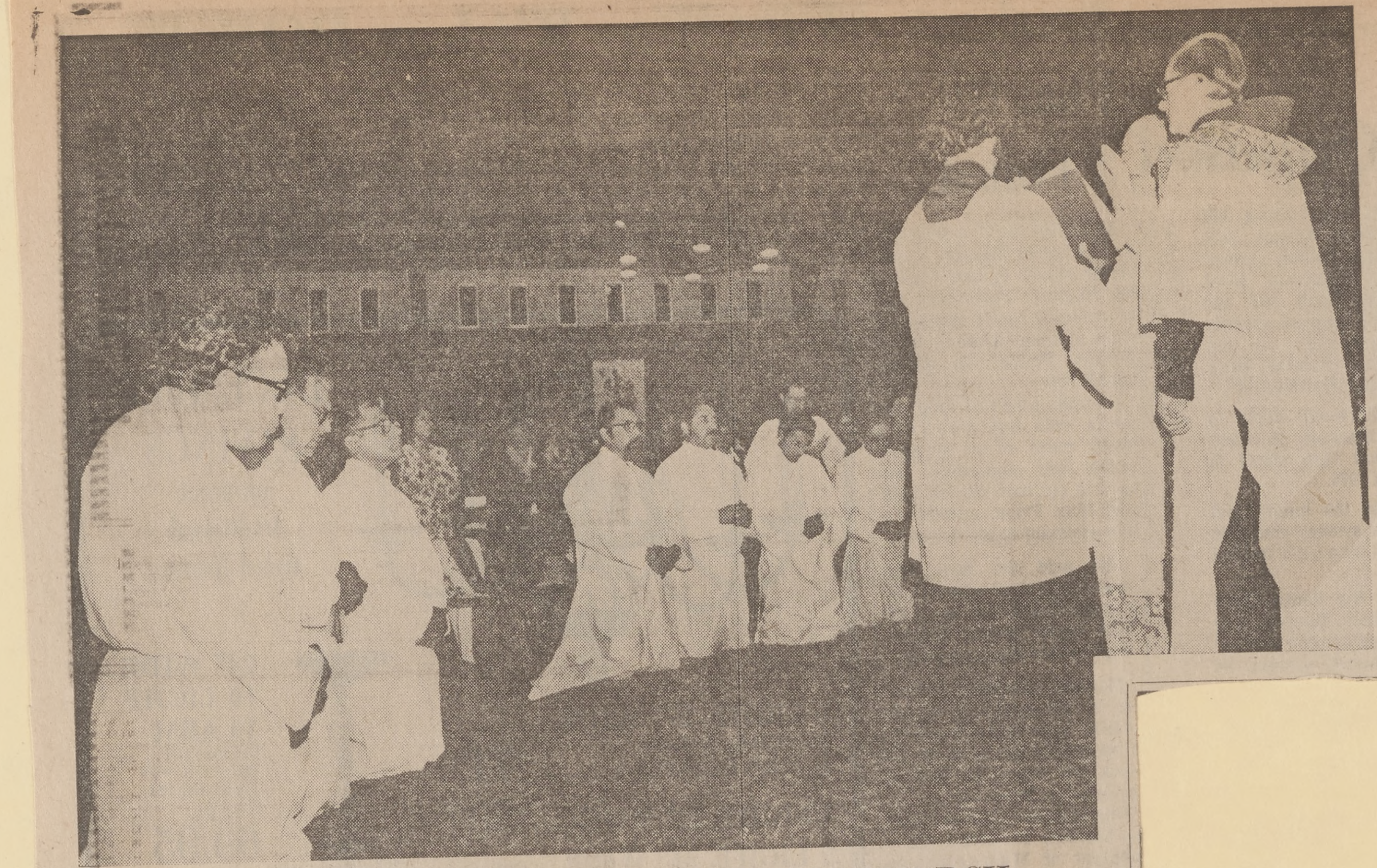
Father McGuire added:

"On the part of all these men, the ordination to the diaconate marks a new stage in their level of commitment to God and His people. The call of Christ was for many heard in a forceful way."

Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

San Jose Mercury Sat., Dec. 14, 1974 9



★ ★ ★

Historic Ceremony

Presiding at Thursday ordination of eight San Joseans into the diaconate of the Catholic Church at Our Lady of Guadalupe Church here is Archbishop Joseph McGucken (center, right) of the Archdiocese of San Francisco. The eight are among the first married Catholic deacons in the history of the Bay Area and will serve the church, unpaid, while continuing to work at their regular occupations to support their families.

—Staff Photo

★ ★ ★

SAN JOSEANS FIRST FOR CATHOLIC CHURCH

Married Deacons Ordained

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The institution of diaconate is recorded in Acts 6:1-6, as a service to the poor in order to allow the apostles more time to concentrate on spiritual work.

A ninth was ordained a day earlier in Santa Rosa.

They are among the first permanent deacons in the Catholic church in 1,600 years, observes the Rev. Tony McGuire, who directed their training program here for the last two years.

Their training involved study and community action.

"Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities," says Father McGuire.

They will serve without pay while continuing to work at their regular occupations to support their families.

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Those San Joseans ordained Thursday were:

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- Eloy G. Chavez, 46, 258 N. Capitol Ave. An unemployed embalmer, Chavez and his wife, Margaret, have six children. He is active in Our Lady of Guadalupe parish and has worked in the Crusillo Movement, which offers awareness workshops not unlike religious retreats. He is also active in the M2 program, visiting prison inmates at Soledad State Prison.
- Bruno Garcia, 56, 12420 Mabury Road. A machine operator, he and his wife, Trinidad, have 10 children. A member of Our Lady of Guadalupe church, he worked in adult education.
- Phillip V. Marquez, 44, 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe, he plans to continue to work with social action groups and to preach.
- Frank Ortiz, 53, 1746 Margaret St. A gardener for the City of Cupertino, he and his wife, Olivia, have two children. He has worked in liturgy development and in the barrio of Our Lady of Guadalupe helping bereaved families.
- Vicente Perez, 43, 1668 Miami Drive. A receiving clerk, he and his wife, Raquel, have five children. He works at Most Holy Trinity Church as a lector and commentator.
- Israel Saenz, 46, 1775 E. San Antonio St. A security guard, he and his wife, Flora, have a 2-month-old daughter. He preaches in the church of Our Lady of Guadalupe.
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10—THE MONITOR, DECEMBER 12, 1974

Marquez To Be Deacon

One of the new lay permanent deacons being ordained by Archbishop Joseph T. McGucken at Our Lady of Guadalupe in San Jose today (Dec. 12) is Felipe V. Marquez.

* * *

By FELIPE V. MARQUEZ

I have been involved in the work of the missionary for the past fifteen years, in many different ways: the Cursillo, the Latin American Missionary Program, the Post Office Union, the Farmworkers, the Equal Employment Committee, the Poverty Programs, the Eastside Center, the Social Justice Programs, the Opportunity Industrial Center of Central Coast Counties, and many others. I have actively participated in serving the spiritual and social needs of my people in my community and in my world.

I HAVE BEEN RECEIVING the formation, education, and experience in order to better serve and carry out the duties and the responsibilites of a concerned Christian during these past years. Through my involvement, I have become aware of the many needs of the Chicanos, my people, both spiritually and socially. I am aware of the oppression suferef by my people. I have become aware that we, Chicanos, have been oppressed because of lack of leadership, not only political, but also leadership in the Church.

The Church must open its eyes to the Chicanos' dehumanization and their struggle to obtain their rights of human dignity and self respect as God's children. I, as a deacon, an official minister of the Church, will be able to serve in this area of providing leadership and Church services in the language of my people, so that they can apply the liturgy of the word and the practices of the Church to their daily lives.

As a leader, I want to see changes in the Church so that it will be adaptable and flexible to the needs of Chicanos and for all people. I want my people not only to be Christians in name, but to be Christians in their actions, to be true brothers with acts of charity toward fellow Chicanos and Christians, to take a stand in civil rights and in the struggle of the Farmworkers, where true Christianity lives. I, hopefully, will be able to gain the confidence of the people, as someone with whom they can identify, to be able to provide spiritual guidance to their cries for help.

I understand that my efforts for a spiritual life must be made in conjunction with the Chicanos' struggle for social betterment. As a deacon, I want to support my people's fight against political oppression and for equal rights, jobs, education, and housing in the name of the Church and with its support. I want Chicanos to become aware that there is a way out of this present situation, that we can overcome, with education and unite as brothers to obtain economical and political power. I want to become a deacon so that I can aid in overcoming these sins of injustice and racism.

AS MY REASONS HAVE been stated for wanting to become a deacon of the Catholic Church, I want to serve along with my brother deacons, with the priests, and the bishop in helping the Chicano community grow and develop spiritually and socially to its maximum level. Thus, forming the Kingdom of God in the barrio community; a community of ethnic pride, love, hope, and faith, a movement in accordance to the Father's Plan in which I will dedicate my energies, my talents, and my faith through the Church and Christianity to reach this ideal.

12—THE MONITOR, DECEMBER 19, 1974

Laymen Become Deacons To Serve People

By Our San Jose Correspondent

For the last two years 13 Spanish-Speaking men and their wives have been preparing themselves to serve as deacons in the Archdiocese of San Francisco. Their training has involved study and community action.

Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities.

THEY HAVE COME to know Christ through the Scriptures and through prayer as the Son of God became man that we might "have life and have it to the fullest." JN. 10:10. In their community action they have brought the liberating power of Christ to bear on the sick, the ignorant, the jobless, the despairing.

As deacons they will serve with greater force in ministries of the Word, such as preaching and preparing adults for mature reception of Sacraments; in ministries of the Liturgy, such as baptizing, assisting at marriages and funerals, bringing communion to the sick; and in ministries of Charity, such as visiting prisons, working with illegals, organizing the apostolate for the sick, expanding job training centers, attending the bereaved.

In all of these ministries they will unleash the liberating force of Christ's resurrection by being men who serve the needs of their community.

In the second week of December, nine of these men were ordained. One of them, Gilberto Velarde, was ordained on Wednesday December 11th at St. Eugene's Cathedral by Bishop Mark Hurley.

AS A COMMUTER from Santa Rosa to San Jose, Gilberto chalked up about 7,000 miles in two years. He is by trade a shoemaker, and has worked with his wife Cecilia among the Spanish-Speaking in the Parish of St. John the Baptist in Healdsburg. They have five children.

Gilberto sees himself as working closely with the Bishop in ministering to the needs of the people in Santa Rosa.

On December 12 eight more of the men were ordained at Our Lady of Guadalupe Church in San Jose by Archbishop Joseph T. McGucken of San Francisco:

JOSE ALVAREZ, 55 year old father of a son and daughter, works as a gardener for the City of Sunnyvale. He has for the last ten years worked with the community in leadership development. He is a member of St. John Vianney Church where he helps out in the liturgy.

In Joe's own words, "I believe that as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God."

ELOY G. CHAVEZ, a mortician, is father of six children and married to Margaret. A member of Our Lady of Guadalupe Parish, he has worked with the Cursillo Movement, and is aware of many of the problems of the community.

At present he ministers to the sick at Alexian Brothers Hospital. He also belongs to M2 Program, through which he visits state prisons. In Eloy's words, "I want to work as a deacon in the community and give Witness to God through my action. Christ came and ministered to everyone by sharing his love with us all. Maybe I can share what I have received with someone."

BRUNO GARCIA, a 56 year old man, is married to Trinidad and father of 10 children. He has for a number of years worked as a machine operator. As a parishioner of Our Lady of Guadalupe Church, he has grown spiritually through adult education work which he plans to continue as a deacon.

He says, "As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need, through the eyes of Jesus as He did when He came as our Savior."

PHILLIP V. MARQUEZ, 44 years old and married to Florence is the father of five children. As a mail carrier for 17 years and an active member of Our Lady of Guadalupe Parish, Phil is well known for his awareness of the needs of other people. He plans to continue to work in social action as part of his ministry as deacon, and will also preach the Word of God.

Phil wants to become a deacon to "help create God's kingdom of peace, justice, hope and love in the barrio and in the world by serving my brothers and sisters in their spiritual and human needs, through liturgy, the Word and works in charity."

FRANK ORTIZ, 53, is married to Olivia and they have two sons. He has been a gardener for the City of Cupertino for many years. Frank has worked in the barrios of Our Lady of Guadalupe, reaching out to bereaved families and helping with liturgical celebrations. He says, "It has always been my desire to serve my fellow man in whatever way possible. If through ordination I can accomplish this more thoroughly I will know that our Lord will be pleased. What better way can I express my love for him than to show my love for my neighbor?"

VICENTE PEREZ, married to Raquel, father of five children, is a patient, sincere man. Vicente is a member of Most Holy Trinity, active as a lector and commentator. He works as a receiving clerk.

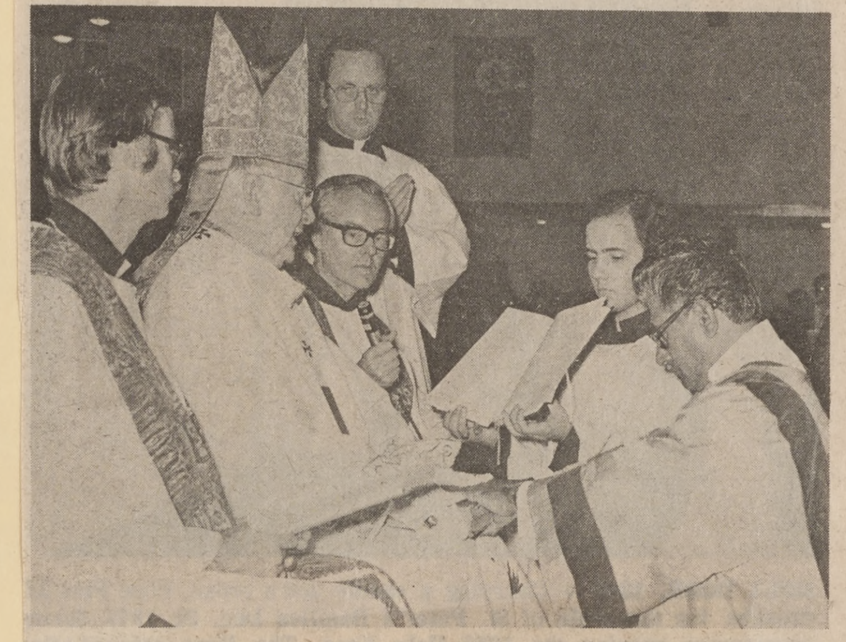
"I want to work," says Vicente, "in my community and give of what I have received, such as faith, hope and love, because I believe that God has chosen me for this ministry. I know that God loves me and that I must continue to preach His Word."

ISRAEL SAENZ, is married to Flora and the father of a two-month old daughter. He is 46 years old and works as a security guard.

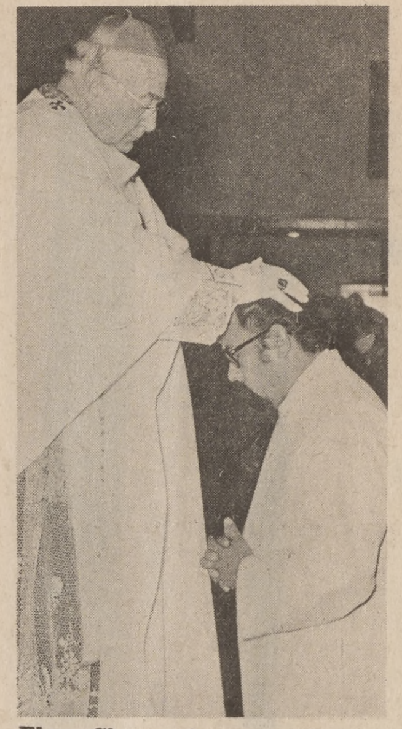
Member of Our Lady of Guadalupe Parish, Israel is a man with a sense of humor who has had past leadership positions as a union president. He plans to work as a deacon by doing home visiting and preaching. Israel says "I love Christ's Church, therefore I feel that as a deacon I'll be better prepared to serve Him by making His Church better known wherever I may go."

ERNESTO E. SEGOVIA, 45, who is married to Sara, is a member of Our Lady of Guadalupe Parish, is active in the liturgy and in counseling families and young adults.

As a Follow-up counsellor for the OIC, Ernie says, "I have worked with the community for over 10 years and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters."



Jose Alvarez kneels before Archbishop McGucken at ceremony making him a deacon; At left is Father Anthony McGuire who counseled the men through their two years of preparation.



Eloy Chavez becomes deacon

New deacons prostrate themselves before altar

Frank Ortiz reads prayer of obedience

134

deacon

josé alvarez
eloy chavez
bruno garcía
felipe v. marquez
frank l. ortiz
vincent r. perez
israel e. saenz
ernesto segovia

como has participado en
que junto con mi familia
jueves 12 de deciembre de 19
as you have shared in the
together with my family to
thursday, december 12, 1974

-despues de la ordenación esperamos saludarles en el salón de la iglesia-
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sacerdotes; por favor traigan alba y estola
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Vol. 183, No. 125, 92nd Year SAN JOSE, CA., FRI., DEC. 13, 1974 112 Pages ★ 15 Cents
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First Married Deacons To Aid Chicanos

Historic Ordination At S.J. Church

By JIM DICKEY
Staff Writer

The first married Catholic deacons in the history of the Bay Area are "laboring in the vineyards" of the barrios of San Jose today.

Eight deacons, all Chicanos, were ordained Thursday night at Our Lady of Guadalupe Church on East San Antonio street by Archbishop Joseph McGucken of San Francisco.

They are among the first permanent deacons in the Catholic church in 1,600 years.

All middle-aged Chicanos, the deacons will be working for the church without pay while they continue at their occupations to support their wives and children.

The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

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(Back of Section, Col. 1)

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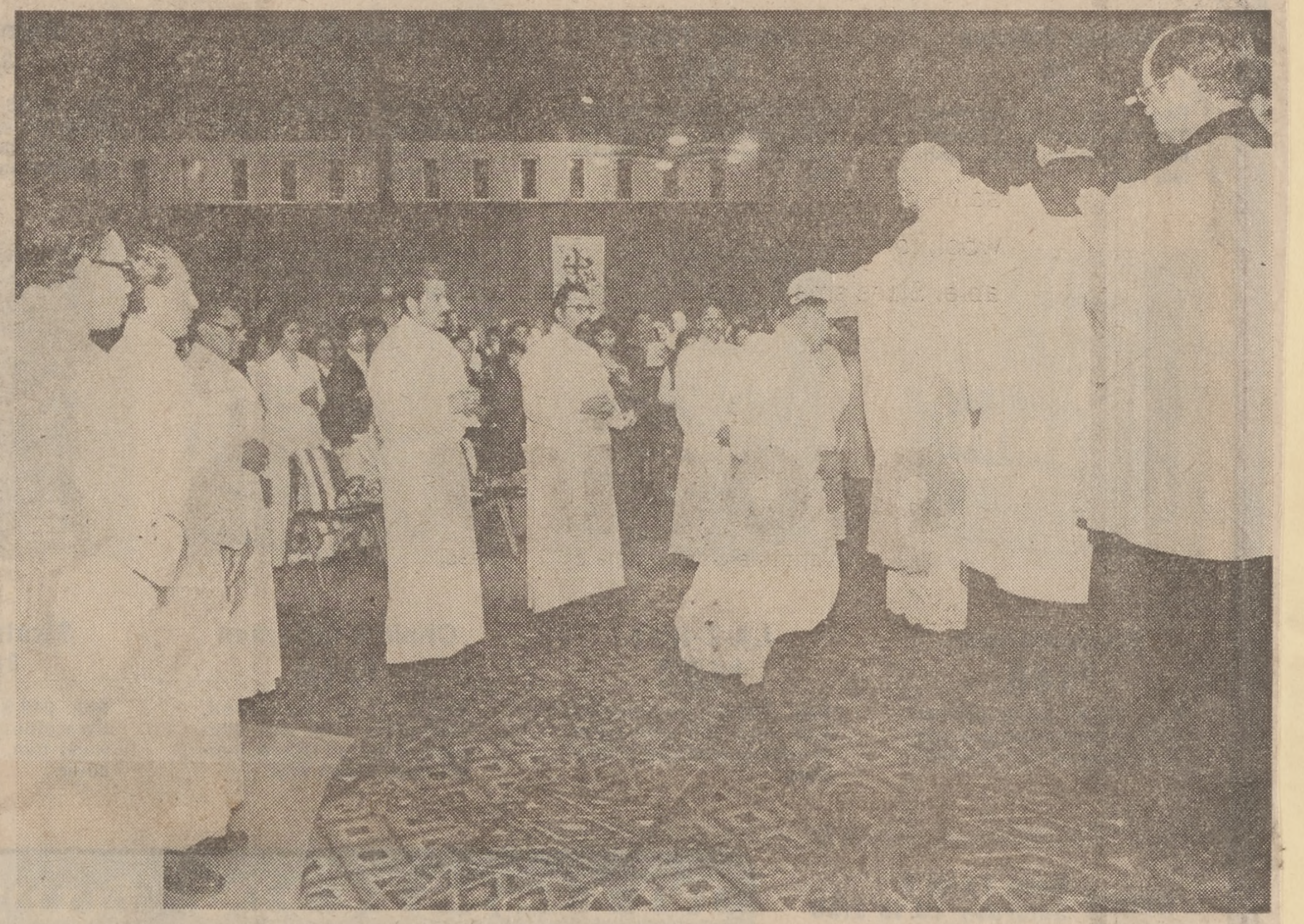

Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

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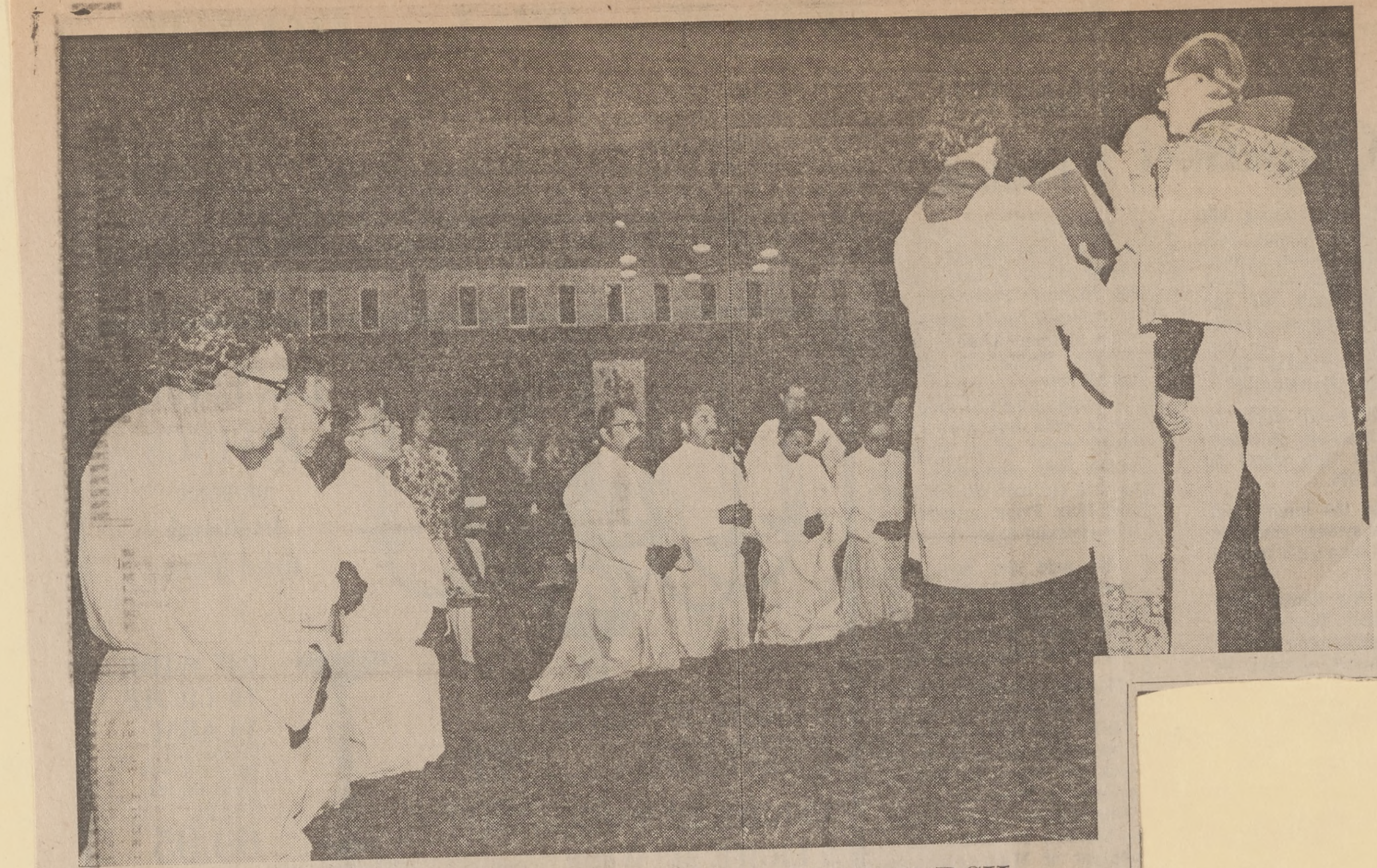
Father McGuire added:

"On the part of all these men, the ordination to the diaconate marks a new stage in their level of commitment to God and His people. The call of Christ was for many heard in a forceful way."

Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

San Jose Mercury Sat., Dec. 14, 1974 9



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Historic Ceremony

Presiding at Thursday ordination of eight San Joseans into the diaconate of the Catholic Church at Our Lady of Guadalupe Church here is Archbishop Joseph McGucken (center, right) of the Archdiocese of San Francisco. The eight are among the first married Catholic deacons in the history of the Bay Area and will serve the church, unpaid, while continuing to work at their regular occupations to support their families.

—Staff Photo

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SAN JOSEANS FIRST FOR CATHOLIC CHURCH

Married Deacons Ordained

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* * *

By FELIPE V. MARQUEZ

I have been involved in the work of the missionary for the past fifteen years, in many different ways: the Cursillo, the Latin American Missionary Program, the Post Office Union, the Farmworkers, the Equal Employment Committee, the Poverty Programs, the Eastside Center, the Social Justice Programs, the Opportunity Industrial Center of Central Coast Counties, and many others. I have actively participated in serving the spiritual and social needs of my people in my community and in my world.

I HAVE BEEN RECEIVING the formation, education, and experience in order to better serve and carry out the duties and the responsibilites of a concerned Christian during these past years. Through my involvement, I have become aware of the many needs of the Chicanos, my people, both spiritually and socially. I am aware of the oppression suferef by my people. I have become aware that we, Chicanos, have been oppressed because of lack of leadership, not only political, but also leadership in the Church.

The Church must open its eyes to the Chicanos' dehumanization and their struggle to obtain their rights of human dignity and self respect as God's children. I, as a deacon, an official minister of the Church, will be able to serve in this area of providing leadership and Church services in the language of my people, so that they can apply the liturgy of the word and the practices of the Church to their daily lives.

As a leader, I want to see changes in the Church so that it will be adaptable and flexible to the needs of Chicanos and for all people. I want my people not only to be Christians in name, but to be Christians in their actions, to be true brothers with acts of charity toward fellow Chicanos and Christians, to take a stand in civil rights and in the struggle of the Farmworkers, where true Christianity lives. I, hopefully, will be able to gain the confidence of the people, as someone with whom they can identify, to be able to provide spiritual guidance to their cries for help.

I understand that my efforts for a spiritual life must be made in conjunction with the Chicanos' struggle for social betterment. As a deacon, I want to support my people's fight against political oppression and for equal rights, jobs, education, and housing in the name of the Church and with its support. I want Chicanos to become aware that there is a way out of this present situation, that we can overcome, with education and unite as brothers to obtain economical and political power. I want to become a deacon so that I can aid in overcoming these sins of injustice and racism.

AS MY REASONS HAVE been stated for wanting to become a deacon of the Catholic Church, I want to serve along with my brother deacons, with the priests, and the bishop in helping the Chicano community grow and develop spiritually and socially to its maximum level. Thus, forming the Kingdom of God in the barrio community; a community of ethnic pride, love, hope, and faith, a movement in accordance to the Father's Plan in which I will dedicate my energies, my talents, and my faith through the Church and Christianity to reach this ideal.

12—THE MONITOR, DECEMBER 19, 1974

Laymen Become Deacons To Serve People

By Our San Jose Correspondent

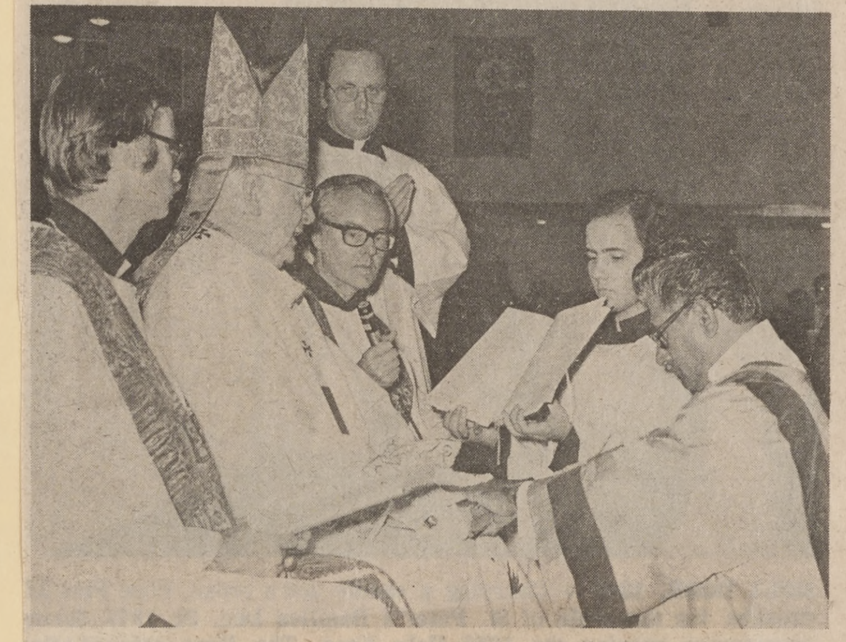
For the last two years 13 Spanish-Speaking men and their wives have been preparing themselves to serve as deacons in the Archdiocese of San Francisco. Their training has involved study and community action.

Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities.

THEY HAVE COME to know Christ through the Scriptures and through prayer as the Son of God became man that we might "have life and have it to the fullest." JN. 10:10. In their community action they have brought the liberating power of Christ to bear on the sick, the ignorant, the jobless, the despairing.

As deacons they will serve with greater force in ministries of the Word, such as preaching and preparing adults for mature reception of Sacraments; in ministries of the Liturgy, such as baptizing, assisting at marriages and funerals, bringing communion to the sick; and in ministries of Charity, such as visiting prisons, working with illegals, organizing the apostolate for the sick, expanding job training centers, attending the bereaved.

In all of these ministries they will unleash the liberating force of Christ's resurrection by being men who serve the needs of their community.



Jose Alvarez kneels before Archbishop McGucken at ceremony making him a deacon; At left is Father Anthony McGuire who counseled the men through their two years of preparation.

In the second week of December, nine of these men were ordained. One of them, Gilberto Velarde, was ordained on Wednesday December 11th at St. Eugene's Cathedral by Bishop Mark Hurley.

AS A COMMUTER from Santa Rosa to San Jose, Gilberto chalked up about 7,000 miles in two years. He is by trade a shoemaker, and has worked with his wife Cecilia among the Spanish-Speaking in the Parish of St. John the Baptist in Healdsburg. They have five children.

Gilberto sees himself as working closely with the Bishop in ministering to the needs of the people in Santa Rosa.

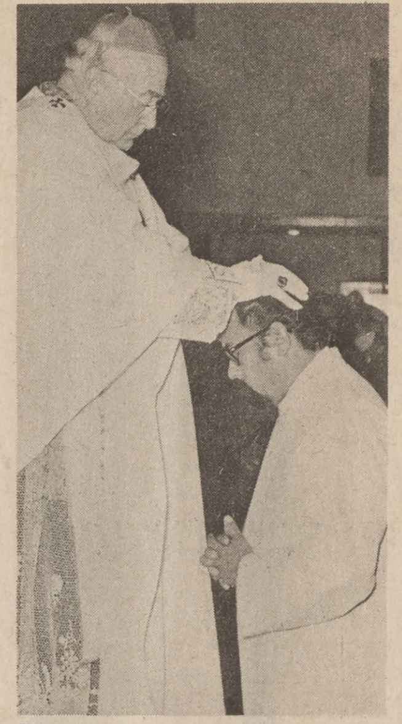
On December 12 eight more of the men were ordained at Our Lady of Guadalupe Church in San Jose by Archbishop Joseph T. McGucken of San Francisco:

JOSE ALVAREZ, 55 year old father of a son and daughter, works as a gardener for the City of Sunnyvale. He has for the last ten years worked with the community in leadership development. He is a member of St. John Vianney Church where he helps out in the liturgy.

In Joe's own words, "I believe that as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God."

ELOY G. CHAVEZ, a mortician, is father of six children and married to Margaret. A member of Our Lady of Guadalupe Parish, he has worked with the Cursillo Movement, and is aware of many of the problems of the community.

At present he ministers to the sick at Alexian Brothers Hospital. He also belongs to M2 Program, through which he visits state prisons. In Eloy's words,



Eloy Chavez becomes deacon

"I want to work as a deacon in the community and give Witness to God through my action. Christ came and ministered to everyone by sharing his love with us all. Maybe I can share what I have received with someone."

BRUNO GARCIA, a 56 year old man, is married to Trinidad and father of 10 children. He has for a number of years worked as a machine operator. As a parishioner of Our Lady of Guadalupe Church, he has grown spiritually through adult education work which he plans to continue as a deacon.

He says, "As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need, through the eyes of Jesus as He did when He came as our Savior."

PHILLIP V. MARQUEZ, 44 years old and married to Florence is the father of five children. As a mail carrier for 17 years and an active member of Our Lady of Guadalupe Parish, Phil is well known for his awareness of the needs of other people. He plans to continue to work in social action as part of his ministry as deacon, and will also preach the Word of God.

Phil wants to become a deacon to "help create God's kingdom of peace, justice, hope and love in the barrio and in the world by serving my brothers and sisters in their spiritual and human needs, through liturgy, the Word and works in charity."

FRANK ORTIZ, 53, is married to Olivia and they have two sons. He has been a gardener for the City of Cupertino for many years. Frank has worked in the barrios of Our Lady of Guadalupe, reaching out to bereaved families and helping with liturgical celebrations. He says, "It has always been my desire to serve my fellow man in whatever way possible. If through ordination I can accomplish this more thoroughly I will know that our Lord will be pleased. What better way can I express my love for him than to show my love for my neighbor?"

New deacons prostrate themselves before altar

Frank Ortiz reads prayer of obedience

VICENTE PEREZ, married to Raquel, father of five children, is a patient, sincere man. Vicente is a member of Most Holy Trinity, active as a lector and commentator. He works as a receiving clerk.

"I want to work," says Vicente, "in my community and give of what I have received, such as faith, hope and love, because I believe that God has chosen me for this ministry. I know that God loves me and that I must continue to preach His Word."

ISRAEL SAENZ, is married to Flora and the father of a two-month old daughter. He is 46 years old and works as a security guard.

Member of Our Lady of Guadalupe Parish, Israel is a man with a sense of humor who has had past leadership positions as a union president. He plans to work as a deacon by doing home visiting and preaching. Israel says "I love Christ's Church, therefore I feel that as a deacon I'll be better prepared to serve Him by making His Church better known wherever I may go."

ERNESTO E. SEGOVIA, 45, who is married to Sara, is a member of Our Lady of Guadalupe Parish, is active in the liturgy and in counseling families and young adults.

As a Follow-up counsellor for the OIC, Ernie says, "I have worked with the community for over 10 years and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters."

134

deacons

josé alvarez
eloy chavez
bruno garcia
felipe v. marquez
frank l. ortiz
vincent r. perez
israel e. saenz
ernesto segovia

como has participado en el desarrollo de mi conocimiento y amor de dios, deseo
que junto con mi familia participes en mi ordenacion de diacono· misa de ordenacion—
jueves 12 de deciembre de 1974· a las 7:30 de la tarde· iglesia de ntra. sra. de guadalupe· san josé·
as you have shared in the development of my knowledge, and love of god. I want you,
together with my family to participate in my ordination to deacon. mass of ordination—
thursday, december 12, 1974 · 7:30pm. guadalupe church · san josé.

Vol. 183, No. 125, 92nd Year SAN JOSE, CA., FRI., DEC. 13, 1974 112 Pages ★ 15 Cents
Classified — 289-5111 CIRCULATION — 289-5222 Other Depts. — 289-5000

d Deacons To Aid Chicanos

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The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

He pointed out that the first deacons in the church were ordained to care for the needs of a minority group — the widows of second century Greece.

It is fitting, he said, that the San Jose deacons were

(Back of Section, Col. 1)

To Aid Chicanos

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—Eloy G. Chavez, 46, of 258 N. Capitol Ave. An unemployed embalmer, Chavez and his wife, Margaret, have six children. He is active in Our Lady of Guadalupe parish and has worked in the Crusillo Movement, which offers awareness workshops not unlike religious retreats. He also is active in the M2 program, visiting Soledad State Prison inmates.

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— Phillip V. Marquez, 44, of 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe Church, he plans to continue to work with social action groups and to preach. He is a member of Opportunities Industrialization Center (OIC) board of directors and is active in other social action groups.

"As a deacon, I want to help create God's witness of peace, justice, hope and love in the barrio," he said.

— Frank Ortiz, 53, of 1746 Margaret St. A gardener for the City of Cupertino, Ortiz and his wife, Olivia, have two children. Ortiz has worked in liturgy development and in the barrio of Our Lady of Guadalupe Church, helping bereaved families.

"It has always been my desire to serve my fellow man in whatever way possible. If through ordination I can accomplish this more thoroughly, I will know that our Lord will be pleased," he said.

— Vicente Perez, 43, of 1668 Miami Dr. A receiving clerk, Perez and his wife, Raquel, have five children. He works at Most Holy Trinity Church as a lector and commentator.

"I want to work in my community and give of what I have received — such as faith, hope and love. I believe God has chosen me for this ministry," he said.

— Israel Saenz, 46, of 1775 E. San Antonio St. A security guard, Saenz and his wife, Flora, have a 2-month-old daughter. A member of Our Lady of Guadalupe Church, he preaches in the church and in homes.

"I love Christ's church. Therefore, I feel that as a deacon I will be better prepared to serve Him by making His church better known wherever I may go," he said.

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"I have worked with the community for over 10 years, and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters," he said.

Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

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8 San Joseans Become Deacons In Historic Rite

By JIM DICKEY
Staff Writer

The first married Catholic deacons in the history of the Bay Area are "laboring in the vineyards" of the barrios of San Jose today.

Eight deacons, all Chicanos, were ordained Thursday night at Our Lady of Guadalupe Church on East San Antonio street by Archbishop Joseph McGucken of San Francisco.

They are among the first permanent deacons in the Catholic church in 1,600 years.

All middle-aged Chicanos, the deacons will be working for the church without pay while they continue at their occupations to support their wives and children.

The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

He pointed out that the first deacons in the church were ordained to care for the needs of a minority group — the widows of second century Greece.

It is fitting, he said, that the San Jose deacons were ordained to serve a minority group, too — Chicanos.

The new deacons are:

—Jose Alvarez, 55, of 633 Soni Ct., a gardener for the City of Sunnyvale. Divorced, he is the father of two. Alvarez has been active in a community leadership development program for 10 years. He has worked at St. John Vianney Church as a commentator and reader at Mass and in development of the liturgy.

"I believe as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God," he said.

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First Married Deacons To Aid Chicanos

Historic Ordination At S.J. Church

(Continued from Page 1)

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"I want to work as a deacon in the community and give witness to God through my actions. Christ came and ministered to everyone by sharing His love with us all. Maybe I can share what I have received with someone," he said.

— Bruno Garcia, 56, of 12420 Mabury Rd. A machine operator, he and his wife, Trinidad, have 10 children. Garcia, a member of Our Lady of Guadalupe Church, has worked in adult education.

"As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need through the eyes of Jesus as He did when He came as our Savior," he said.

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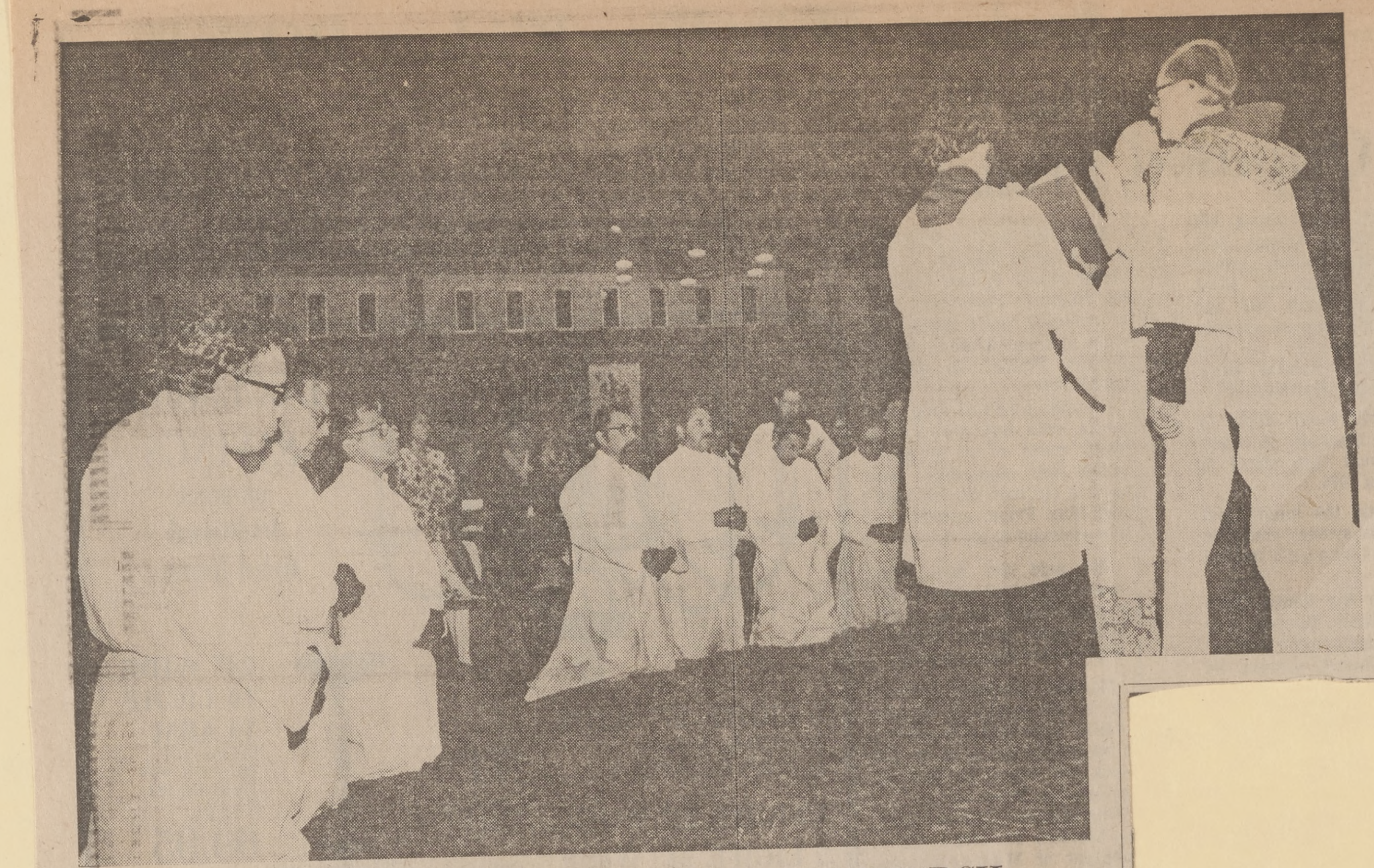
"I have worked with the community for over 10 years, and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters," he said.

Father McGuire added:

"On the part of all these men, the ordination to the diaconate marks a new stage in their level of commitment to God and His people. The call of Christ was for many heard in a forceful way."

Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

San Jose Mercury Sat., Dec. 14, 1974 9



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Historic Ceremony

Presiding at Thursday ordination of eight San Joseans into the diaconate of the Catholic Church at Our Lady of Guadalupe Church here is Archbishop Joseph McGucken (center, right) of the Archdiocese of San Francisco. The eight are among the first married Catholic deacons in the history of the Bay Area and will serve the church, unpaid, while continuing to work at their regular occupations to support their families.
—Staff Photo

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SAN JOSEANS FIRST FOR CATHOLIC CHURCH

Married Deacons Ordained

Eight San Jose men were ordained deacons in the Catholic church here, the first married Catholic deacons in the history of the Bay Area.

The eight men, all Chicanos, were ordained Thursday at Our Lady of Guadalupe Church on East San Antonio Street by Archbishop Joseph McGucken of the Archdiocese of San Francisco.

The institution of diaconate is recorded in Acts 6:1-6, as a service to the poor in order to allow the apostles more time to concentrate on spiritual work.

A ninth was ordained a day earlier in Santa Rosa.

They are among the first permanent deacons in the Catholic church in 1,600 years, observes the Rev. Tony McGuire, who directed their training program here for the last two years.

Their training involved study and community action.

"Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities," says Father McGuire.

They will serve without pay while continuing to work at their regular occupations to support their families.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals, serve ministries of charity, work with "illegals," attend the bereaved, visit prisons, prepare adults for acceptance of sacraments, and assist at marriages and funerals.

Father McGuire said that married deacons were used extensively from the second to the fifth centuries after Christ. But sometime along about 400 A.D. priests took over control of the church and power became institutionalized and the roll of diaconate fell by the boards.

He said the revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement.

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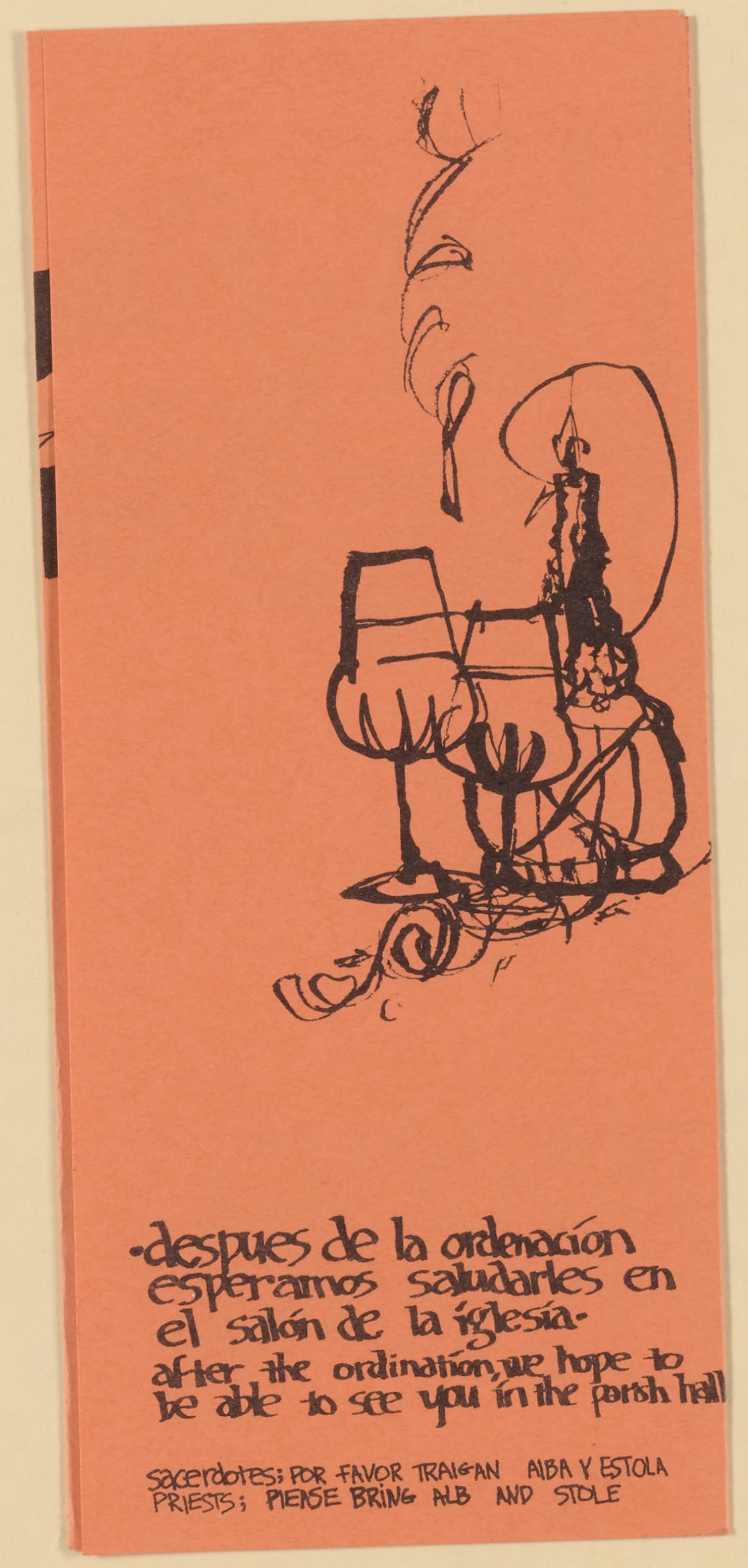
- Phillip V. Marquez, 44, 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe, he plans to continue to work with social action groups and to preach.
- Frank Ortiz, 53, 1746 Margaret St. A gardener for the City of Cupertino, he and his wife, Olivia, have two children. He has worked in liturgy development and in the barrio of Our Lady of Guadalupe helping bereaved families.
- Vicente Perez, 43, 1668 Miami Drive. A receiving clerk, he and his wife, Raquel, have five children. He works at Most Holy Trinity Church as a lector and commentator.
- Israel Saenz, 46, 1775 E. San Antonio St. A security guard, he and his wife, Flora, have a 2-month-old daughter. He preaches in the church of Our Lady of Guadalupe.
- Ernesto Segovia, 45, 16 S. Cragmont Ave. A counselor of Opportunities Industrialization Center, he and his wife, Sara, have no children. He is active in liturgy development and counseling of families and young adults.

Father McGuire said it was fitting that among the first deacons to be ordained were those "called to serve a minority group like the Chicanos."

He noted that the first deacons in the Catholic church were also ordained to care for the needs of a minority group —the widows of 2nd-Century Greece.



-despues de la ordenación esperamos saludarles en el salón de la iglesia-
after the ordination, we hope to be able to see you in the parish hall

sacerdotes; POR FAVOR TRAIGAN ALBA Y ESTOLA
PRIESTS; PLEASE BRING ALB AND STOLE

10—THE MONITOR, DECEMBER 12, 1974

Marquez To Be Deacon

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* * *

By FELIPE V. MARQUEZ

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I HAVE BEEN RECEIVING the formation, education, and experience in order to better serve and carry out the duties and the responsibilites of a concerned Christian during these past years. Through my involvement, I have become aware of the many needs of the Chicanos, my people, both spiritually and socially. I am aware of the oppression suferef by my people. I have become aware that we, Chicanos, have been oppressed because of lack of leadership, not only political, but also leadership in the Church.

The Church must open its eyes to the Chicanos' dehumanization and their struggle to obtain their rights of human dignity and self respect as God's children. I, as a deacon, an official minister of the Church, will be able to serve in this area of providing leadership and Church services in the language of my people, so that they can apply the liturgy of the word and the practices of the Church to their daily lives.

As a leader, I want to see changes in the Church so that it will be adaptable and flexible to the needs of Chicanos and for all people. I want my people not only to be Christians in name, but to be Christians in their actions, to be true brothers with acts of charity toward fellow Chicanos and Christians, to take a stand in civil rights and in the struggle of the Farmworkers, where true Christianity lives. I, hopefully, will be able to gain the confidence of the people, as someone with whom they can identify, to be able to provide spiritual guidance to their cries for help.

I understand that my efforts for a spiritual life must be made in conjunction with the Chicanos' struggle for social betterment. As a deacon, I want to support my people's fight against political oppression and for equal rights, jobs, education, and housing in the name of the Church and with its support. I want Chicanos to become aware that there is a way out of this present situation, that we can overcome, with education and unite as brothers to obtain economical and political power. I want to become a deacon so that I can aid in overcoming these sins of injustice and racism.

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12—THE MONITOR, DECEMBER 19, 1974

Laymen Become Deacons To Serve People

By Our San Jose Correspondent

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Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities.

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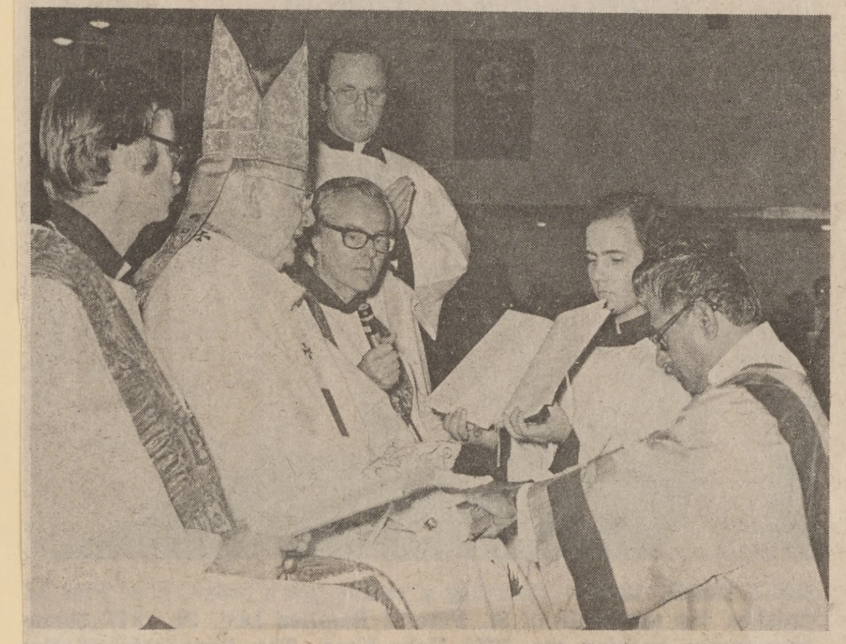
As deacons they will serve with greater force in ministries of the Word, such as preaching and preparing adults for mature reception of Sacraments; in ministries of the Liturgy, such as baptizing, assisting at marriages and funerals, bringing communion to the sick; and in ministries of Charity, such as visiting prisons, working with illegals, organizing the apostolate for the sick, expanding job training centers, attending the bereaved.

In all of these ministries they will unleash the liberating force of Christ's resurrection by being men who serve the needs of their community.



Jose Alvarez kneels before Archbishop McGucken at ceremony making him a deacon; At left is Father Anthony McGuire who counseled the men through their two years of preparation.

In the second week of December, nine of these men were ordained. One of them, Gilberto Velarde, was ordained on Wednesday December 11th at St. Eugene's Cathedral by Bishop Mark Hurley.

AS A COMMUTER from Santa Rosa to San Jose, Gilberto chalked up about 7,000 miles in two years. He is by trade a shoemaker, and has worked with his wife Cecilia among the Spanish-Speaking in the Parish of St. John the Baptist in Healdsburg. They have five children.

Gilberto sees himself as working closely with the Bishop in ministering to the needs of the people in Santa Rosa.

On December 12 eight more of the men were ordained at Our Lady of Guadalupe Church in San Jose by Archbishop Joseph T. McGucken of San Francisco:

JOSE ALVAREZ, 55 year old father of a son and daughter, works as a gardener for the City of Sunnyvale. He has for the last ten years worked with the community in leadership development. He is a member of St. John Vianney Church where he helps out in the liturgy.

In Joe's own words, "I believe that as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God."

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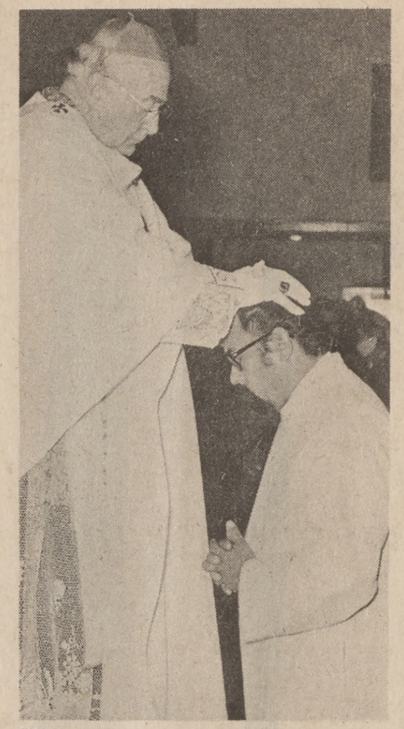

Eloy Chavez becomes deacon

New deacons prostrate themselves before altar

Frank Ortiz reads prayer of obedience

BRUNO GARCIA, a 56 year old man, is married to Trinidad and father of 10 children. He has for a number of years worked as a machine operator. As a parishioner of Our Lady of Guadalupe Church, he has grown spiritually through adult education work which he plans to continue as a deacon.

He says, "As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need, through the eyes of Jesus as He did when He came as our Savior."

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deacons

josé alvarez
eloy chavez
bruno garcía
felipe v. marquez
frank l. ortiz
vincent r. perez
israel e. saenz
ernesto segovia

como has participado en el desarrollo de mi conocimiento y amor de díos deseo que junto con mi familia participes en mi ordenación de diácono· misa de ordenación—jueves 12 de deciembre de 1974· a las 7:30 de la tarde· iglesía de ntra. sra. de guadalupe· san josé·
as you have shared in the development of my knowledge, and love of god. I want you, together with my family to participate in my ordination to deacon. mass of ordination—thursday, december 12, 1974· 7:30pm. guadalupe church· san josé.

Vol. 183, No. 125, 92nd Year SAN JOSE, CA., FRI., DEC. 13, 1974 112 Pages ★ 15 Cents
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d Deacons To Aid Chicanos

ric Ordination At S.J. Church

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Catholic church in 1,600 years.

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The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

He pointed out that the first deacons in the church were ordained to care for the needs of a minority group — the widows of second century Greece.

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(Back of Section, Col. 1)

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Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

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8 San Joseans Become Deacons In Historic Rite

By JIM DICKEY
Staff Writer

The first married Catholic deacons in the history of the Bay Area are "laboring in the vineyards" of the barrios of San Jose today.

Eight deacons, all Chicanos, were ordained Thursday night at Our Lady of Guadalupe Church on East San Antonio street by Archbishop Joseph McGucken of San Francisco.

They are among the first permanent deacons in the Catholic church in 1,600 years.

All middle-aged Chicanos, the deacons will be working for the church without pay while they continue at their occupations to support their wives and children.

The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

He pointed out that the first deacons in the church were ordained to care for the needs of a minority group — the widows of second century Greece.

It is fitting, he said, that the San Jose deacons were ordained to serve a minority group, too — Chicanos.

The new deacons are:

—Jose Alvarez, 55, of 633 Soni Ct., a gardener for the City of Sunnyvale. Divorced, he is the father of two. Alvarez has been active in a community leadership development program for 10 years. He has worked at St. John Vianney Church as a commentator and reader at Mass and in development of the liturgy.

"I believe as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God," he said.

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First Married Deacons To Aid Chicanos

Historic Ordination At S.J. Church

(Continued from Page 1)

258 N. Capitol Ave. An unemployed embalmer, Chavez and his wife, Margaret, have six children. He is active in Our Lady of Guadalupe parish and has worked in the Crusillo Movement, which offers awareness workshops not unlike religious retreats. He also is active in the M2 program, visiting Soledad State Prison inmates.

"I want to work as a deacon in the community and give witness to God through my actions. Christ came and ministered to everyone by sharing His love with us all. Maybe I can share what I have received with someone," he said.

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"I have worked with the community for over 10 years, and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters," he said.

Father McGuire added:

"On the part of all these men, the ordination to the diaconate marks a new stage in their level of commitment to God and His people. The call of Christ was for many heard in a forceful way."

Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

San Jose Mercury Sat., Dec. 14, 1974 9

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Historic Ceremony

Presiding at Thursday ordination of eight San Joseans into the diaconate of the Catholic Church at Our Lady of Guadalupe Church here is Archbishop Joseph McGucken (center, right) of the Archdiocese of San Francisco. The eight are among the first married Catholic deacons in the history of the Bay Area and will serve the church, unpaid, while continuing to work at their regular occupations to support their families. —Staff Photo

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SAN JOSEANS FIRST FOR CATHOLIC CHURCH

Married Deacons Ordained

Eight San Jose men were ordained deacons in the Catholic church here, the first married Catholic deacons in the history of the Bay Area.

The eight men, all Chicanos, were ordained Thursday at Our Lady of Guadalupe Church on East San Antonio Street by Archbishop Joseph McGucken of the Archdiocese of San Francisco.

The institution of diaconate is recorded in Acts 6:1-6, as a service to the poor in order to allow the apostles more time to concentrate on spiritual work.

A ninth was ordained a day earlier in Santa Rosa.

They are among the first permanent deacons in the Catholic church in 1,600 years, observes the Rev. Tony McGuire, who directed their training program here for the last two years.

Their training involved study and community action.

"Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities," says Father McGuire.

They will serve without pay while continuing to work at their regular occupations to support their families.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals, serve ministries of charity, work with "illegals," attend the bereaved, visit prisons, prepare adults for acceptance of sacraments, and assist at marriages and funerals.

Father McGuire said that married deacons were used extensively from the second to the fifth centuries after Christ. But sometime along about 400 A.D. priests took over control of the church and power became institutionalized and the roll of diaconate fell by the boards.

He said the revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement.

Those San Joseans ordained Thursday were: .

- Jose Alvarez, 55, 633 Soni Court, a gardener for the City of Sunnyvale. Divorced, he is the father of two. Alvarez has been active in a community leadership development program for 10 years. He has worked at St. John Vianney Church as a commentator and reader at Mass in development of the liturgy.
- Eloy G. Chavez, 46, 258 N. Capitol Ave. An unemployed embalmer, Chavez and his wife, Margaret, have six children. He is active in Our Lady of Guadalupe parish and has worked in the Crusillo Movement, which offers awareness workshops not unlike religious retreats. He is also active in the M2 program, visiting prison inmates at Soledad State Prison.
- Bruno Garcia, 56, 12420 Mabury Road. A machine operator, he and his wife, Trinidad, have 10 children. A member of Our Lady of Guadalupe church, he worked in adult education.
- Phillip V. Marquez, 44, 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe, he plans to continue to work with social action groups and to preach.
- Frank Ortiz, 53, 1746 Margaret St. A gardener for the City of Cupertino, he and his wife, Olivia, have two children. He has worked in liturgy development and in the barrio of Our Lady of Guadalupe helping bereaved families.
- Vicente Perez, 43, 1668 Miami Drive. A receiving clerk, he and his wife, Raquel, have five children. He works at Most Holy Trinity Church as a lector and commentator.
- Israel Saenz, 46, 1775 E. San Antonio St. A security guard, he and his wife, Flora, have a 2-month-old daughter. He preaches in the church of Our Lady of Guadalupe.
- Ernesto Segovia, 45, 16 S. Cragmont Ave. A counselor of Opportunities Industrialization Center, he and his wife, Sara, have no children. He is active in liturgy development and counseling of families and young adults.

Father McGuire said it was fitting that among the first deacons to be ordained were those "called to serve a minority group like the Chicanos."

He noted that the first deacons in the Catholic church were also ordained to care for the needs of a minority group —the widows of 2nd-Century Greece.

10—THE MONITOR, DECEMBER 12, 1974

Marquez To Be Deacon

One of the new lay permanent deacons being ordained by Archbishop Joseph T. McGucken at Our Lady of Guadalupe in San Jose today (Dec. 12) is Felipe V. Marquez.

* * *

By FELIPE V. MARQUEZ

I have been involved in the work of the missionary for the past fifteen years, in many different ways: the Cursillo, the Latin American Missionary Program, the Post Office Union, the Farmworkers, the Equal Employment Committee, the Poverty Programs, the Eastside Center, the Social Justice Programs, the Opportunity Industrial Center of Central Coast Counties, and many others. I have actively participated in serving the spiritual and social needs of my people in my community and in my world.

I HAVE BEEN RECEIVING the formation, education, and experience in order to better serve and carry out the duties and the responsibilites of a concerned Christian during these past years. Through my involvement, I have become aware of the many needs of the Chicanos, my people, both spiritually and socially. I am aware of the oppression sufferef by my people. I have become aware that we, Chicanos, have been oppressed because of lack of leadership, not only political, but also leadership in the Church.

The Church must open its eyes to the Chicanos' dehumanization and their struggle to obtain their rights of human dignity and self respect as God's children. I, as a deacon, an official minister of
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12—THE MONITOR, DECEMBER 19, 1974

Laymen Become Deacons To Serve People

By Our San Jose Correspondent

For the last two years 13 Spanish-Speaking men and their wives have been preparing themselves to serve as deacons in the Archdiocese of San Francisco. Their training has involved study and community action.

Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities.

THEY HAVE COME to know Christ through the Scriptures and through prayer as the Son of God became man that we might "have life and have it to the fullest." JN. 10:10. In their community action they have brought the liberating power of Christ to bear on the sick, the ignorant, the jobless, the despairing.

As deacons they will serve with greater force in ministries of the Word, such as preaching and preparing adults for mature reception of Sacraments; in ministries of the Liturgy, such as baptizing, assisting at marriages and funerals, bringing communion to the sick; and in ministries of Charity, such as visiting prisons, working with illegals, organizing the apostolate for the sick, expanding job training centers, attending the bereaved.

In all of these ministries they will unleash the liberating force of Christ's resurrection by being men who serve the needs of their community.

Jose Alvarez kneels before Archbishop McGucken at ceremony. making him a deacon; At left is Father Anthony McGuire who counseled the men through their two years of preparation.

In the second week of December, nine of these men were ordained. One of them, Gilberto Velarde, was ordained on Wednesday December 11th at St. Eugene's Cathedral by Bishop Mark Hurley.

AS A COMMUTER from Santa Rosa to San Jose, Gilberto chalked up about 7,000 miles in two years. He is by trade a shoemaker, and has worked with his wife Cecilia among the Spanish-Speaking in the Parish of St. John the Baptist in Healdsburg. They have five children.

Gilberto sees himself as working closely with the Bishop in ministering to the needs of the people in Santa Rosa.

On December 12 eight more of the men were ordained at Our Lady of Guadalupe Church in San Jose by Archbishop Joseph T. McGucken of San Francisco:

JOSE ALVAREZ, 55 year-old father of a son and daughter, works as a gardener for the City of Sunnyvale. He has for the last ten years worked with the community in leadership development. He is a member of St. John Vianney Church where he helps out in the liturgy.

In Joe's own words, "I believe that as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God."

ELOY G. CHAVEZ, a mortician, is father of six children and married to Margaret. A member of Our Lady of Guadalupe Parish, he has worked with the Cursillo Movement, and is aware of many of the problems of the community.

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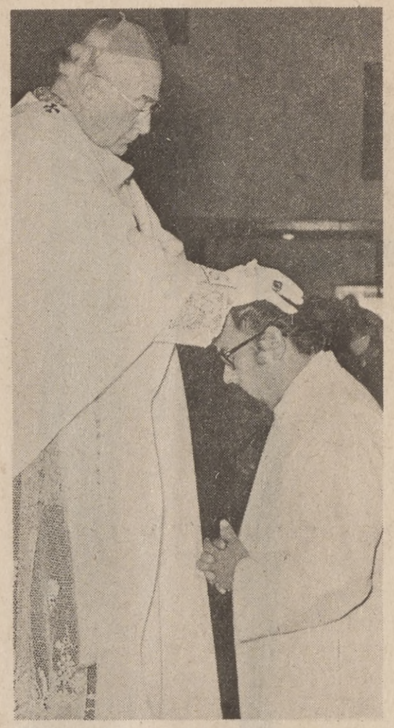

Eloy Chavez becomes deacon

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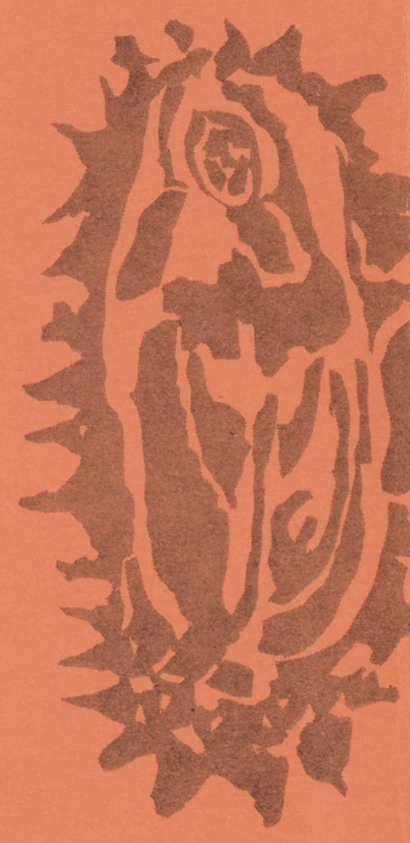
deacons



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vincent r. perez
israel e. saenz
ernesto segovia

como has participado en el desarrollo de mi conocimiento y amor de dios deseo que junto con mi familia participes en mi ordenación de diacono· misa de ordenación— jueves 12 de deciembre de 1974· a las 7:30 de la tarde· iglesia de ntra. sra. de guadalupe· san josé·
as you have shared in the development of my knowledge, and love of god. I want you, together with my family to participate in my ordination to deacon. mass of ordination— thursday, december 12, 1974· 7:30pm: guadalupe church· san josé.

Vol. 183, No. 125, 92nd Year SAN JOSE, CA., FRI., DEC. 13, 1974 ★★★★★ 112 Pages 15 Cents
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8 San Joseans Become Deacons In Historic Rite

By JIM DICKEY
Staff Writer

The first married Catholic deacons in the history of the Bay Area are "laboring in the vineyards" of the barrios of San Jose today.

Eight deacons, all Chicanos, were ordained Thursday night at Our Lady of Guadalupe Church on East San Antonio street by Archbishop Joseph McGucken of San Francisco.

They are among the first permanent deacons in the Catholic church in 1,600 years.

All middle-aged Chicanos, the deacons will be working for the church without pay while they continue at their occupations to support their wives and children.

The deacons have completed a two-year training program of studying theology and working in the community on various projects. All of them, as deacons, will continue working in the projects in which they trained.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals or take part in organizations of the Chicano movement.

They were ordained for the Chicano community, according to the Rev. Tony McGuire, who directed their training program.

Father McGuire said married deacons were used in the Catholic Church extensively from the second to the fifth centuries after Christ.

In the early days of the church, he said, the Christian ministry was a community thing. But along about the year 400 A.D. priests took over control of the church and power became institutionalized. Deacons fell by the boards.

The revival of the permanent diaconate is in keeping with the trend of the church back toward community involvement, Father McGuire said.

He pointed out that the first deacons in the church were ordained to care for the needs of a minority group — the widows of second century Greece.

It is fitting, he said, that the San Jose deacons were ordained to serve a minority group, too — Chicanos.

The new deacons are:

—Jose Alvarez, 55, of 633 Soni Ct., a gardener for the City of Sunnyvale. Divorced, he is the father of two. Alvarez has been active in a community leadership development program for 10 years. He has worked at St. John Vianney Church as a commentator and reader at Mass and in development of the liturgy.

"I believe as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God," he said.

—Eloy G. Chavez, 46, of

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First Married Deacons To Aid Chicanos

Historic Ordination At S.J. Church

(Continued from Page 1)

258 N. Capitol Ave. An unemployed embalmer, Chavez and his wife, Margaret, have six children. He is active in Our Lady of Guadalupe parish and has worked in the Crusillo Movement, which offers awareness workshops not unlike religious retreats. He also is active in the M2 program, visiting Soledad State Prison inmates.

"I want to work as a deacon in the community and give witness to God through my actions. Christ came and ministered to everyone by sharing His love with us all. Maybe I can share what I have received with someone," he said.

— Bruno Garcia, 56, of 12420 Mabury Rd. A machine operator, he and his wife, Trinidad, have 10 children. Garcia, a member of Our Lady of Guadalupe Church, has worked in adult education.

"As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need through the eyes of Jesus as He did when He came as our Savior," he said.

— Phillip V. Marquez, 44, of 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe Church, he plans to continue to work with social action groups and to preach. He is a member of Opportunities Industrialization Center (OIC) board of directors and is active in other social action groups.

"As a deacon, I want to help create God's witness of peace, justice, hope and love in the barrio," he said.

— Frank Ortiz, 53, of 1746 Margaret St. A gardener for the City of Cupertino, Ortiz and his wife, Olivia, have two children. Ortiz has worked in liturgy development and in the barrio of Our Lady of Guadalupe Church, helping bereaved families.

"It has always been my desire to serve my fellow man in whatever way possible. If through ordination I can accomplish this more thoroughly, I will know that our Lord will be pleased," he said.

— Vicente Perez, 43, of 1668 Miami Dr. A receiving clerk, Perez and his wife, Raquel, have five children. He works at Most Holy Trinity Church as a lector and commentator.

"I want to work in my community and give of what I have received — such as faith, hope and love. I believe God has chosen me for this ministry," he said.

— Israel Saenz, 46, of 1775 E. San Antonio St. A security guard, Saenz and his wife, Flora, have a 2-month-old daughter. A member of Our Lady of Guadalupe Church, he preaches in the church and in homes.

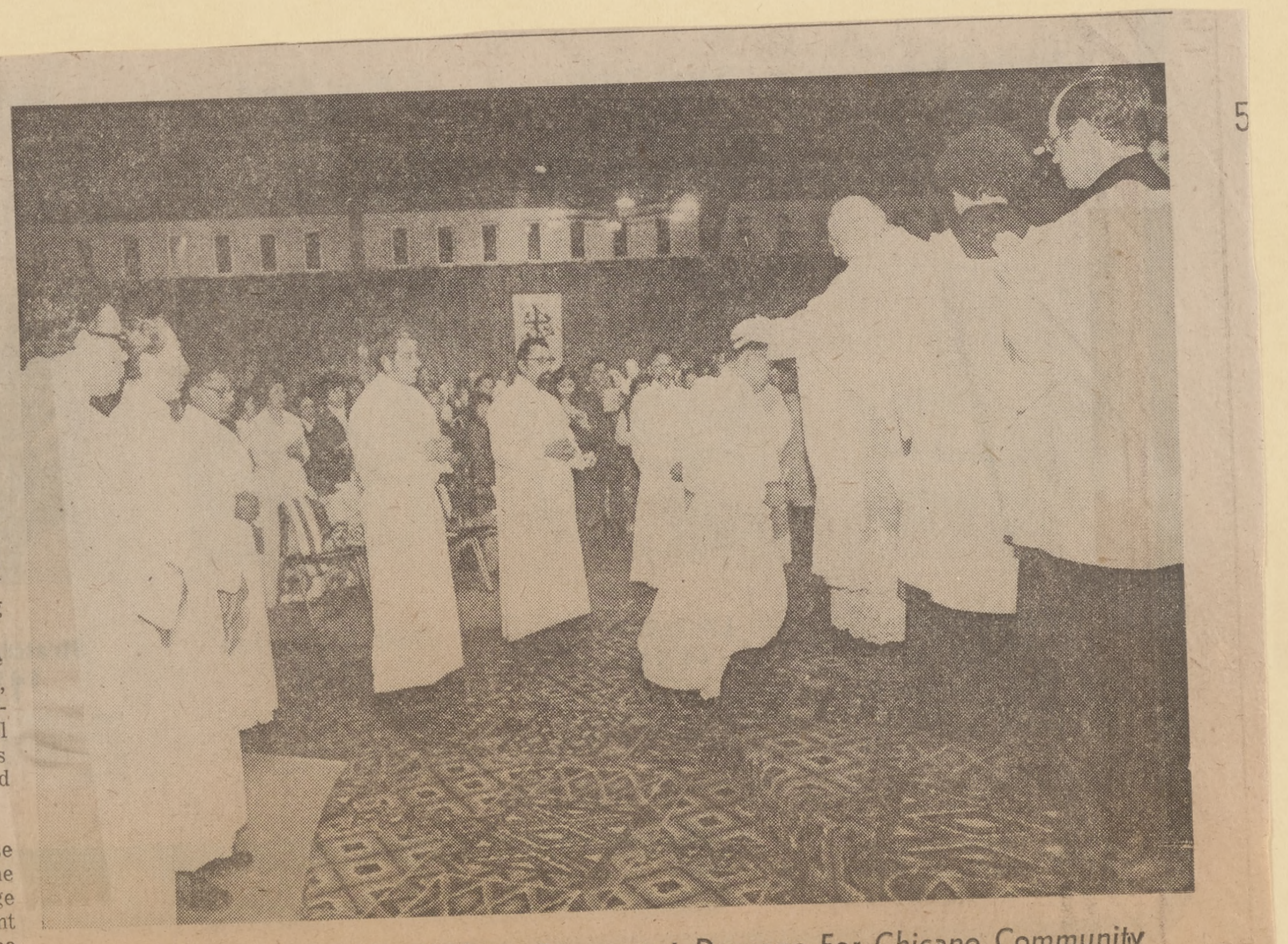
"I love Christ's church. Therefore, I feel that as a deacon I will be better prepared to serve Him by making His church better known wherever I may go," he said.

— Ernesto Segovia, 45, of 16 S. Cragmont Ave. A counselor for OIC, he is a member of Our Lady of Guadalupe Church. He and his wife, Sara, have no children. Segovia is active in liturgy development and counseling of families and young adults.

"I have worked with the community for over 10 years, and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters," he said.

Father McGuire added:

"On the part of all these men, the ordination to the diaconate marks a new stage in their level of commitment to God and His people. The call of Christ was for many heard in a forceful way."



Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

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Archbishop McGucken Ordains Permanent Deacons For Chicano Community
—Staff Photo

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San Jose Mercury Sat., Dec. 14, 1974 9

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Historic Ceremony

Presiding at Thursday ordination of eight San Joseans into the diaconate of the Catholic Church at Our Lady of Guadalupe Church here is Archbishop Joseph McGucken (center, right) of the Archdiocese of San Francisco. The eight are among the first married Catholic deacons in the history of the Bay Area and will serve the church, unpaid, while continuing to work at their regular occupations to support their families.
—Staff Photo

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SAN JOSEANS FIRST FOR CATHOLIC CHURCH

Married Deacons Ordained

Eight San Jose men were ordained deacons in the Catholic church here, the first married Catholic deacons in the history of the Bay Area.

The eight men, all Chicanos, were ordained Thursday at Our Lady of Guadalupe Church on East San Antonio Street by Archbishop Joseph McGucken of the Archdiocese of San Francisco.

The institution of diaconate is recorded in Acts 6:1-6, as a service to the poor in order to allow the apostles more time to concentrate on spiritual work.

A ninth was ordained a day earlier in Santa Rosa.

They are among the first permanent deacons in the Catholic church in 1,600 years, observes the Rev. Tony McGuire, who directed their training program here for the last two years.

Their training involved study and community action.

"Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities," says Father McGuire.

They will serve without pay while continuing to work at their regular occupations to support their families.

Some will preach in church and proselytize in homes. Others will visit the sick in hospitals, serve ministries of charity, work with "illegals," attend the bereaved, visit prisons, prepare adults for acceptance of sacraments, and assist at mar-
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- Bruno Garcia, 56, 12420 Mabury Road. A machine operator, he and his wife, Trinidad, have 10 children. A member of Our Lady of Guadalupe church, he worked in adult education.
- Phillip V. Marquez, 44, 14241 Vernice Ave. A mailman, he and his wife, Florence, are the parents of five. A member of Our Lady of Guadalupe, he plans to continue to work with social action groups and to preach.
- Frank Ortiz, 53, 1746 Margaret St. A gardener for the City of Cupertino, he and his wife, Olivia, have two

Father McGuire said it was fitting that among the first deacons to be ordained were those "called to serve a minority group like the Chicanos."

He noted that the first deacons in the Catholic church were also ordained to care for the needs of a minority group —the widows of 2nd-Century Greece.

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deacons

josé alvarez
eloy chavez
bruno garcía
felipe v. marquez
frank l. ortiz
vincent r. perez
israel e. saenz
ernesto segovia

como has participado en el desarrollo de mi conocimiento y amor de dios, deseo
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jueves 12 de deciembre de 1974 · a las 7:30 de la tarde · iglesia de ntra. sra. de guadalupe · san josé·
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together with my family to participate in my ordination to deacon. mass of ordination—
thursday, december 12, 1974 · 7:30pm. guadalupe church · san josé.

10—THE MONITOR, DECEMBER 12, 1974

Marquez To Be Deacon

One of the new lay permanent deacons being ordained by Archbishop Joseph T. McGucken at Our Lady of Guadalupe in San Jose today (Dec. 12) is Felipe V. Marquez.

* * *

By FELIPE V. MARQUEZ

I have been involved in the work of the missionary for the past fifteen years, in many different ways: the Cursillo, the Latin American Missionary Program, the Post Office Union, the Farmworkers, the Equal Employment Committee, the Poverty Programs, the Eastside Center, the Social Justice Programs, the Opportunity Industrial Center of Central Coast Counties, and many others. I have actively participated in serving the spiritual and social needs of my people in my community and in my world.

I HAVE BEEN RECEIVING the formation, education, and experience in order to better serve and carry out the duties and the responsibilites of a concerned Christian during these past years. Through my involvement, I have become aware of the many needs of the Chicanos, my people, both spiritually and socially. I am aware of the oppression suferef by my people. I have become aware that we, Chicanos, have been oppressed because of lack of leadership, not only political, but also leadership in the Church.

The Church must open its eyes to the Chicanos' dehumanization and their struggle to obtain their rights of human dignity and self respect as God's children. I, as a deacon, an official minister of
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12—THE MONITOR, DECEMBER 19, 1974

Laymen Become Deacons To Serve People

By Our San Jose Correspondent

For the last two years 13 Spanish-Speaking men and their wives have been preparing themselves to serve as deacons in the Archdiocese of San Francisco. Their training has involved study and community action.

Their course of studies has directed them to serve as ministers of liberation in their parishes and larger communities.

THEY HAVE COME to know Christ through the Scriptures and through prayer as the Son of God became man that we might "have life and have it to the fullest." JN. 10:10. In their community action they have brought the liberating power of Christ to bear on the sick, the ignorant, the jobless, the despairing.

As deacons they will serve with greater force in ministries of the Word, such as preaching and preparing adults for mature reception of Sacraments; in ministries of the Liturgy, such as baptizing, assisting at marriages and funerals, bringing communion to the sick; and in ministries of Charity, such as visiting prisons, working with illegals, organizing the apostolate for the sick, expanding job training centers, attending the bereaved.

In all of these ministries they will unleash the liberating force of Christ's resurrection by being men who serve the needs of their community.

Jose Alvarez kneels before Archbishop McGucken at ceremony making him a deacon; At left is Father Anthony McGuire who counseled the men through their two years of preparation.

In the second week of December, nine of these men were ordained. One of them, Gilberto Velarde, was ordained on Wednesday December 11th at St. Eugene's Cathedral by Bishop Mark Hurley.

AS A COMMUTER from Santa Rosa to San Jose, Gilberto chalked up about 7,000 miles in two years. He is by trade a shoemaker, and has worked with his wife Cecilia among the Spanish-Speaking in the Parish of St. John the Baptist in Healdsburg. They have five children.

Gilberto sees himself as working closely with the Bishop in ministering to the needs of the people in Santa Rosa.

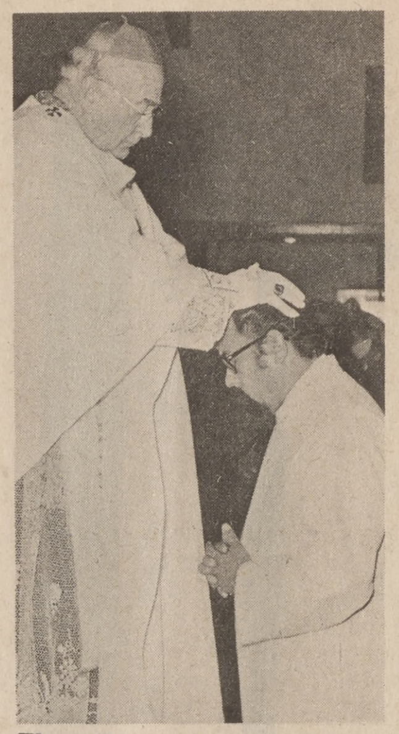
On December 12 eight more of the men were ordained at Our Lady of Guadalupe Church in San Jose by Archbishop Joseph T. McGucken of San Francisco:

JOSE ALVAREZ, 55 year old father of a son and daughter, works as a gardener for the City of Sunnyvale. He has for the last ten years worked with the community in leadership development. He is a member of St. John Vianney Church where he helps out in the liturgy.

In Joe's own words, "I believe that as a deacon I can help people in the community to have more confidence in themselves. I will use my office and ministry for the love of God."

ELOY G. CHAVEZ, a mortician, is father of six children and married to Margaret. A member of Our Lady of Guadalupe Parish, he has worked with the Cursillo Movement, and is aware of many of the problems of the community.

At present he ministers to the sick at Alexian Brothers Hospital. He also belongs to M2 Program, through which he visits state prisons. In Eloy's words,



Eloy Chavez becomes deacon

"I want to work as a deacon in the community and give Witness to God through my action. Christ came and ministered to everyone by sharing his love with us all. Maybe I can share what I have received with someone."

BRUNO GARCIA, a 56 year old man, is married to Trinidad and father of 10 children. He has for a number of years worked as a machine operator. As a parishioner of Our Lady of Guadalupe Church, he has grown spiritually through adult education work which he plans to continue as a deacon.

He says, "As a deacon I want to reach out and help educate people in everything relating to their lives. I would like to help fulfill this need, through the eyes of Jesus as He did when He came as our Savior."

PHILLIP V. MARQUEZ, 44 years old and married to Florence is the father of five children. As a mail carrier for 17 years and an active member of Our Lady of Guadalupe Parish, Phil is well known for his awareness of the needs of other people. He plans to continue to work in social action as part of his ministry as deacon, and will also preach the Word of God.

Phil wants to become a deacon to "help create God's kingdom of peace, justice, hope and love in the barrio and in the world by serving my brothers and sisters in their spiritual and human needs, through liturgy, the Word and works in charity."

FRANK ORTIZ, 53, is married to Olivia and they have two sons. He has been a gardener for the City of Cupertino for many years. Frank has worked in the barrios of Our Lady of Guadalupe, reaching out to bereaved families and helping with liturgical celebrations. He says, "It has always been my desire to serve my fellow man in whatever way possible. If through ordination I can accomplish this more thoroughly I will know that our Lord will be pleased. What better way can I express my love for him than to show my love for my neighbor?"

New deacons prostrate themselves before altar

Frank Ortiz reads prayer of obedience

VICENTE PEREZ, married to Raquel, father of five children, is a patient, sincere man. Vicente is a member of Most Holy Trinity, active as a lector and commentator. He works as a receiving clerk.

"I want to work," says Vicente, "in my community and give of what I have received, such as faith, hope and love, because I believe that God has chosen me for this ministry. I know that God loves me and that I must continue to preach His Word."

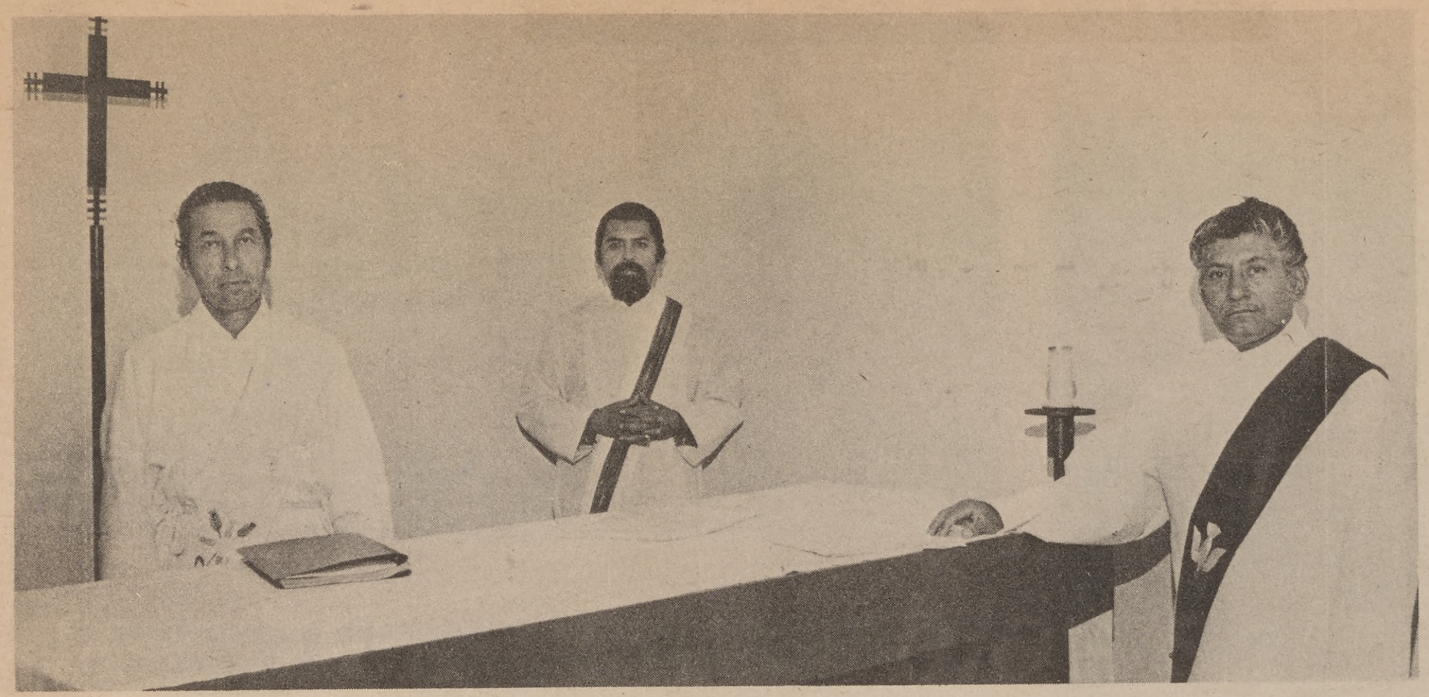
ISRAEL SAENZ, is married to Flora and the father of a two-month old daughter. He is 46 years old and works as a security guard.

Member of Our Lady of Guadalupe Parish, Israel is a man with a sense of humor who has had past leadership positions as a union president. He plans to work as a deacon by doing home visiting and preaching. Israel says "I love Christ's Church, therefore I feel that as a deacon I'll be better prepared to serve Him by making His Church better known wherever I may go."

ERNESTO E. SEGOVIA, 45, who is married to Sara, is a member of Our Lady of Guadalupe Parish, is active in the liturgy and in counseling families and young adults.

As a Follow-up counsellor for the OIC, Ernie says, "I have worked with the community for over 10 years and I see the need of the deacon in this ministry. I feel God has called me to take His message to my brothers and sisters."

East San Jose SUN/ January 1, 1975/ page 10



ASSISTING in various church services, the new deacons will wear these vestments. Frank Ortiz, Eloy Chavez and Joe Alvarez all will be working in Our Lady of Guadalupe parish.
(Photo by Jim Robison)

East Valley ceremony

Old tradition revived as church ordains deacons

EIGHT EAST VALLEY men became deacons in the Catholic church last month, a significant event both for the eight and the church they plan to serve.

Deacons were an important part of Christianity's first few centuries, carrying word of the young church to new cities. But the diaconate gradually disappeared as a separate function in the Catholic church, becoming only one step on the way to the Catholic priesthood.

It was revived during the 1960's, although it is limited to men generally over the age of 35. Deacons assist in a variety of work in Catholic parishes: helping out with the Sunday services, visiting the sick, preaching, performing baptisms and assisting at weddings and funerals.

The eight East Valley men who were ordained deacons have been studying part-time during the past two years in a training program sponsored by the archdiocese of San Francisco. They were part of a class of 13, all Spanish-speaking.

Archbishop Joseph McGucken ordained the eight local men in a ceremony at Our Lady of Guadalupe church and all will now work in local parishes.

HERE'S A BRIEF look at the eight East Valley men who have been ordained deacons in the Catholic church:

Joe Alvarez, 55, is the father of two and works as a gardener for the city of Sunnyvale. He is a member of St. John Vianney parish. "I believe as a deacon I can help people in the community to have more confidence in themselves," he said.

Eloy Chavez, first Chicano mortician in Santa Clara county in a century, is the father of six children. He is a member of Our Lady of Guadalupe parish and has also been active in the Cursillo movement. "I want to work as a deacon in the community and give witness to God through my actions," Chavez explained.

Bruno Garcia, 56, is the father of 10 and works as a machine operator. A member of Our Lady of Guadalupe, he plans as a deacon "to reach out and help educate people in everything relating to their lives."

Phillip V. Marquez, 44, also a member of Our Lady of Guadalupe, is the father of five children and a mail carrier. He said he wanted to become a deacon "to help create God's kingdom of peace, justice, hope and love in the barrio and in the world."

Frank Ortiz, 53, works as a gardener for the city of Cupertino and is father of two. "What better way can I express by love for Our Lord than to show my love for my neighbors?"

Vicente Perez, works as a receiving clerk and is the father of five. He is a member of Most Holy Trinity. "I want to work in my community and give of what I have received," Perez says.

Israel Saenz, 46, is the father of a two-month-old daughter and works as a security guard. A member of Our Lady of Guadalupe parish, he plans to do home visiting and preaching.

Ernest Segovia, 45, works as a follow-up counselor at OIC and a member of Our Lady of Guadalupe parish. "I have worked with the community for over 10 years," he says, "and I see the need of the deacon in this ministry."

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VICENTE PEREZ, Bruno Garcia and Israel Saenz are three of the deacons who will work in local parishes.

THE FORUMEER
JANUARY 1975
OFFICIAL PUBLICATION OF
THE AMERICAN GI FORUM

FORUMEER A DEACON

SAN JOSE -- Eight Chicanos were ordained as Deacons of the Catholic Church recently by Archbishop Joseph McGucken of San Francisco.

Among them was Phillip V. Marquez, 44, member of San Jose GI Forum. A member of Our Lady of Guadalupe Church, Marquez plans to work with social action groups and to preach. He is a member of the board of directors of OIC (Opportunities Industrialization Center) in San Jose.

"As a Deacon, I want to help create God's witness of peace, justice, hope and love in the bar o," he said.

he Chicano Deacons are among first permanent Deacons in the tholic Church in 1,600 years. arried Deacons were used in the Catholic Church from the 2nd to the 5th centuries after Christ. Along about 400 A.D. priests took over control of the church and power became institutionalized, eliminating the Deacons. The revival of the Diaconate is in keeping with the current trend of the Catholic Church back toward community involvement.

The Deacons serve without pay, and have undergone a two-year training program of studying theology and working in the community on people-oriented projects.

DEACONS are ordained by Archbishop McGucken of San Francisco. They are among the first Catholic Deacons in 1,600 years. San Jose Forumeer Phillip Marquez is left of center in photo.

Nueve Diáconos Permanentes Más en San Francisco

Desde hace dos años, nueve señores se han estado preparando para servir como diáconos en la Arquidiócesis de San Francisco. Su instrucción ha incluído el estudio y la acción en la comunidad.

Durante la segunda semana de diciembre pasado, estos nueve señores fueron ordenados. Como diáconos servirán con aún más esfuerzo en el ministerio de la Palabra, así como en lo de predicar y lo de preparar a adultos para una recepción más madura de los sacramentos. Compartirán la fuerza liberadora de la resurrección de Cristo en el servicio de las necesidades de la comunidad.

Gilberto Velarde, fue ordenado en la Catedral de San Eugenio por el Obispo Mark Hurley. Durante los dos años Gilberto viajó más de 7,000 millas desde Santa Rosa hasta San José. Su negocio es de zapatero y ha trabajado junto con su esposa Cecilia entre la gente de habla castellana en la Parroquia de San Juan Bautista en Healdsburg. Tiene cinco de familia. Gilberto piensa trabajar conjuntamente con el Obispo de Santa Rosa en el servicio de las necesidades de la gente de Santa Rosa.

Los otros ocho hombres fueron ordenados en la Iglesia de Nuestra Señora de Guadalupe en San José por el arzobispo Joseph T. McGucken de San Francisco.

José Alvarez, de 55 años de edad y padre de dos hijos, trabaja de jardinero para la Ciudad de Sunnyvale. Los pasados diez años ha trabajado con la comunidad en el desarrollo del liderazgo. Pertenece a la Iglesia de St. Juan Vianney, en la cual ayuda con la liturgia. En sus propias palabras José dice, "Creo aún como diácono puedo ayudar a la gente en la comunidad a tenerse más confianza en sí misma. Obraré en mi oficio y ministerio por el amor de Dios".

Eloy G. Chavez, empresario de pompas fúnebres, es padre de seis y casado con Margarita. Como miembro de la parroquia de Nuestra Señora de Guadalupe, ha trabajado con el Movimiento de Cursillo, y tiene conocimiento de los muchos problemas de la comunidad. Por ahora sirve en el ministerio a los enfermos del Hospital de Alexian Brothers. También pertenece al Programa M2, por el cual se visita a los prisioneros del estado.

Bruno García, de 56 años, está casado con Trinidad y es padre de 10 de familia. Ha sido empleado de operador de maquinarias por muchos años. Como feligrés de la Parroquia de Nuestra Señora de Guadalupe, se ha desarrollado espiritualmente por medio de la educación de adultos que espera seguir después de su ordenación. Dice: "Como diácono quiero extender la mano para ayudar en la educación de personas, en todo lo que se relaciona con sus vidas".

Felipe V. Marquez, de 44 años de edad y casado con Florencia, es padre de cinco. Cartero por 17 años y miembro activo de la Parroquia de Nuestra Señora de Guadalupe, Felipe es bien conocido por su sensibilidad a las necesidades del prójimo. Tiene planes de seguir con su trabajo en la acción social como parte del ministerio de diácono para "ayudar a crear el Reino de Dios de paz, justicia, esperanza y el amor en el barrio y en el mundo al servicio de mis hermanos y hermanas en sus necesidades espirituales y humanas por medio de la liturgia, la Palabra, y obras de caridad".

Frank Ortiz, 53 años de edad, casado con Olivia y con dos hijos. Frank ha sido jardinero para la Ciudad de Cupertino desde hace muchos años. Ha trabajado en los barrios de la Parroquia de Nuestra Señora de Guadalupe, consolando a los despojados y también ayudando en las celebraciones litúrgicas. Frank dice: "Siempre he tenido el deseo de servir a mis hermanos en cualquiera manera que sea posible; si por medio de la ordenación puedo cumplir con esto más a fondo, sabré que complaceré a Nuestro Señor. ¿De qué mejor manera podría yo expresar mi amor a El sino en lo de mostrar mi amor al prójimo?"

Vicente Pérez, 43 años de edad casado, con Raquel y padre de cinco hijos, es un hombre paciente y sincero. Vicente es miembro de la Parroquia de la Santísima Trinidad y sirve en calidad de lector y comentador. Es dependiente ("receiving clerk"). Como dice Vicente: "Quiero trabajar en mi comunidad y dar de lo que yo he recibido en cuanto la fe, la esperanza y el amor, porque creo que Dios me ha escogido a mí para este ministerio. Sé que Dios me ama y que debo seguir predicando su Palabra".

Israel Saenz, está casado con Flora y es padre de una hija de dos meses. Tiene 46 años de edad y su empleo es de guardia de seguridad. Israel es miembro de la Parroquia de Nuestra Señora de Guadalupe y posee un sentido del humor. También ha tenido unas posiciones de liderazgo, en cuanto a la presidencia de la unión. Piensa trabajar como diácono en la visita de hogares y lo de predicar.

Ernesto E. Segovia, de 45 años, está casado con Sara y es miembro de la Parroquia de Nuestra Señora de Guadalupe. Es muy activo en la liturgia y sirve de consejero de familias y de adultos Jóvenes. Como consejero de OIC, Ernie dice: "Ha trabajado con la comunidad por más de 10 años y veo la necesidad del diácono en el ministerio. Siento que Dios me ha llamado a llevar su mensaje de salvación a mis hermanos y hermanas".

Por parte de todos estos hombres, la ordenación al diaconado es una señal de un nivel nuevo de compromiso a Dios y a su gente.

Si usted es uno de los cree que
EL Visitante DOMINICAL
Está haciendo el bien con sus crónicas
¡SEA DESDE YA NUESTRO SUSCRIPTOR!

EL VISITANTE DOMINICAL 26 de enero de 1975

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CONFIRMATION — NOV. 10, 1974

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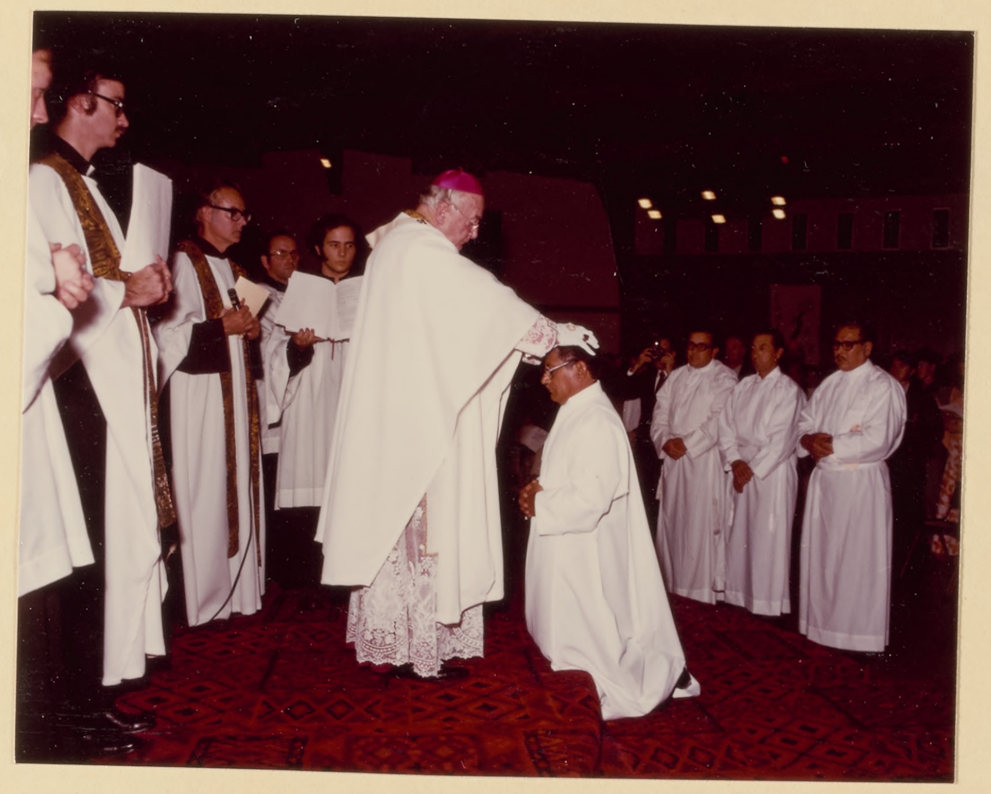
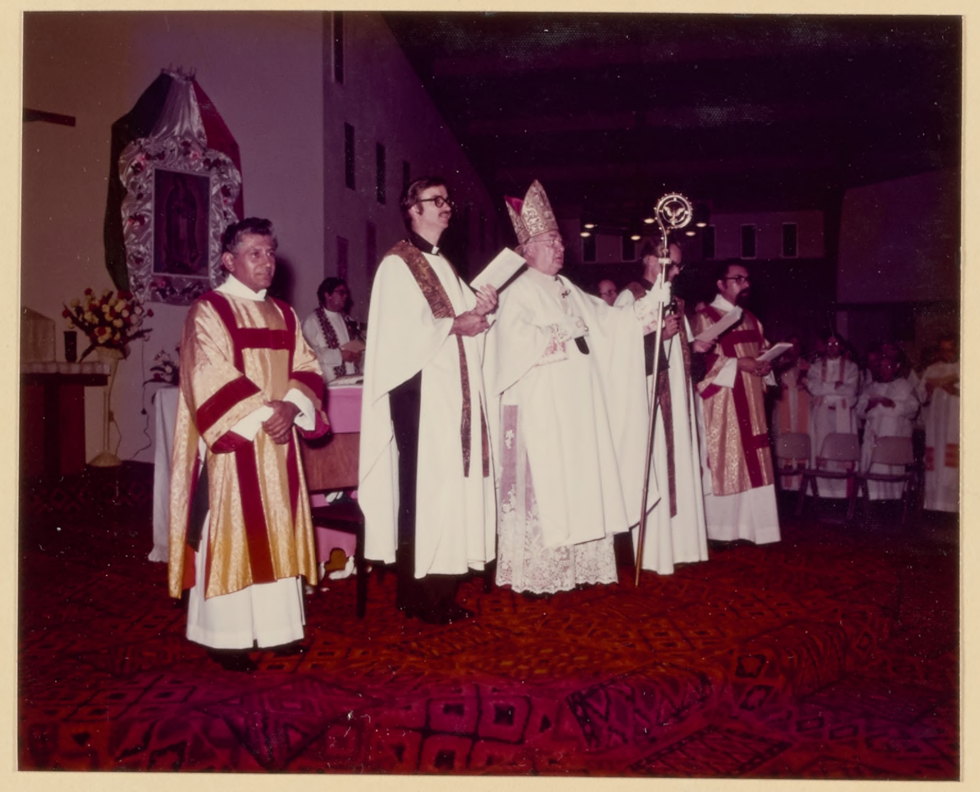
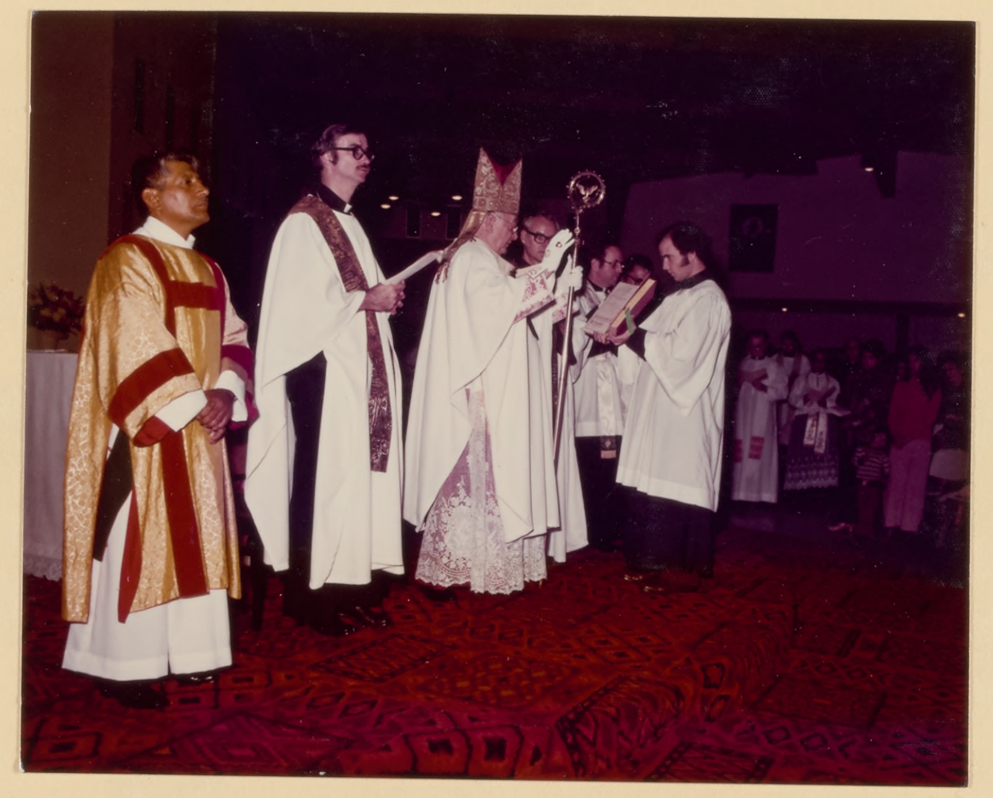
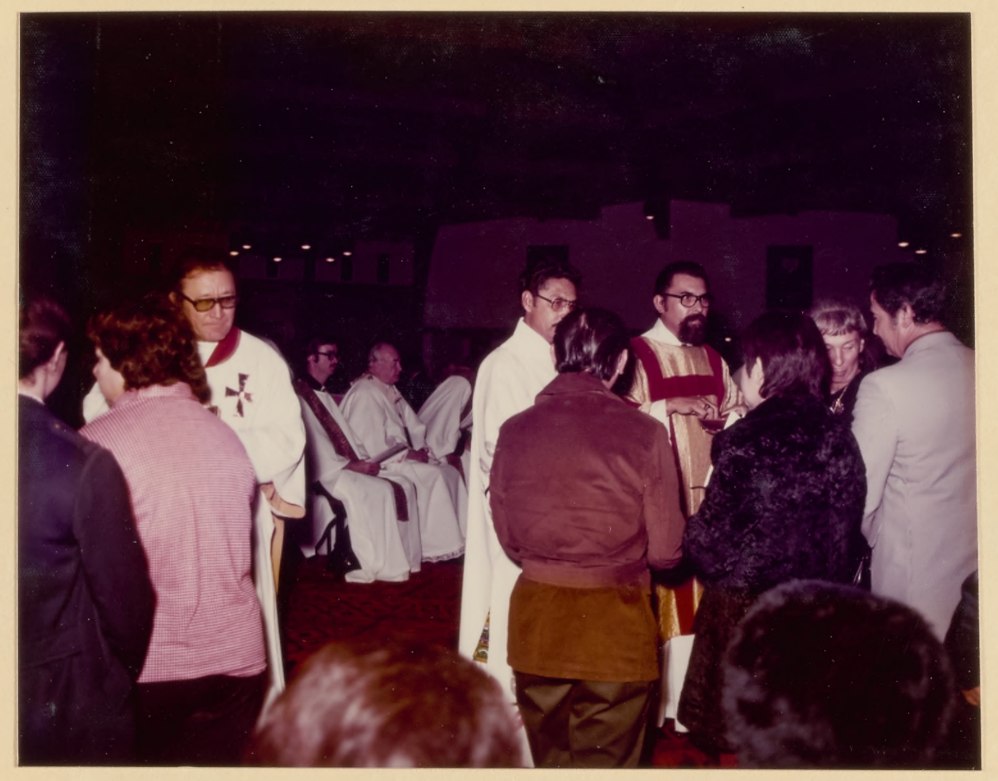
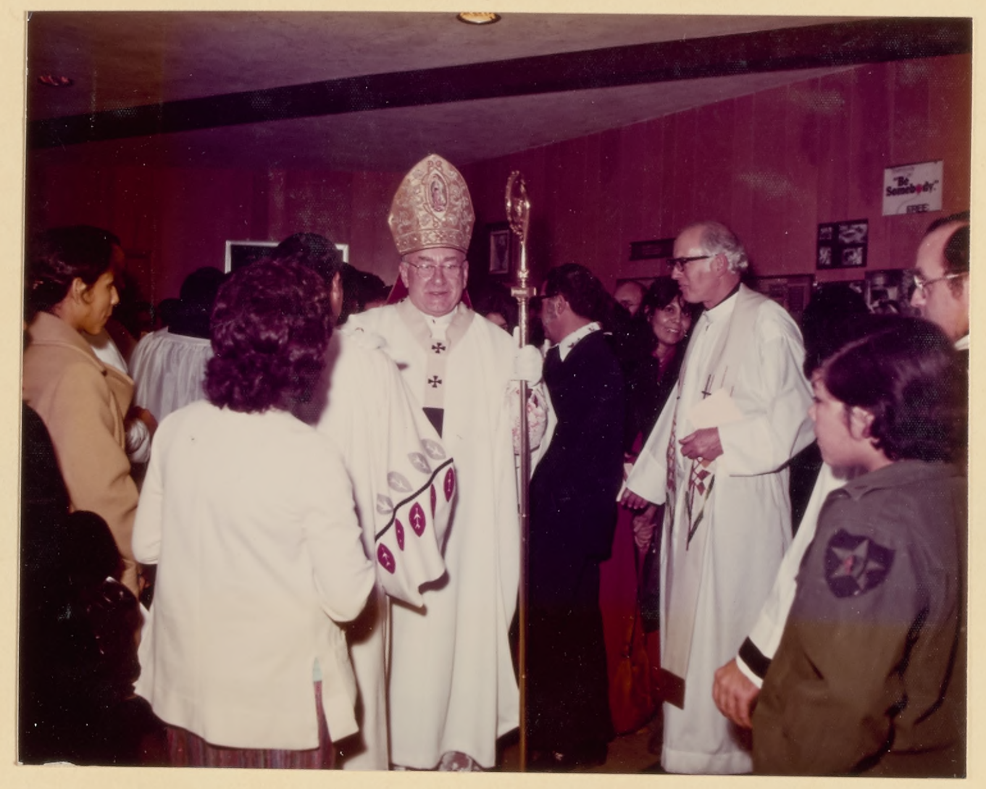
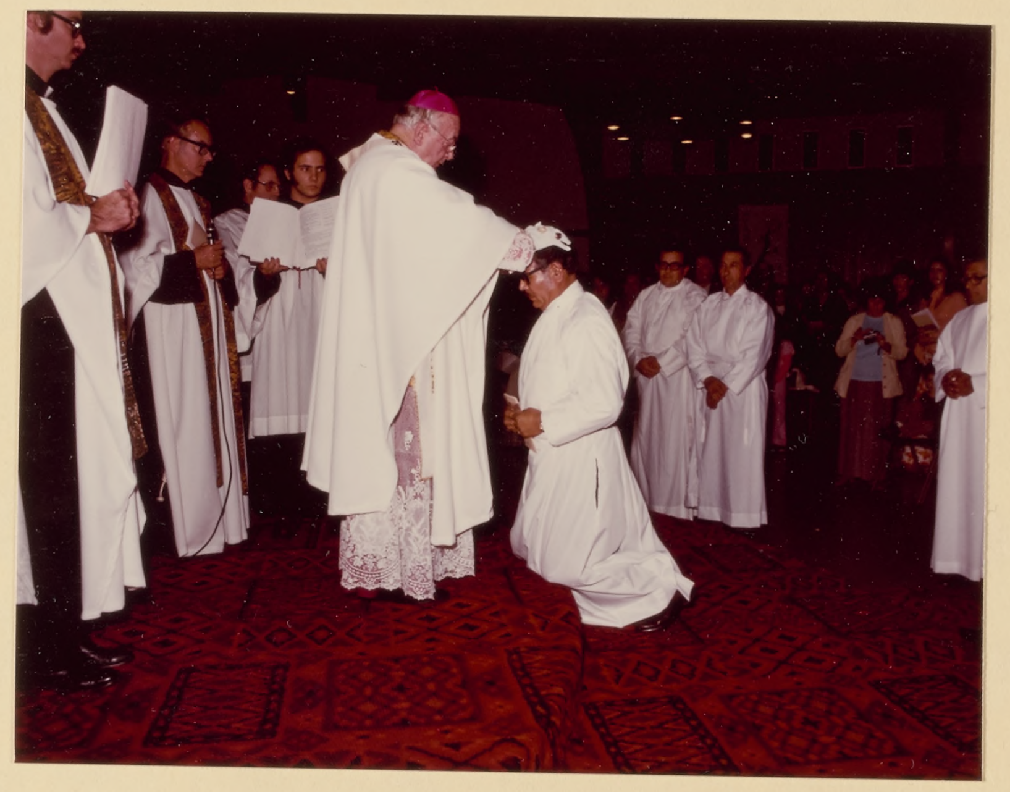
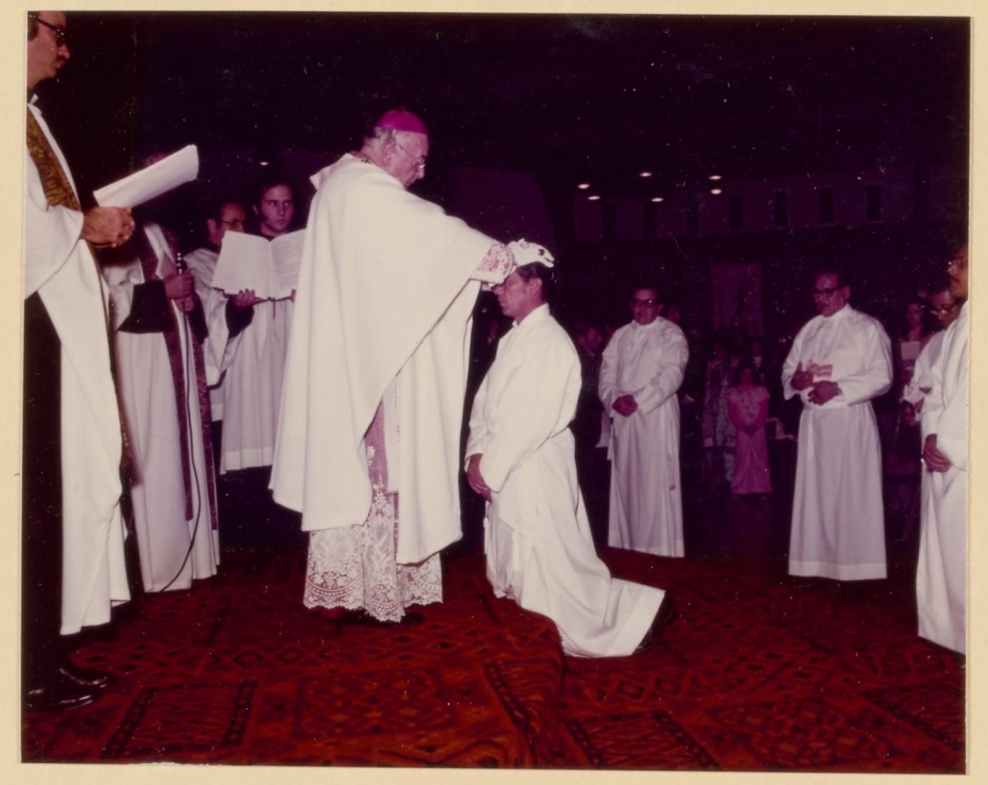
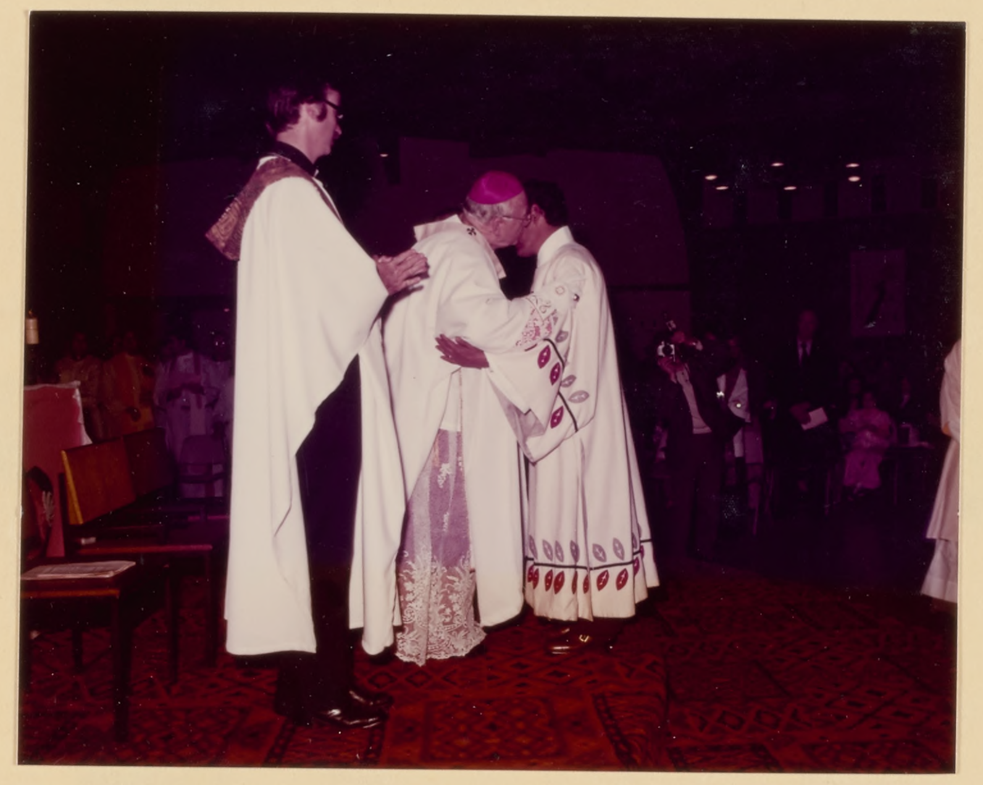
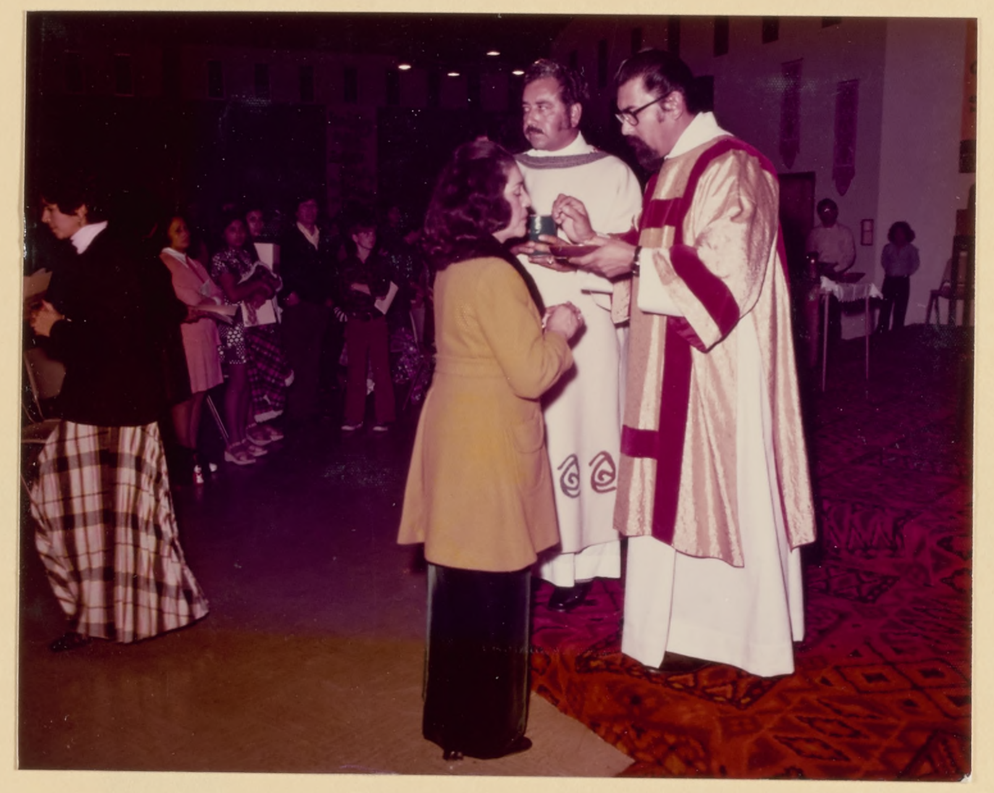
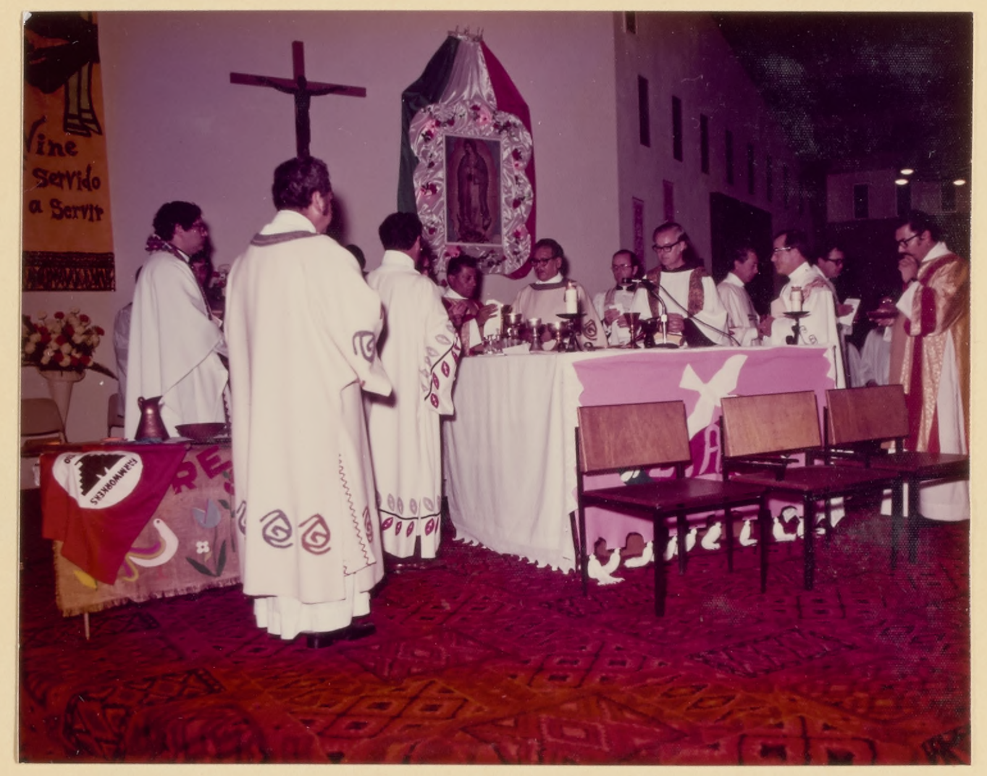
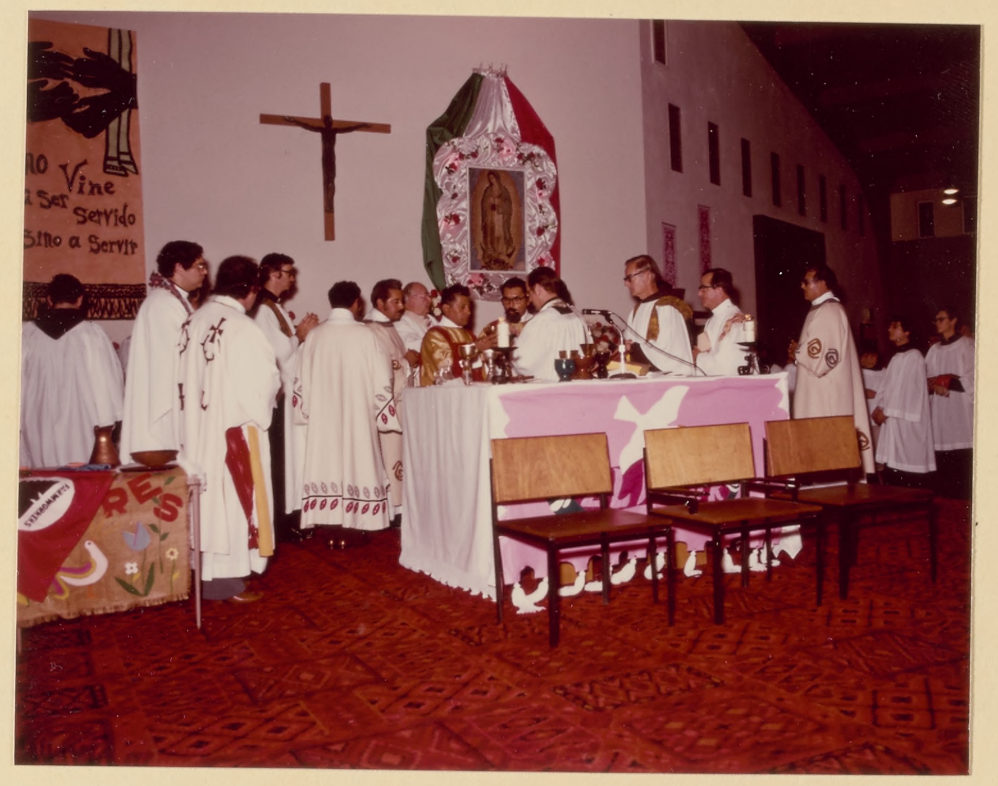
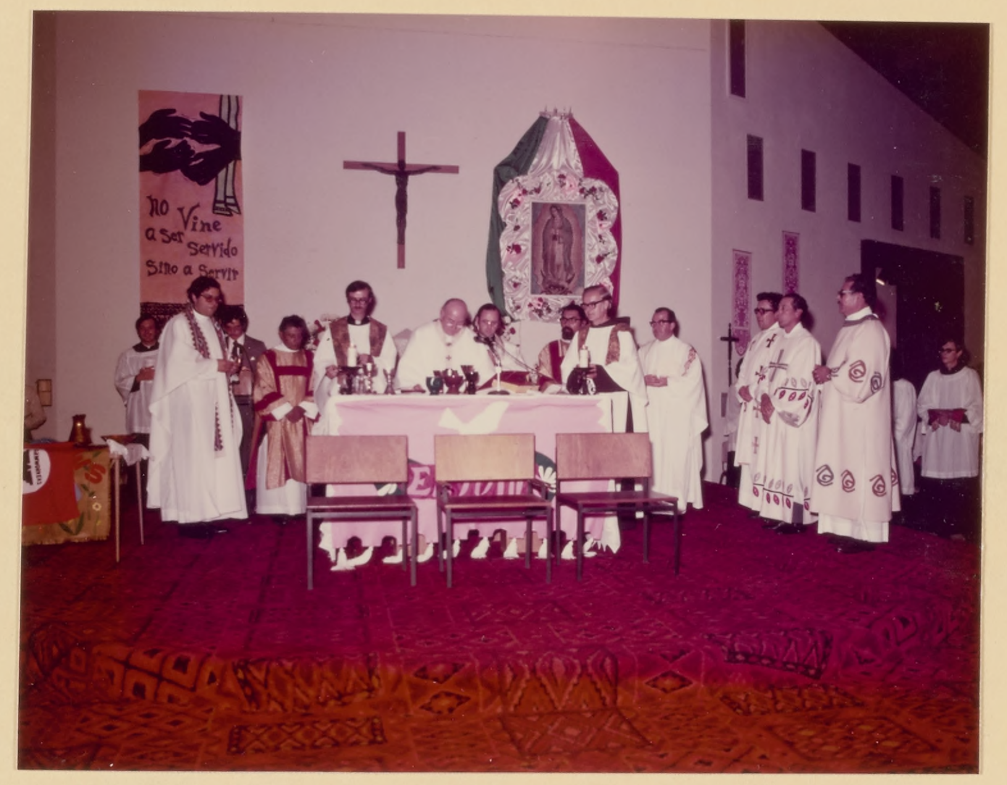
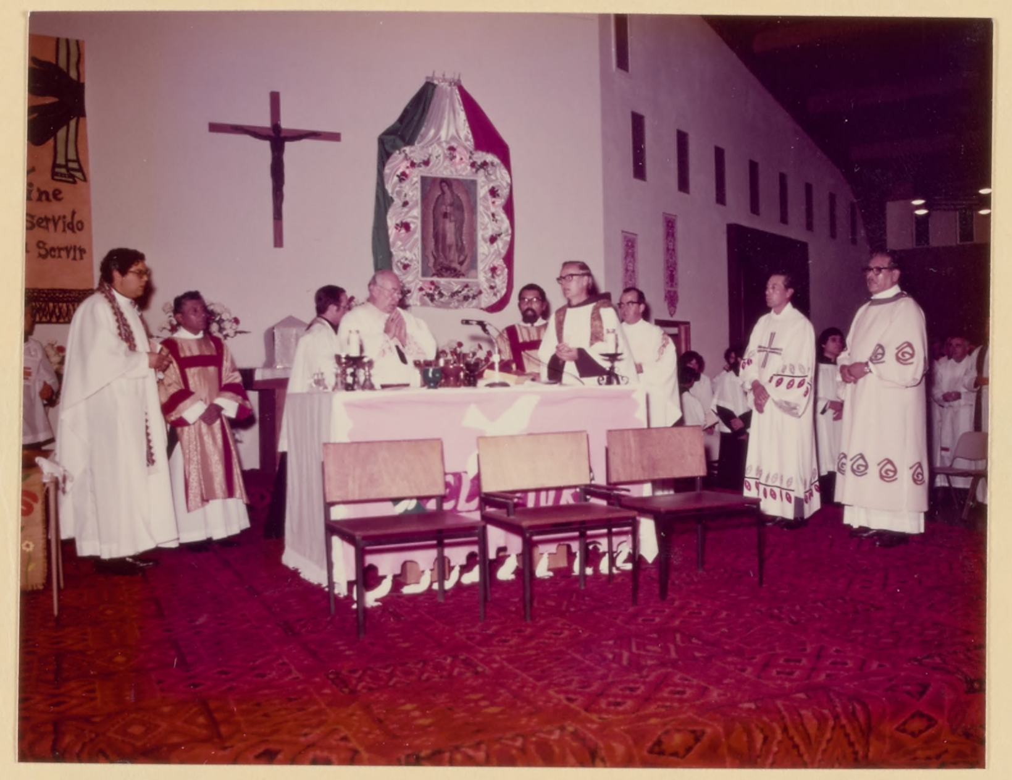
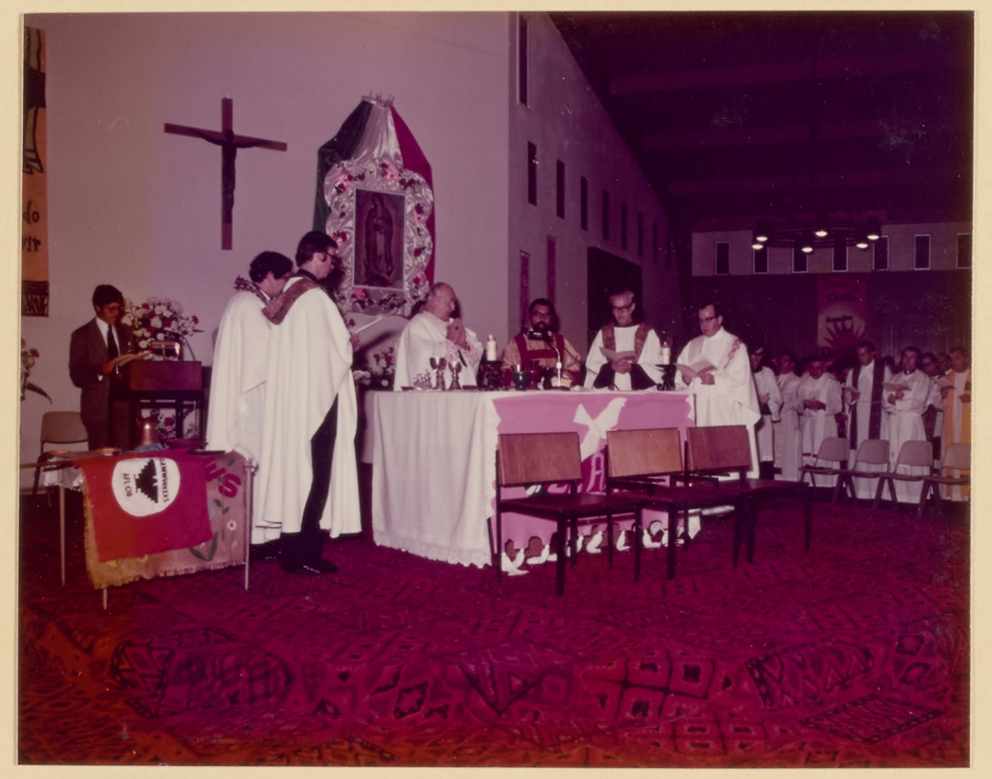
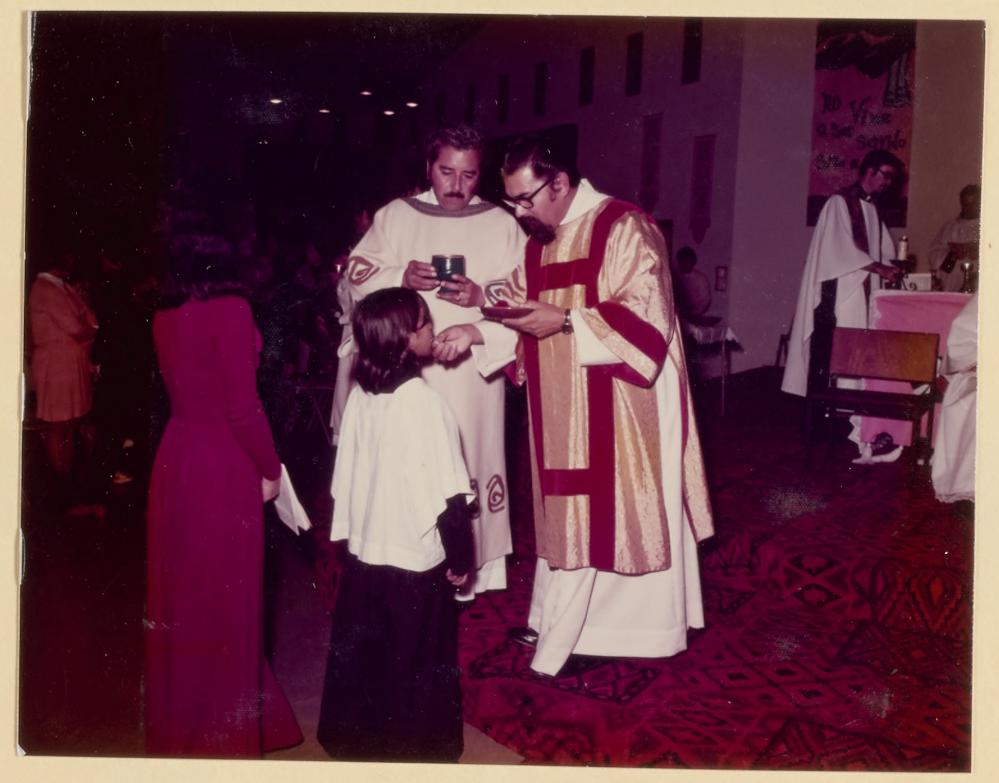
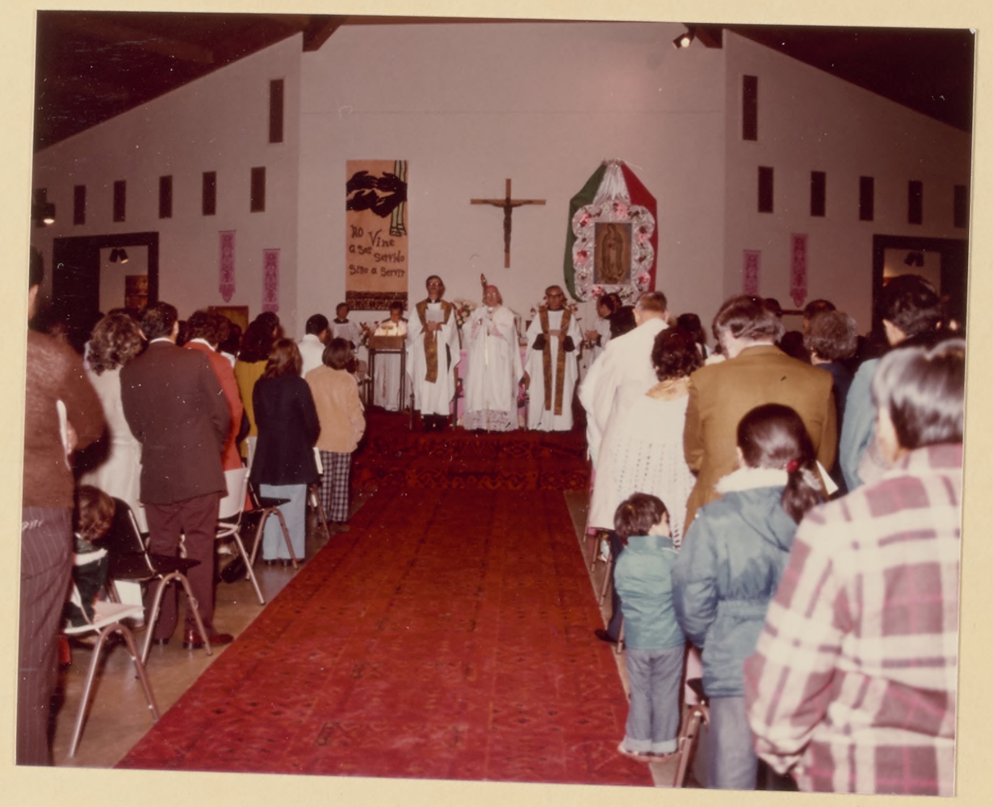
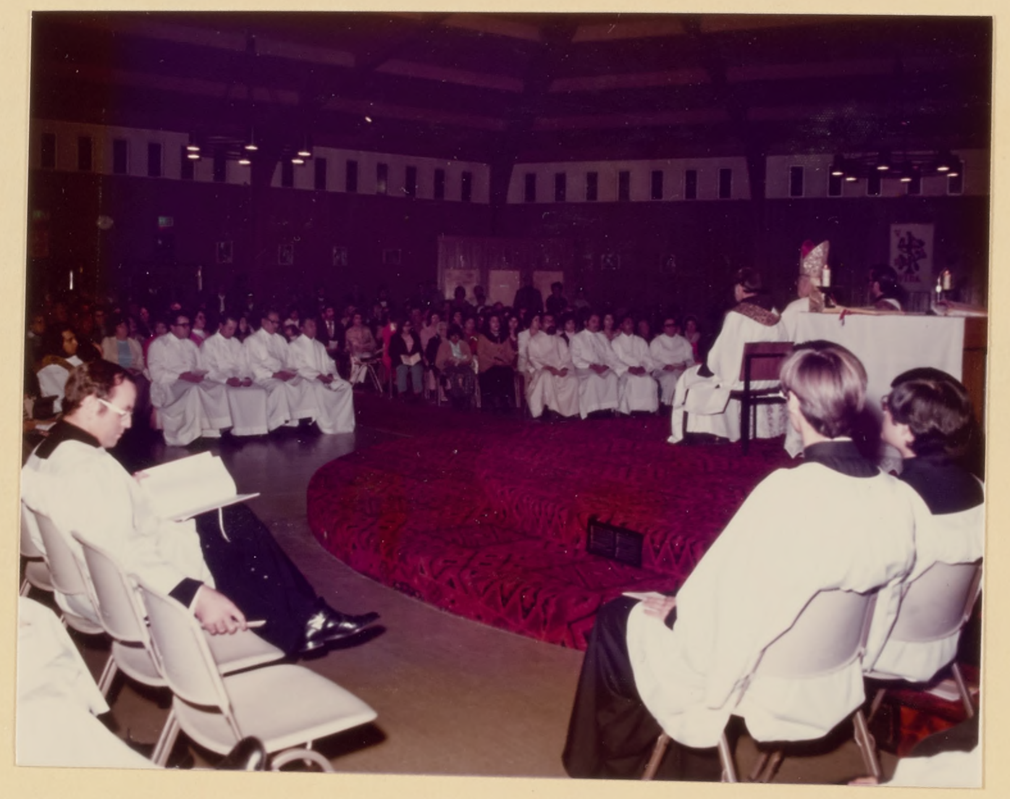
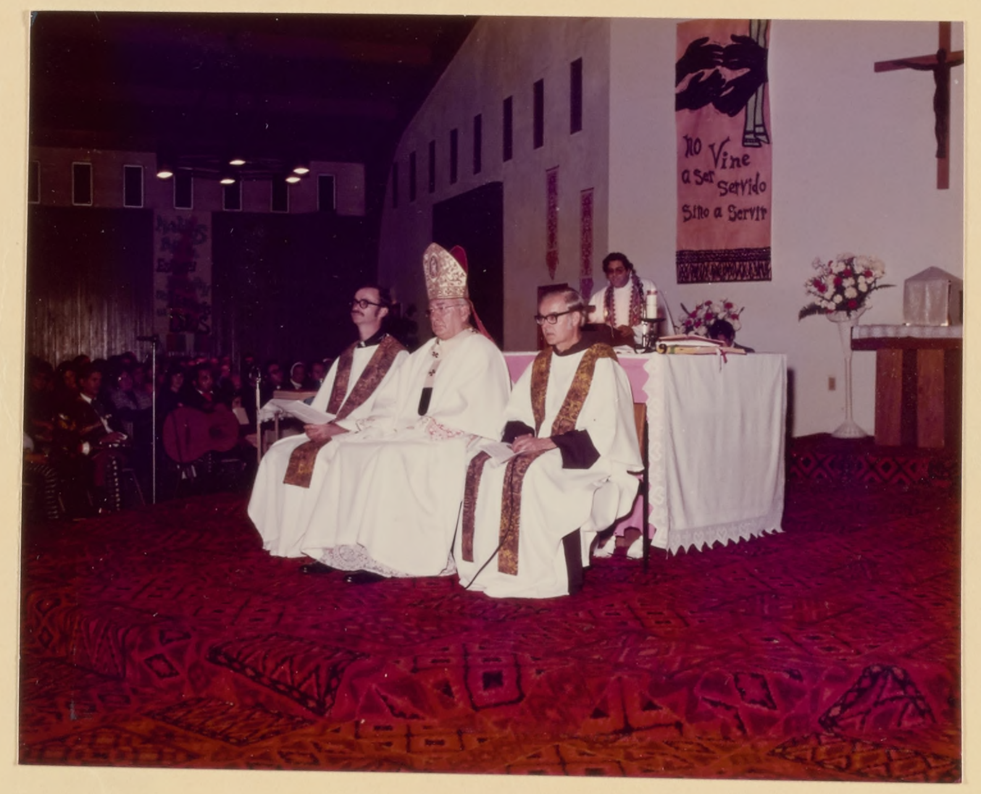
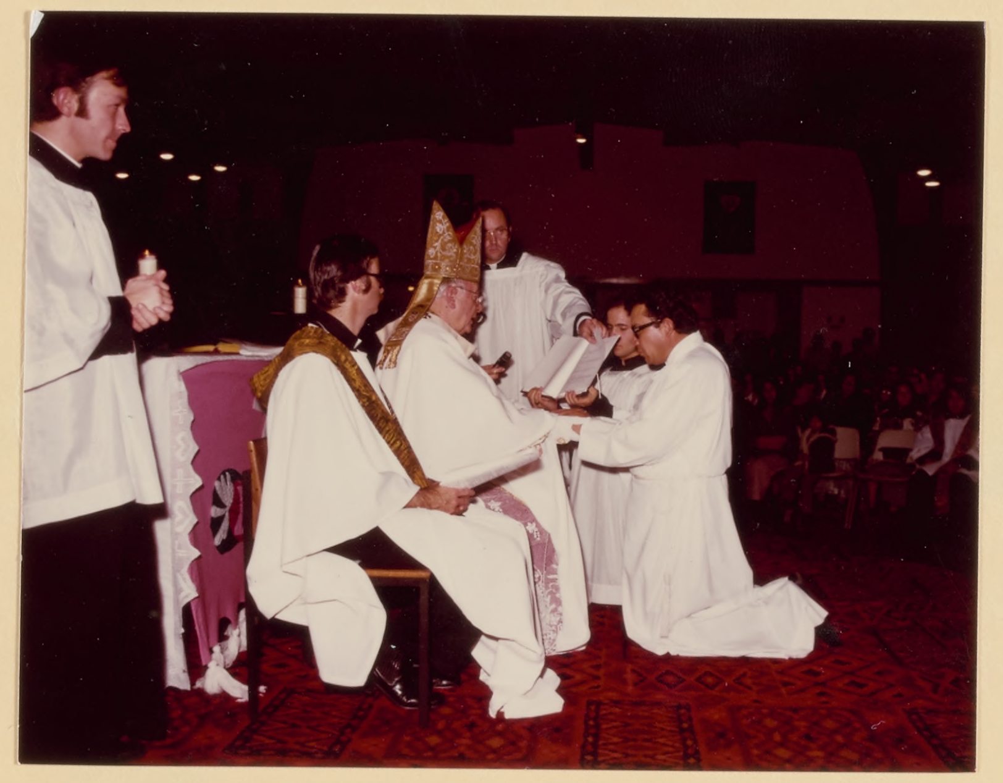
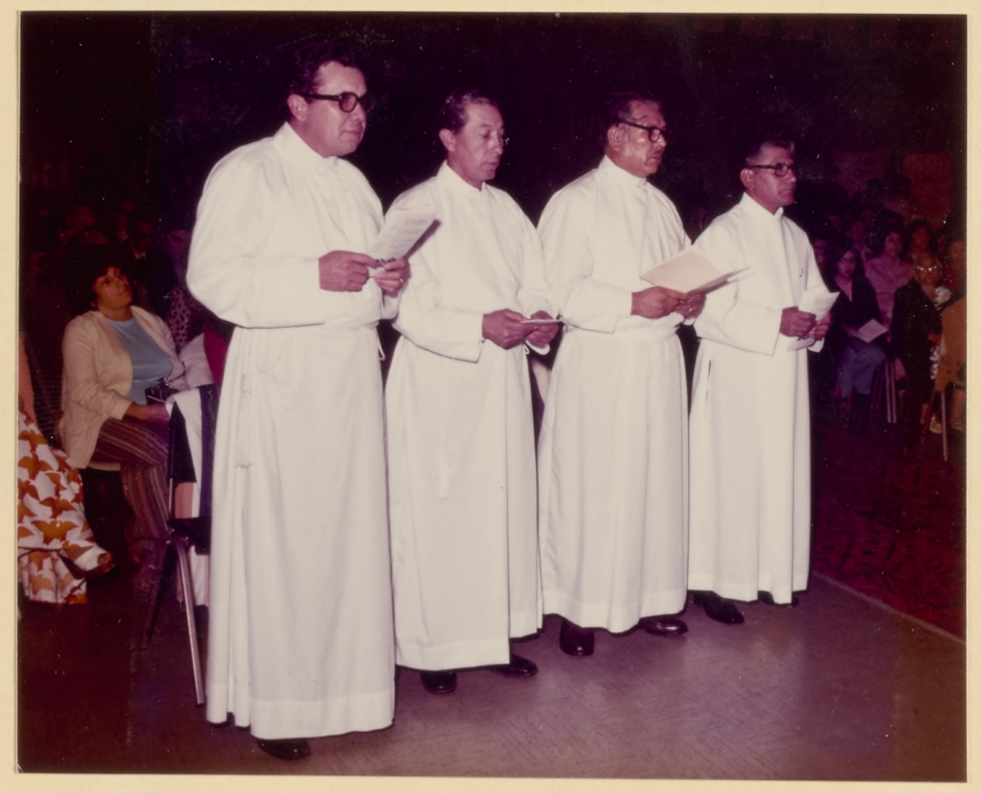
CONFIRMATION- NOV. 10, 1974

DEACON Ordination – Dec. 12, 1974

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No Vine
a ser servido
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Si
"Se Puede"
FARMWORKERS
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EXIT

PARISH PROGRESS FUND IT'S WORKING!

PARISH PROGRESS FUND
'Sharing responsibility
TA CLARA CO
ANCISCO COUNTY

ARCHBISHOP McGUCKEN PUBLICLY ANNOUNCED plans for Parish Progress Fund '75 at a Press Conference held in early January. On his left is Bruce E. Egnew, Director of Finance for the Archdiocese. At the right is Msgr. Peter G. Armstrong, the Archdiocesan Coordinator of Parish Progress Fund '75.

PARISH PROGRESS FUND '75
in the Life of the Church

INTERPRETING THE PARISH PROGRESS FUND to key lay leaders, Archbishop McGucken asked them to step forward and take the reins of the Program in their parishes.

AS THE PYRAMID OF PARISH LEADERSHIP broadened, Pastors, Chairmen, Team Captains and Secretaries began to function as a unit working to build a volunteer force large enough to bring the Church's vital needs to every single family in their parishes.

McDONNELL HALL
JAN. 1975
Laying conrete for
Front porch

McDONNELL HALL
JAN. 1975
Laying concrete slab

McDonnell Hall
Feb. 1975
Preparing for paving

Volunteer Of Year Not Slowed By Wheelchair

A polio victim who would not let his confinement to a wheelchair remain a handicap has been named last week as volunteer of the year by the Voluntary Action Center of Santa Clara County and the Junior League of San Jose.

William Ernest "Ernie" Armstrong was cited for his work at Alpha Place, Inc., a San Jose residential community for the disabled, at the sixth annual volunteer recognition luncheon, held at the downtown Holiday Inn.

More than 300 persons attended the recent special awards event, observed in conjunction with National Volunteer Week.

Armstrong also was singled out in the secret balloting as the administrative volunteer of the year.

His duties at Alpha Place, Inc. include the full managerial responsibility for operations at the facility and serving as president of its board of directors, which establishes policy and operational guidelines.

Armstrong was cited for often putting in 10 hours a day as often as six and seven days a week in his administration of the facility's 25 residents in 23 apartment units.

Outstanding volunteer awards also were presented to individuals chosen from seven categories, with the top volunteer of the year award and the administrative volunteer honor being awarded to Armstrong.

Also honored for their volunteer work and service in the county were: Sybil Albrecht, Santa Clara County Council of Camp Fire Girls, adult female volunteer; Fred Hansen, Milpitas Youth Services Bureau, adult male volunteer; Manuel Barrera, St. Vincent de Paul Society of Santa Clara County, senior volunteer; Roderick Woods, Mosquitos Eastside Activities Club, teen volunteer; and Community Friends of the Mental Health Assn. of Santa Clara County, group volunteer.

The awards luncheon featured an address by Putnam Barber, director of the Office of Voluntary Action, State of Washington, Office of Community Development.

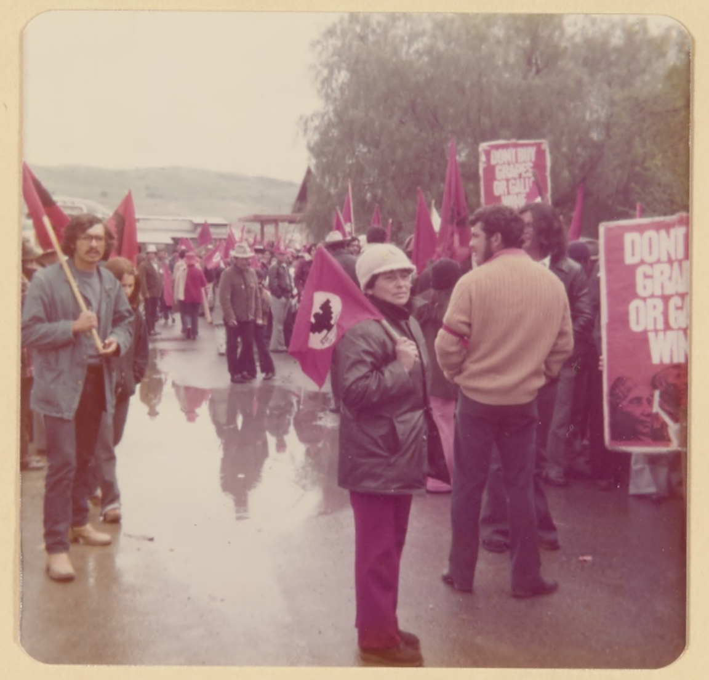
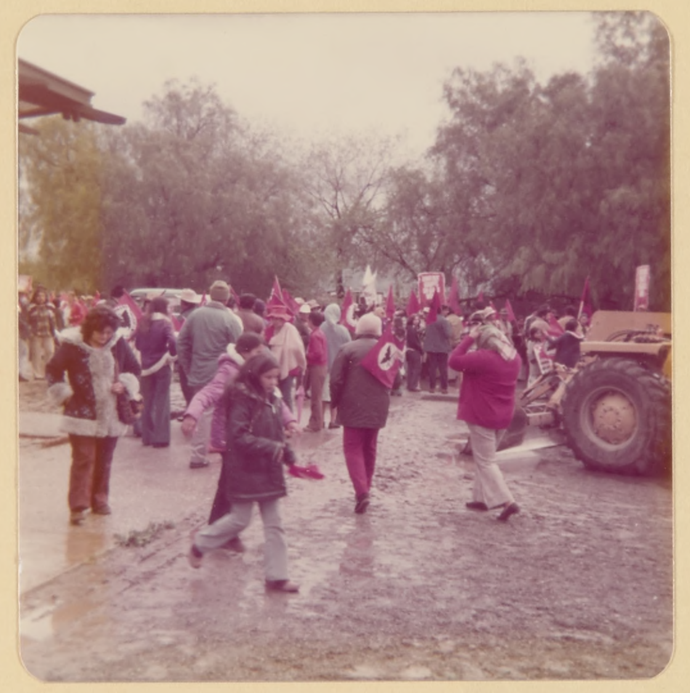
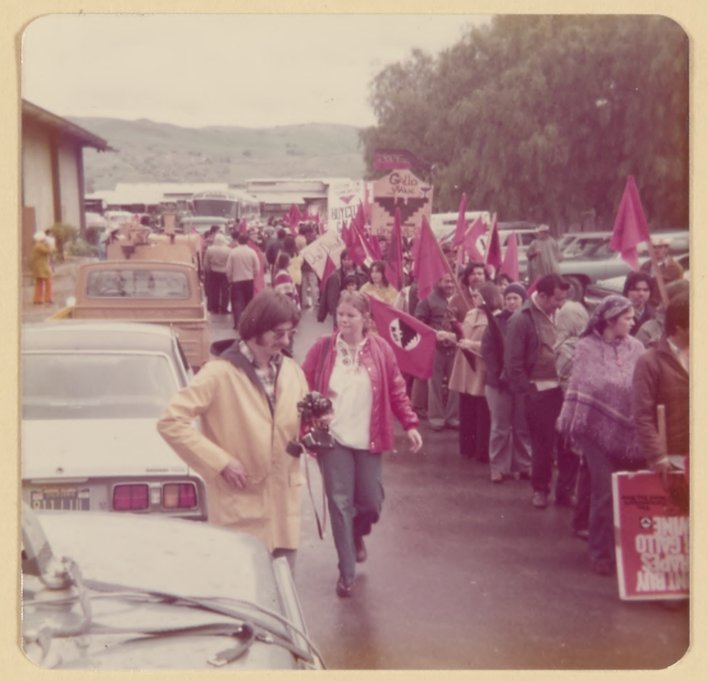
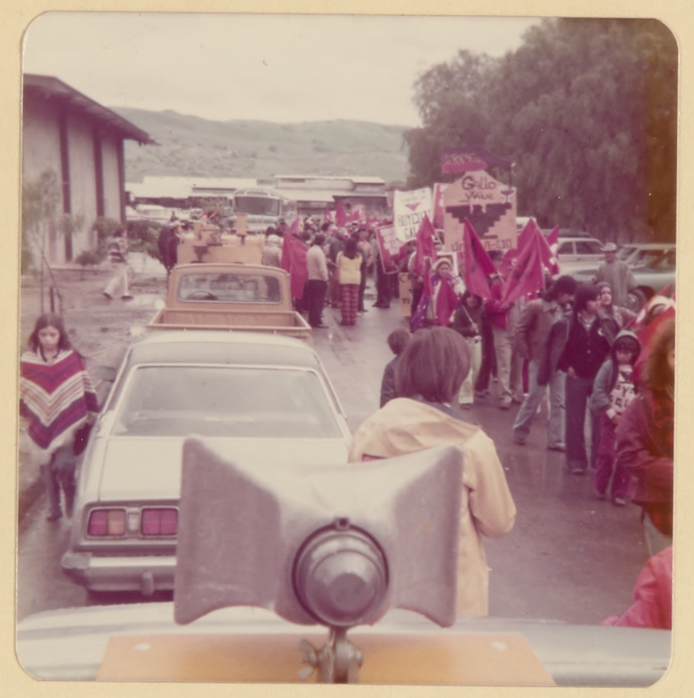
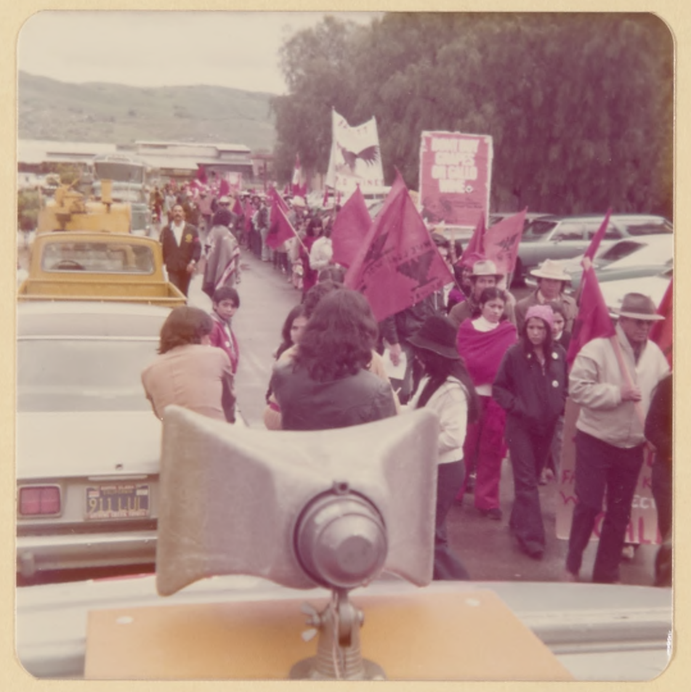
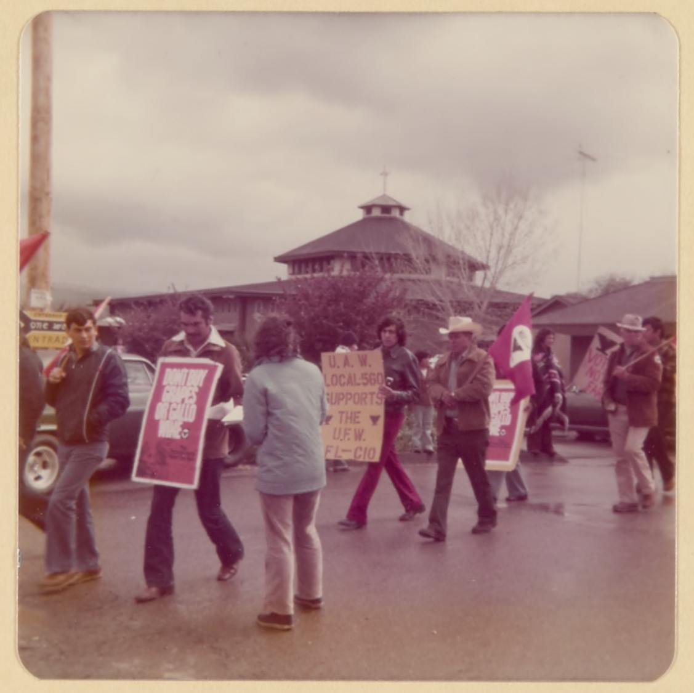
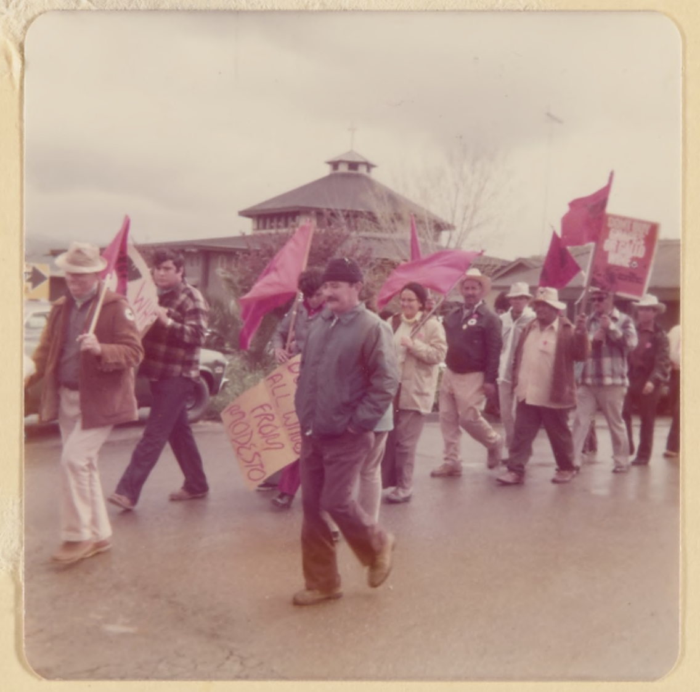
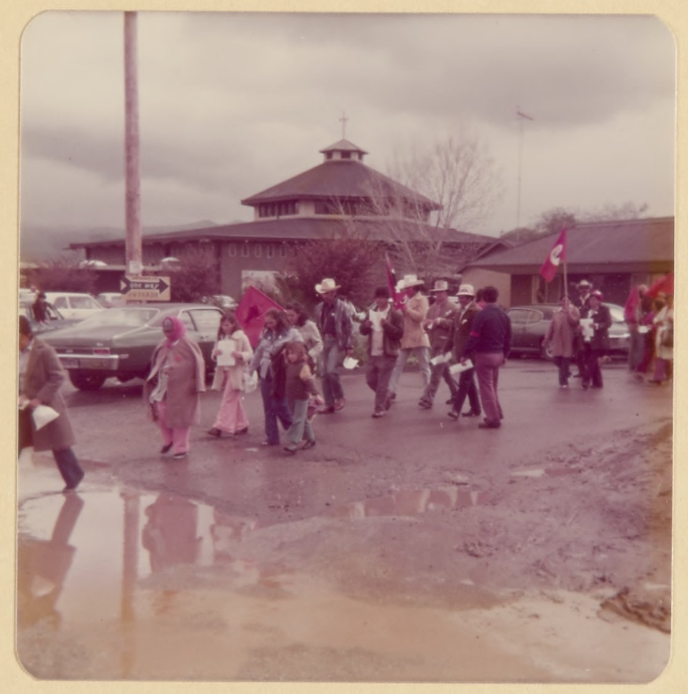
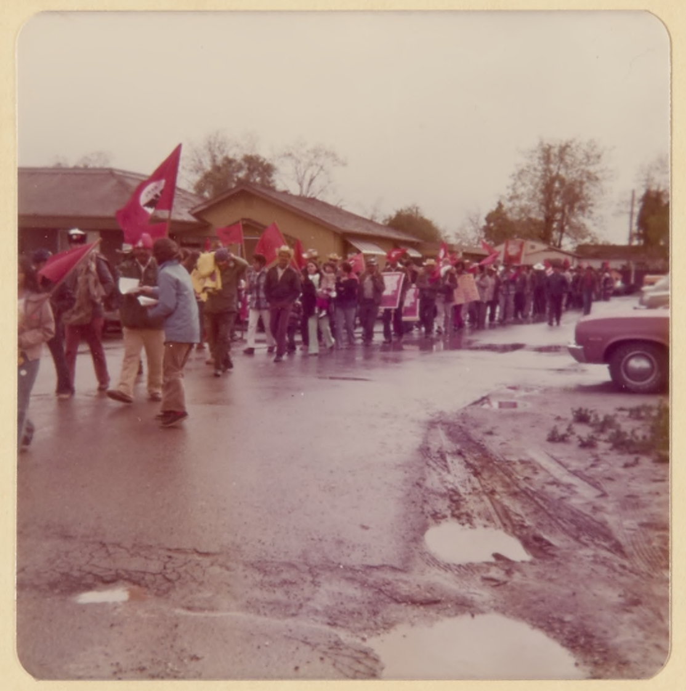
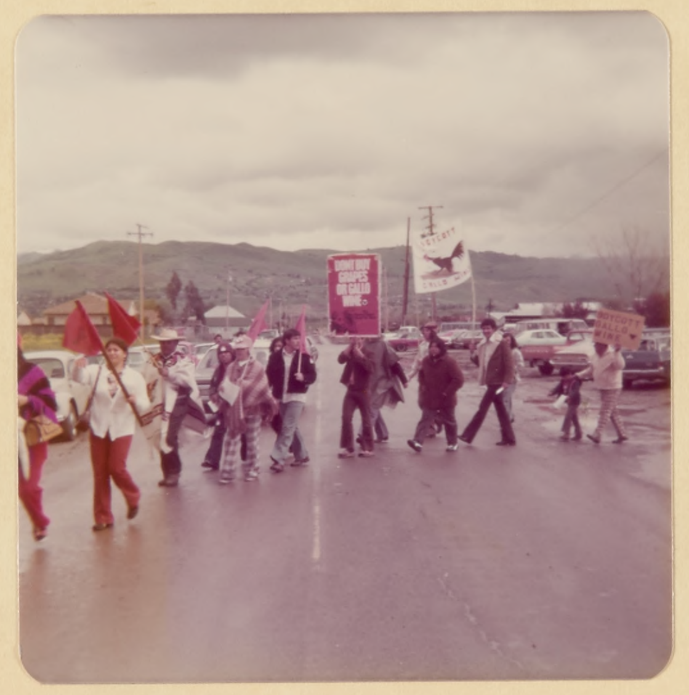
Washington was the first state to have a state level of volumtary action. The voluntary action office was started in 1968 and is supported by general state tax funds.

In noting that the time and talent of volunteers is the only resource a community has with the potential for dramatic expansion in solving community problems, Barber urged the audience to never begin a sentence with, "I'm just a volunteer."

Volunteers add to the riches of the nation, the community and each of us, he said.

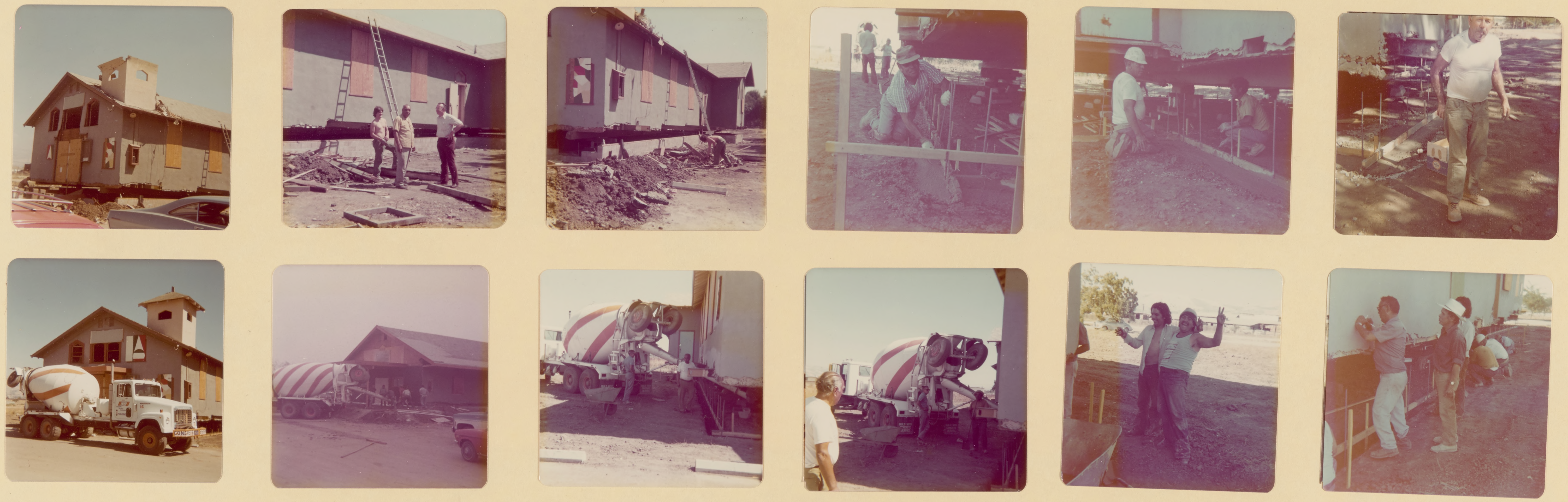
"And they do this by a kind of alchemy, by magic. They take the base material of wasted hours, unused talent and spin it into wealth for everyon."

After all, it was "just a group of volunteers who wrote our Declaration of Independence," added Betty Eiler, mistress of ceremonies and executive director of the San Jose Bicentennial Commission.

Farmworkers March -
Gallo Boycott Spring 1975

Paving for
McDonnell Hall
May 1975



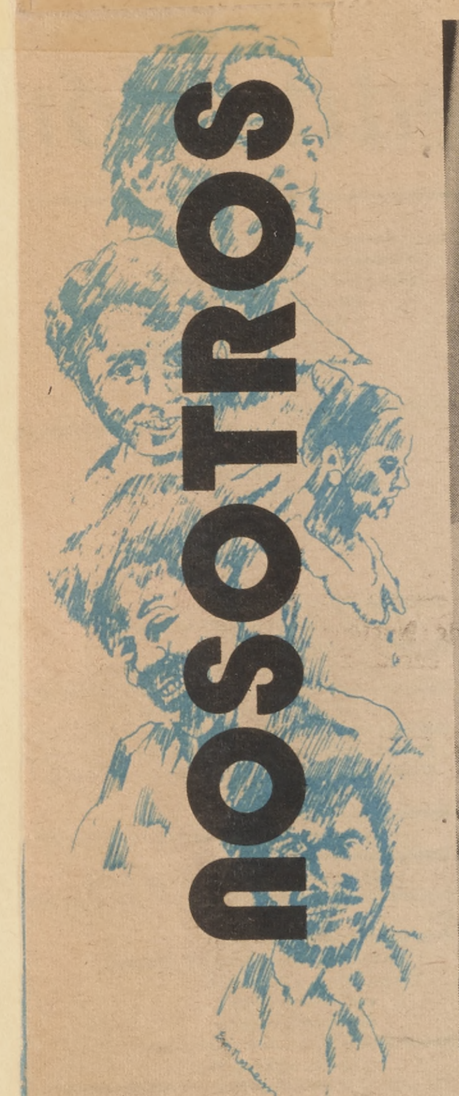
Paving Foundation For McDonnell Hall
Summer 1974

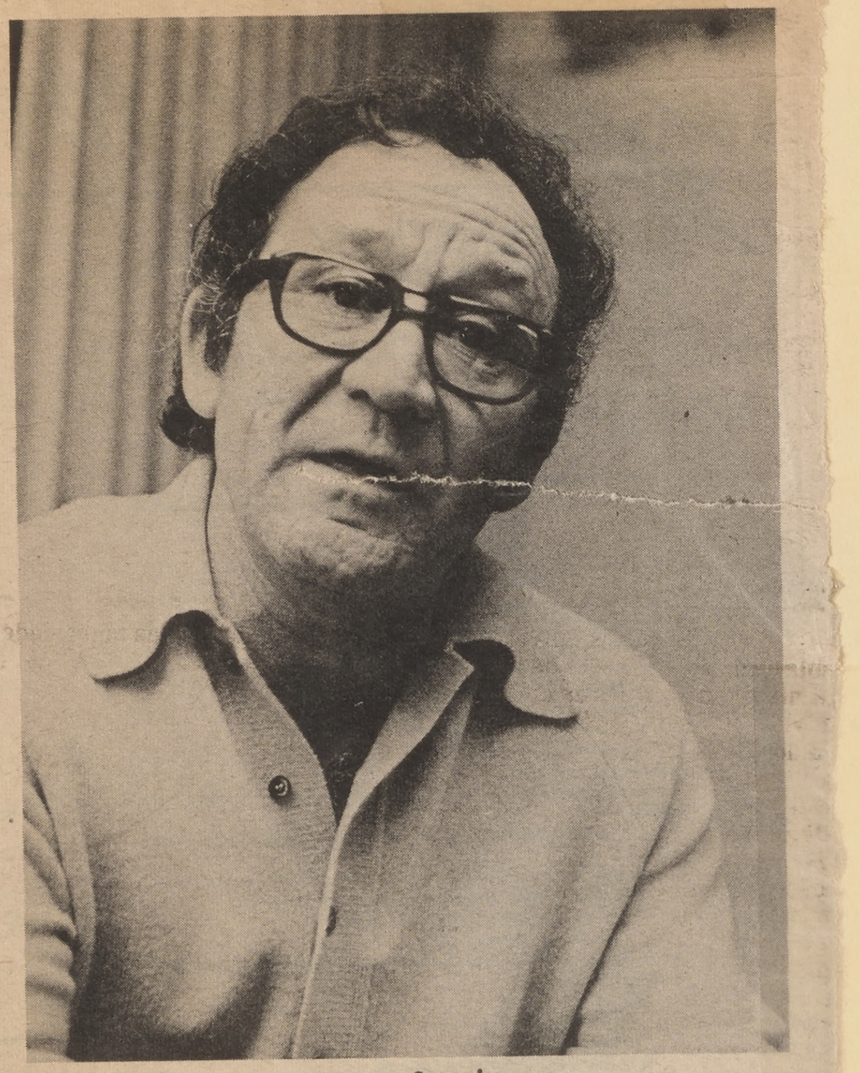
Paving the parking area around
McDonnell Hall 1975

Putting in Sidewalks
1975

8 de mayo de 1975

NOSOTROS





Ernesto Segovia

ERNESTO SEGOVIA

Un Diácono Permanente de la Comunidad

"Siempre que predica uno la verdad o habla lo que siente uno que es la verdad, siempre hay un poco de conflicto." Así se expresa Ernesto Segovia, un diácono permanente desde el 12 de diciembre de 1974, cuando fue ordenado en la parroquia de Nuestra Señora de Guadalupe en San Francisco, California.

Ernesto Segovia decidió prepararse aún más en su apostolado, no por obtener únicamente el título de diácono permanente sino por una convicción basada en su interés de desarrollar más efectivamente su trabajo apóstolico. Anteriormente a su ordenación, o para ser más exacto, en los últimos diez años, Ernesto ha trabajado con y para la comunidad dando cursillos, siendo parte de equipos promotores de comunidades de bases, participando en reuniones del Movimiento Familiar Cristiano y en los Encuentros Matrimoniales, colaborando con el Comité de Justicia Social del Condado de Santa Clara en California y en varios otras organizaciones que prestan sus servicios a la comunidad.

Este año Ernesto y su esposa Sara cumplen 25 años de casados. Y expresa gran alegría ya que el programa de formación para el diaconado del cual él se graduó incluyó muy seriamente la cultura y la tradición familiar latina. En otras palabras, su esposa también participó en dicha preparación.

Ernesto admite que su educación escolar no llegó muy lejos. Al mismo tiempo afirma que su educación se basa fundamentalmente en su envolvimiento y las experiencias de vida en la comunidad.

Su mayor ilusión y esperanza es de que la gente latina no vaya a confundir un diácono como un mini-sacerdote sino que aprecien más profundamente el hecho de que somos todos hijos del Padre y hermanos en Cristo y tenemos todos la responsabilidad de servir. "Servir no sólo en las parroquias" — continúa diciendo — "sino también en nuestras comunidades, en el pueblo, en el mundo."

Desde un principio la comunidad ha aceptado su ministerio como diácono, pues era la comunidad misma la que demandaba la formación de diáconos. Por esa razón existe en Ernesto una tremenda responsabilidad de dar más, de servir más, tratando de ayudar a las familias de la comunidad a resolver sus problemas. Al proyectar esa responsabilidad, la comunidad crece y reconoce que todos pueden hacer algo de acuerdo a sus capacidades y sus esfuerzos.

Ernesto está muy consciente de la necesidad que nosotros como Iglesia tenemos de responder a las barbaridades, a la discriminación, a la opresión del mismo sistema en que vivimos. Cuando las leyes — añadió — se hacen más importantes que la dignidad de la persona entonces es tiempo de que todo sér humano responda a crear leyes más justas y mejores.

Nuestra conversación duró poco tiempo, pero demostró el profundo interés de este hombre por servir a su comunidad cristiana tanto en lo espiritual como en lo social y sobretodo en lo legal. Su dedicación y buena voluntad se expresa constructivamente en su continuo servicio para con su gente, para con su pueblo, para con su comunidad.

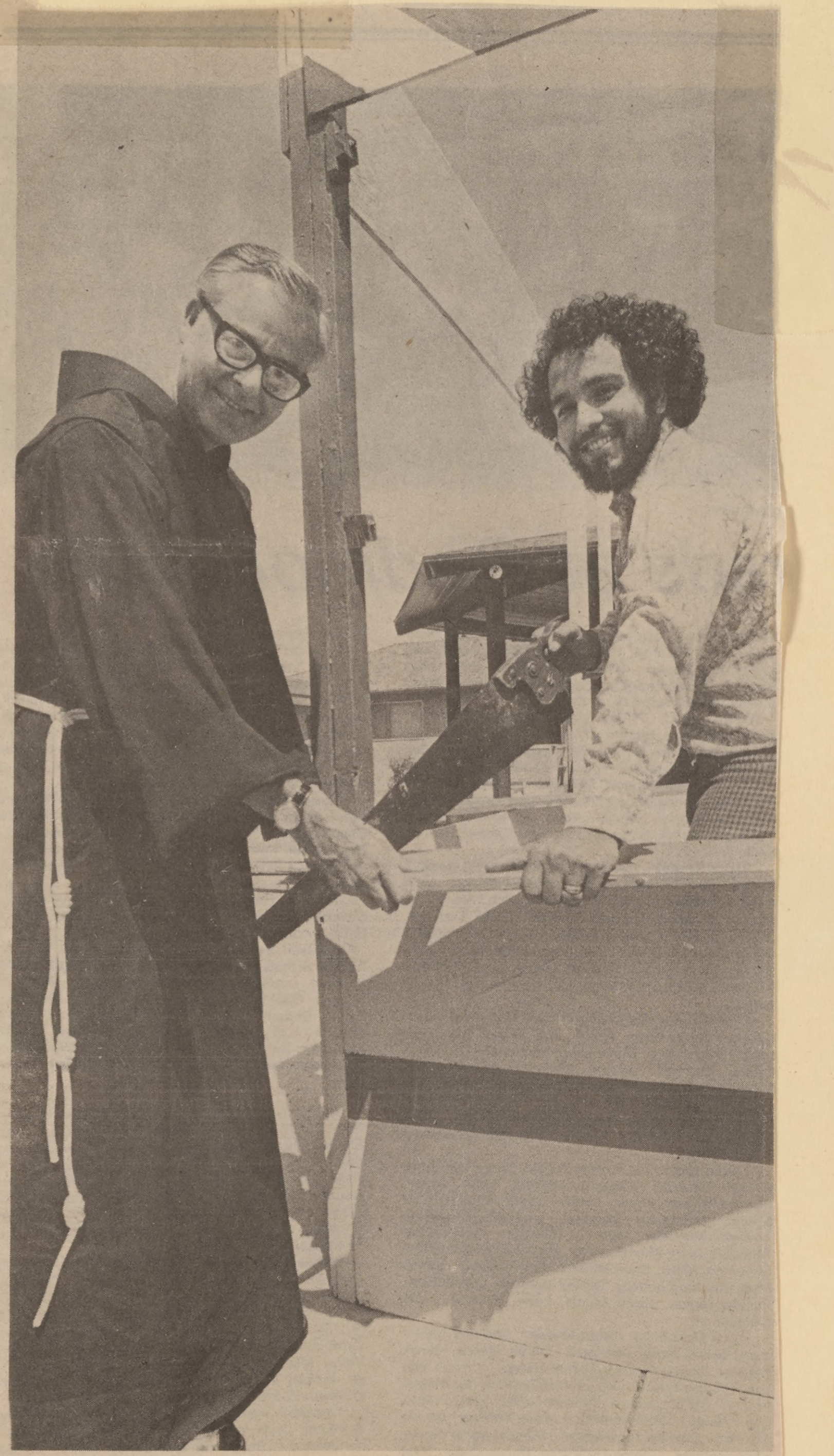
Ernesto Segovia tiene 45 años de edad y vive con la intención de vivir otros 45 años sirviendo y ayudando a incrementar el progreso de su comunidad.

Reconciliación . . .

Sigue de la pag. 9

familiares, pasando por el sector profesional, hasta alcanzar el ámbito comunitario. Toda nuestra vida humana debe estar dinamizada por este afán de construir una convivencia mejor. La indiferencia social es enemigo mortal de la reconciliación, y mucho lo es cuando esta indiferencia, esta apatía que nos impide mirar el otro, convierte a nuestro prójimo en un enemigo concreto. Nada más lejos del programa trazado en las Bienaventuranzas: consolar a tristes que lloran cerca de mí, sembrar paz a través de mi familia y de mi profesión, promover más justicia en mi comunidad . . . Pero no olvidemos, hay que luchar. Guerra he venido a traer y no paz, nos dijo Cristo. No tenemos derecho a inventar treguas de paz cuando los pobres de Yahvé están aún por evangelizar.

East San Jose SUN/ June 18, 1975/ page 12



IT'S FIESTA time June 22 at Our Lady of Guadalupe parish. From noon ot 8 p.m., food, games, dancing and entertainment will fill the courtyard behind the church, 2020 E. San Antonio. Getting a booth ready for the annual affair are Fatjer Robert Pfisterer, pastor, and Miguel Valdillez.

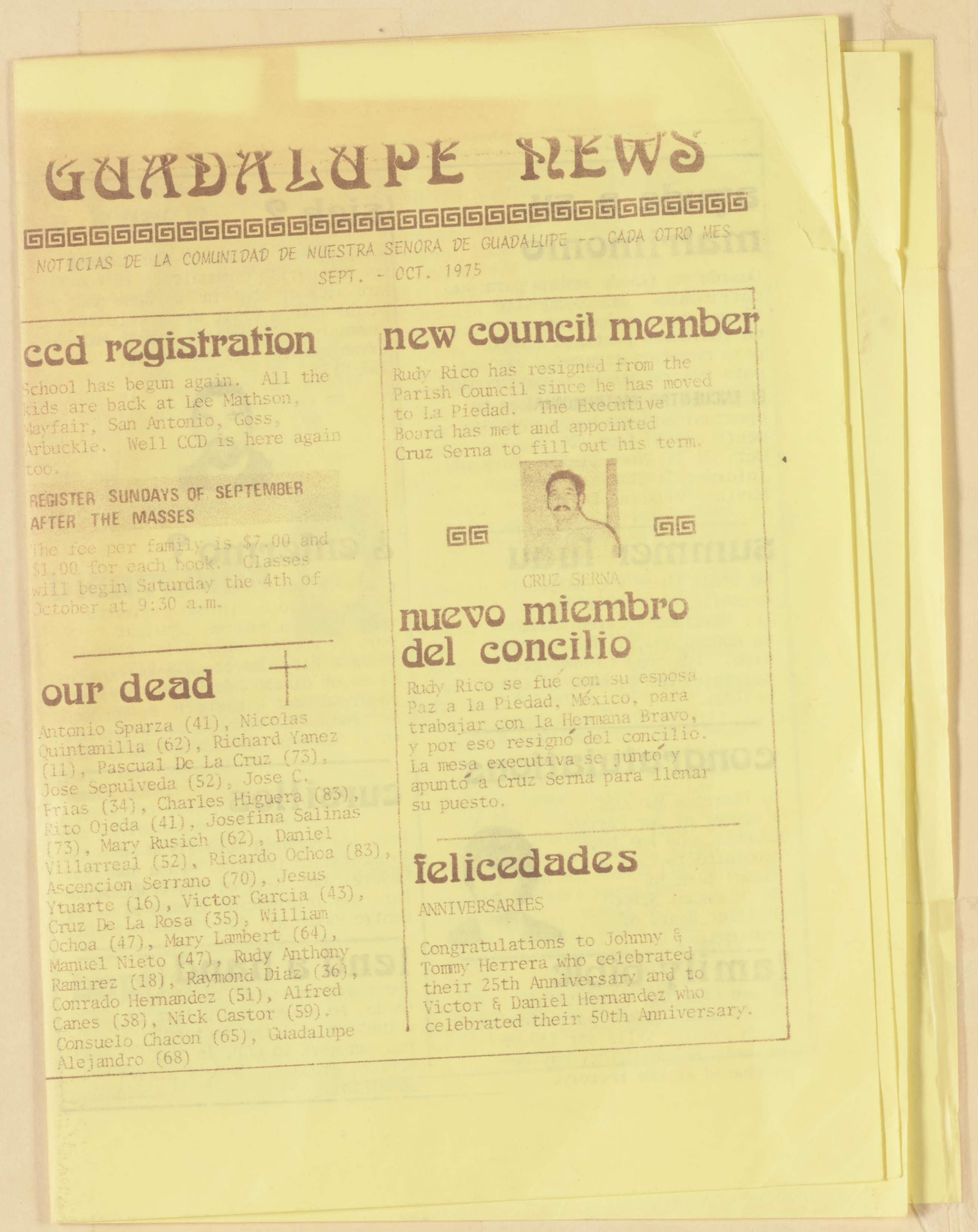
(Photography by Jim Robison)

June Fiesta
1975

LUAU
Summer 1975

FAREWELL TO
Rudy + PAZ RICO
Summer 1975

OTTOM EDGE OF PICTURE
Rudy & Paz Rico
leave for mexico



GUADALUPE NEWS

NOTICIAS DE LA COMUNIDAD DE NUESTRA SENORA DE GUADALUPE -- CADA OTRO MES
SEPT. - OCT. 1975

ccd registration

School has begun again. All the kids are back at Lee Mathson, Mayfair, San Antonio, Goss, Arbuckle. Well CCD is here again too.

REGISTER SUNDAYS OF SEPTEMBER AFTER THE MASSES

The fee per family is $7.00 and $1.00 for each book. Classes will begin Saturday the 4th of October at 9:30 a.m.

our dead †

Antonio Sparza (41), Nicolas Quintanilla (62), Richard Yanez (11), Pascual De La Cruz (73), Jose Sepulveda (52), Jose C. Frias (34), Charles Higuera (83), Rito Ojeda (41), Josefina Salinas (73), Mary Rusich (62), Daniel Villarreal (52), Ricardo Ochoa (83), Ascencion Serrano (70), Jesus Ytuarte (16), Victor Garcia (43), Cruz De La Rosa (35), William Ochoa (47), Mary Lambert (64), Manuel Nieto (47), Rudy Anthony Ramirez (18), Raymond Diaz (36), Conrado Hernandez (51), Alfred Canes (38), Nick Castor (59), Consuelo Chacon (65), Guadalupe Alejandro (68)

new council member

Rudy Rico has resigned from the Parish Council since he has moved to La Piedad. The Executive Board has met and appointed Cruz Serna to fill out his term.

CRUZ SERNA

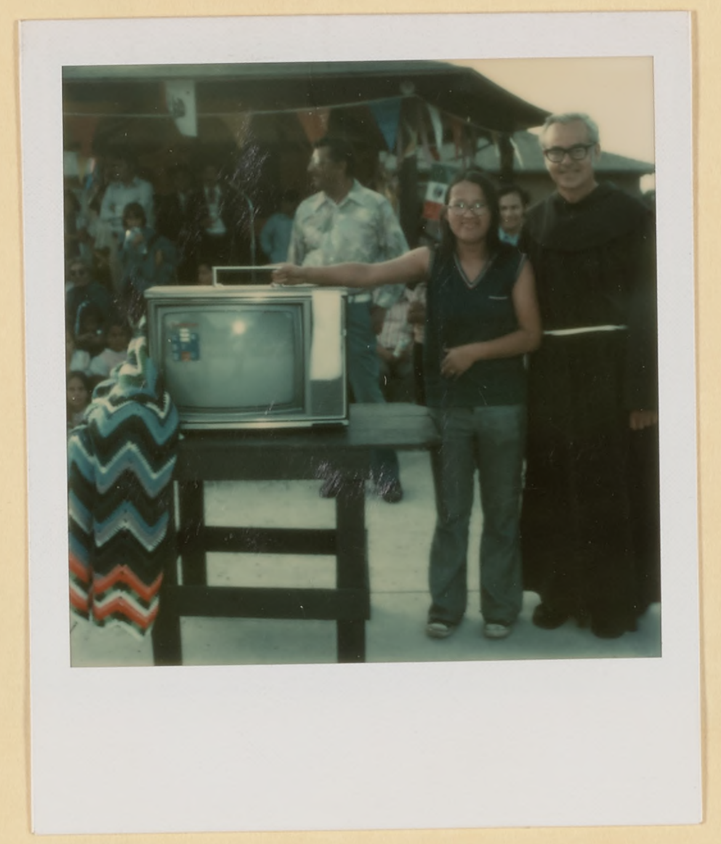
nuevo miembro del concilio

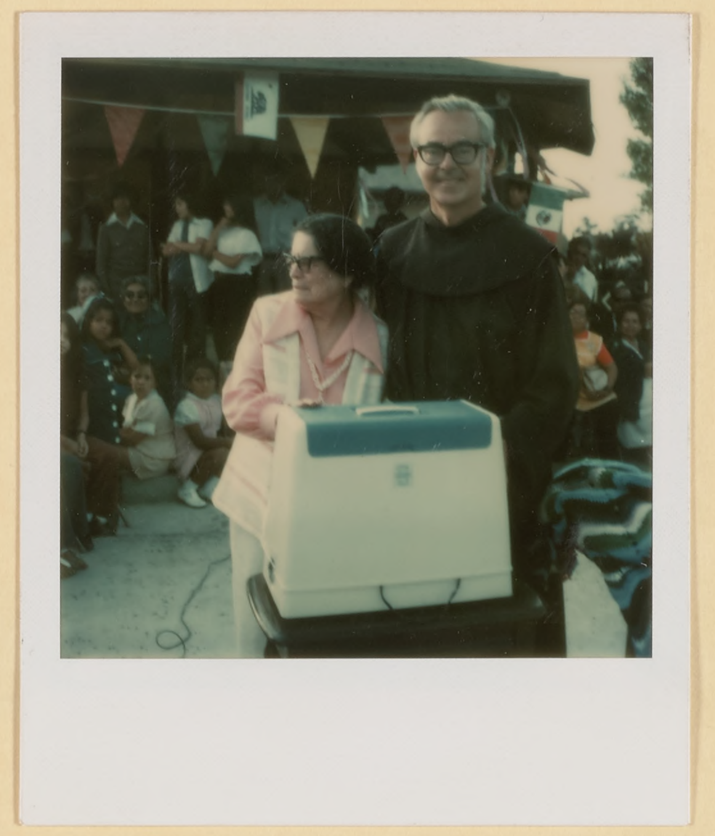
Rudy Rico se fué con su esposa Paz a la Piedad, México, para trabajar con la Hermana Bravo, y por eso resignó del concilio. La mesa executiva se juntó y apuntó a Cruz Serna para llenar su puesto.

felicedades

ANNIVERSARIES

Congratulations to Johnny & Tommy Herrera who celebrated their 25th Anniversary and to Victor & Daniel Hernandez who celebrated their 50th Anniversary.





BAR-B-Q BEEF
BURRITOS

JUNE FIESTA
1975

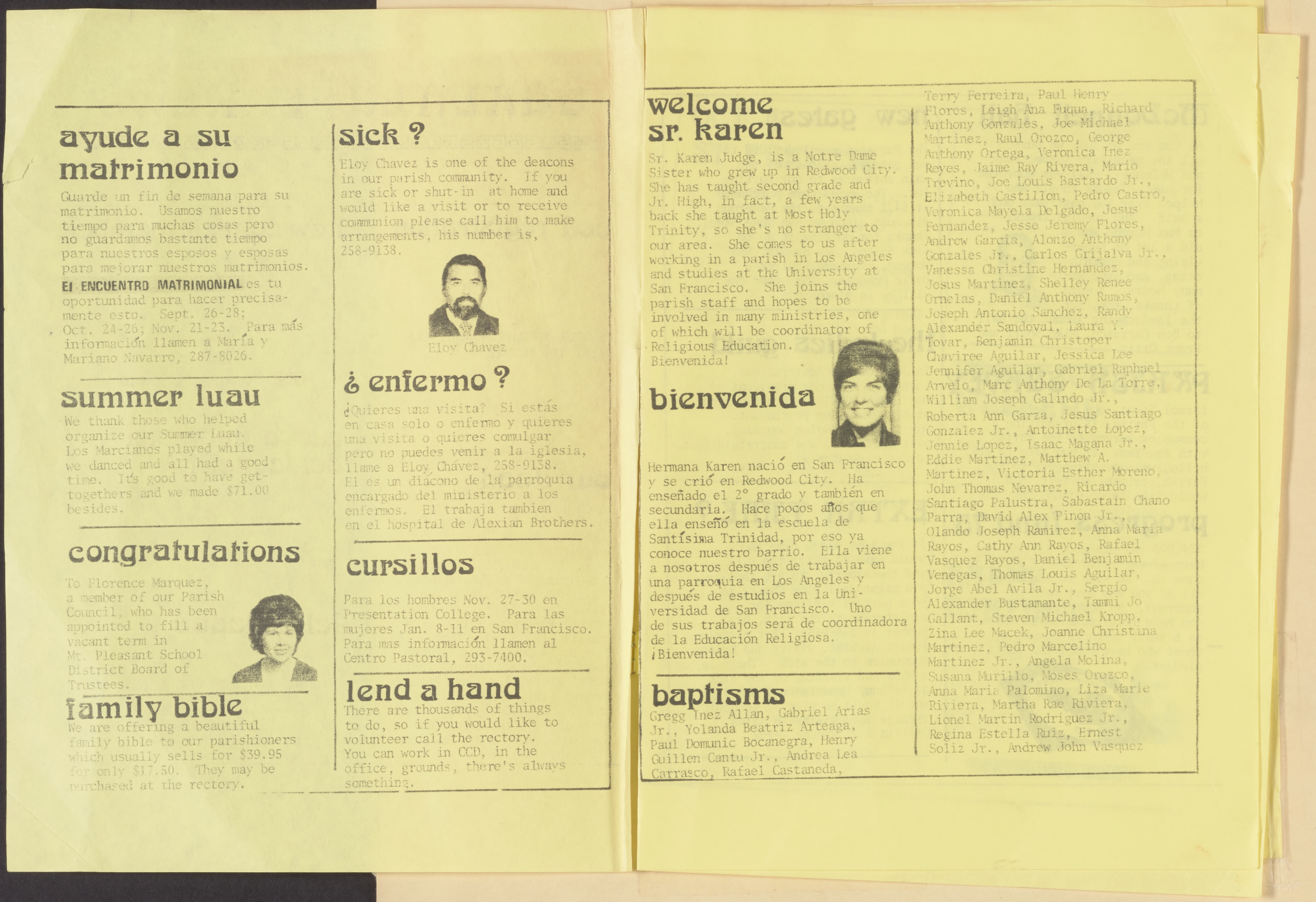
COOKS For Menudo
July 6, 1975

TECNICA DEL DIALOGO

Encuentro Matriminial
October 24-26, 1975

Fr. Tom's
Birthday
Oct. 1975

146



ayude a su matrimonio

Guarde un fin de semana para su matrimonio. Usamos nuestro tiempo para muchas cosas pero no guardamos bastante tiempo para nuestros esposos y esposas para mejorar nuestros matrimonios. **El ENCUENTRO MATRIMONIAL** es tu oportunidad para hacer precisamente esto. Sept. 26-28; Oct. 24-26; Nov. 21-23. Para más información llamen a María y Mariano Navarro, 287-8026.

summer luau

We thank those who helped organize our Summer Luau. Los Marcianos played while we danced and all had a good time. It's good to have get-togethers and we made $71.00 besides.

congratulations

To Florence Marquez, a member of our Parish Council, who has been appointed to fill a vacant term in Mt. Pleasant School District Board of Trustees.

family bible

We are offering a beautiful family bible to our parishioners which usually sells for $39.95 for only $17.50. They may be purchased at the rectory.

sick ?

Eloy Chavez is one of the deacons in our parish community. If you are sick or shut-in at home and would like a visit or to receive communion please call him to make arrangements, his number is, 258-9138.

Eloy Chavez

¿ enfermo ?

¿Quieres una visita? Si estás en casa solo o enfermo y quieres una visita o quieres comulgar pero no puedes venir a la iglesia, llame a Eloy Chávez, 258-9138. El es un diácono de la parroquia encargado del ministerio a los enfermos. El trabaja tambien en el hospital de Alexian Brothers.

cursillos

Para los hombres Nov. 27-30 en Presentation College. Para las mujeres Jan. 8-11 en San Francisco. Para mas información llamen al Centro Pastoral, 293-7400.

lend a hand

There are thousands of things to do, so if you would like to volunteer call the rectory. You can work in CCD, in the office, grounds, there's always something.

welcome sr. karen

Sr. Karen Judge, is a Notre Dame Sister who grew up in Redwood City. She has taught second grade and Jr. High, in fact, a few years back she taught at Most Holy Trinity, so she's no stranger to our area. She comes to us after working in a parish in Los Angeles and studies at the University at San Francisco. She joins the parish staff and hopes to be involved in many ministries, one of which will be coordinator of Religious Education. Bienvenida!

bienvenida

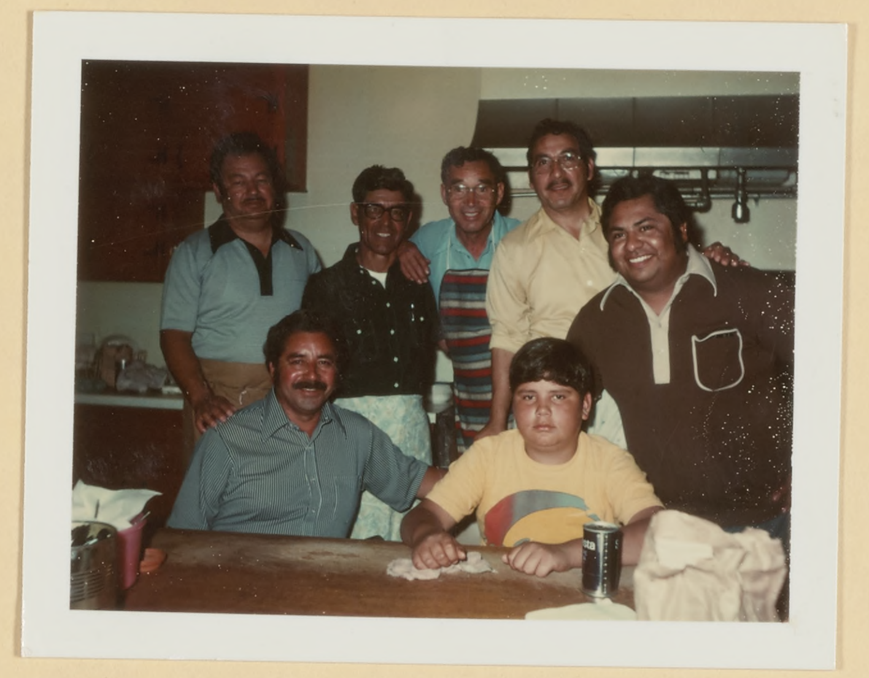
Hermana Karen nació en San Francisco y se crió en Redwood City. Ha enseñado el 2° grado y también en secundaria. Hace pocos años que ella enseñó en la escuela de Santísima Trinidad, por eso ya conoce nuestro barrio. Ella viene a nosotros después de trabajar en una parroquia en Los Angeles y después de estudios en la Universidad de San Francisco. Uno de sus trabajos será de coordinadora de la Educación Religiosa. ¡Bienvenida!

baptisms

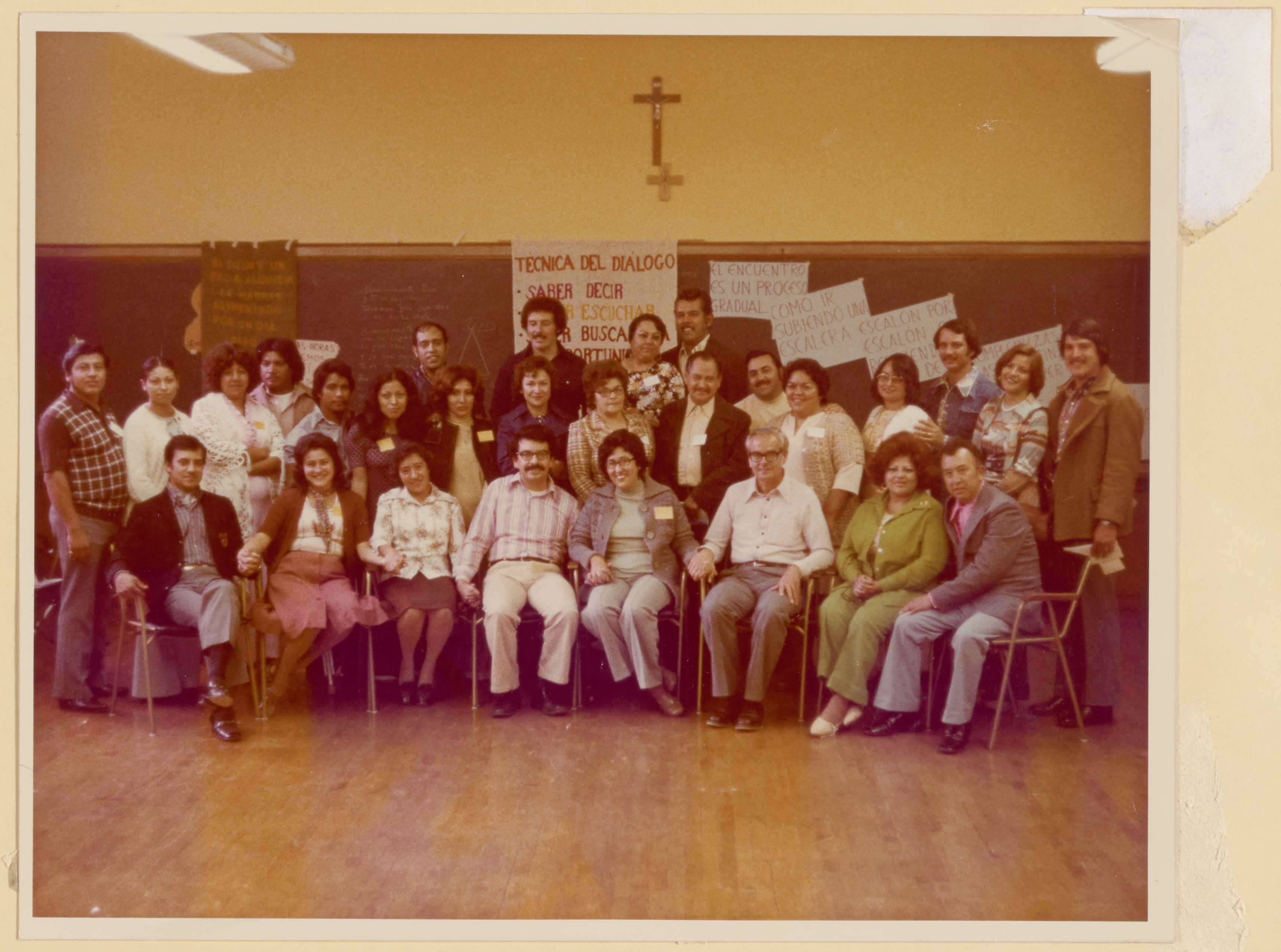
Gregg Inez Allan, Gabriel Arias Jr., Yolanda Beatriz Arteaga, Paul Domunic Bocanegra, Henry Guillen Cantu Jr., Andrea Lea Carrasco, Rafael Castaneda, Terry Ferreira, Paul Henry Flores, Leigh Ana Fuqua, Richard Anthony Gonzales, Joe Michael Martinez, Raul Orozco, George Anthony Ortega, Veronica Inez Reyes, Jaime Ray Rivera, Mario Trevino, Joe Louis Bastardo Jr., Elizabeth Castillon, Pedro Castro, Veronica Mayela Delgado, Jesus Fernandez, Jesse Jeremy Flores, Andrew Garcia, Alonzo Anthony Gonzales Jr., Carlos Grijalva Jr., Vanessa Christine Hernandez, Jesus Martinez, Shelley Renee Ornelas, Daniel Anthony Ramos, Joseph Antonio Sanchez, Randy Alexander Sandoval, Laura Y. Tovar, Benjamin Christoper Chaviree Aguilar, Jessica Lee Jennifer Aguilar, Gabriel Raphael Arvelo, Marc Anthony De La Torre, William Joseph Galindo Jr., Roberta Ann Garza, Jesus Santiago Gonzalez Jr., Antoinette Lopez, Jennie Lopez, Isaac Magana Jr., Eddie Martinez, Matthew A. Martinez, Victoria Esther Moreno, John Thomas Nevarez, Ricardo Santiago Palustra, Sabastain Chano Parra, David Alex Pinon Jr., Olando Joseph Ramirez, Anna Maria Rayos, Cathy Ann Rayos, Rafael Vasquez Rayos, Daniel Benjamin Venegas, Thomas Louis Aguilar, Jorge Abel Avila Jr., Sergio Alexander Bustamante, Tammi Jo Gallant, Steven Michael Kropp, Zina Lee Macek, Joanne Christina Martinez, Pedro Marcelino Martinez Jr., Angela Molina, Susana Murillo, Moses Orozco, Anna Maria Palomino, Liza Marie Riviera, Martha Rae Riviera, Lionel Martin Rodriguez Jr., Regina Estella Ruiz, Ernest Soliz Jr., Andrew John Vasquez

BAR-B-Q BEEF
BURRITOS

JUNE FIESTA
1975



COOKS For Menudo
July 6, 1975


TECNICA DEL DIALOGO
SABER DECIR

Encuentro Matriminial
October 24-26, 1975

Fr. Tom's
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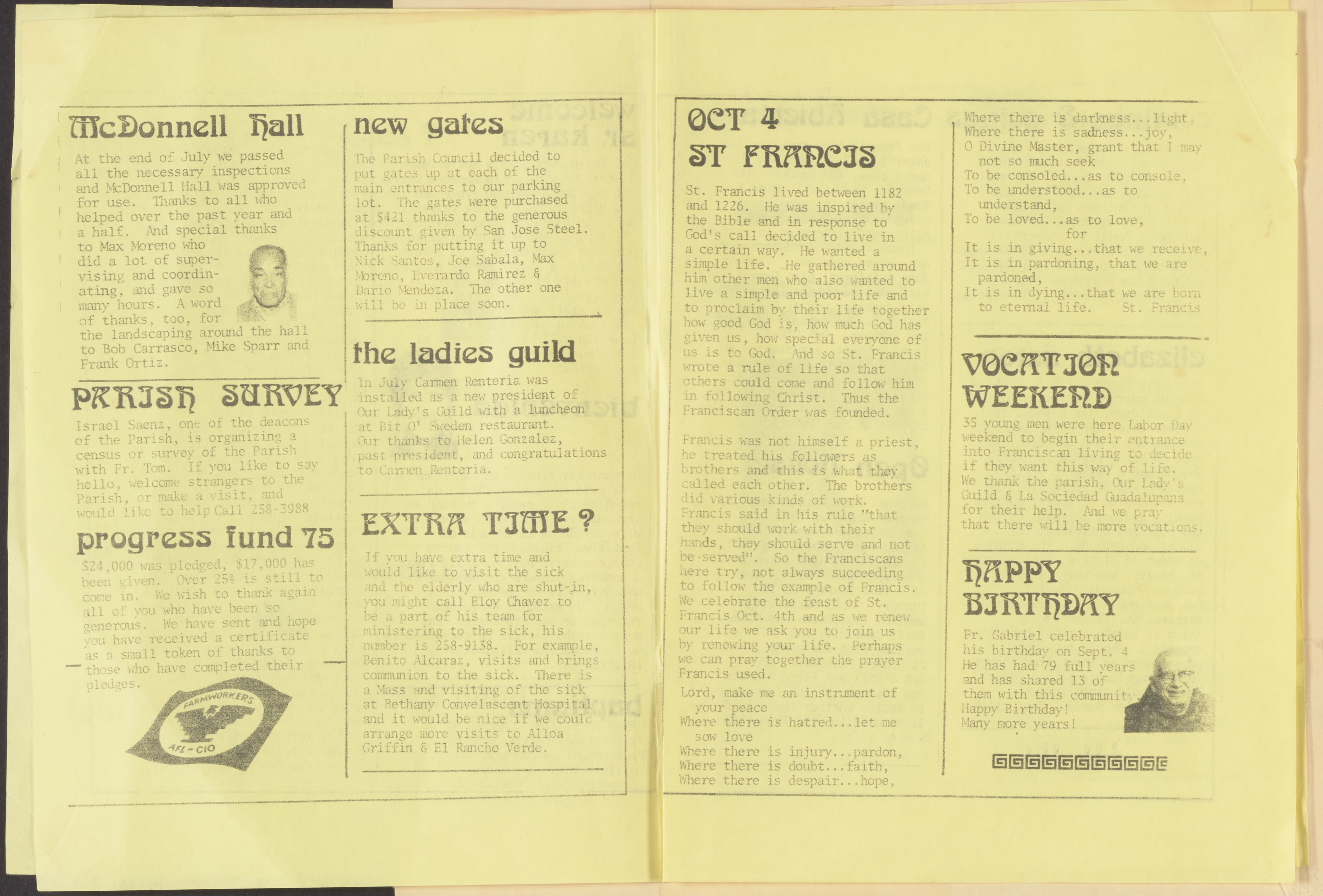


McDonnell Hall

At the end of July we passed all the necessary inspections and McDonnell Hall was approved for use. Thanks to all who helped over the past year and a half. And special thanks to Max Moreno who did a lot of supervising and coordinating, and gave so many hours. A word of thanks, too, for the landscaping around the hall to Bob Carrasco, Mike Sparr and Frank Ortiz.

PARISH SURVEY

Israel Saenz, one of the deacons of the Parish, is organizing a census or survey of the Parish with Fr. Tom. If you like to say hello, welcome strangers to the Parish, or make a visit, and would like to help Call 258-3988

progress fund 75

$24,000 was pledged, $17,000 has been given. Over 25% is still to come in. We wish to thank again all of you who have been so generous. We have sent and hope you have received a certificate as a small token of thanks to those who have completed their pledges.

FARMWORKERS
AFL-CIO

new gates

The Parish Council decided to put gates up at each of the main entrances to our parking lot. The gates were purchased at $421 thanks to the generous discount given by San Jose Steel. Thanks for putting it up to Nick Santos, Joe Sabala, Max Moreno, Everardo Ramirez & Dario Mendoza. The other one will be in place soon.

the ladies guild

In July Carmen Renteria was installed as a new president of Our Lady's Guild with a luncheon at Bit O' Sweden restaurant. Our thanks to Helen Gonzalez, past president, and congratulations to Carmen Renteria.

EXTRA TIME?

If you have extra time and would like to visit the sick and the elderly who are shut-in, you might call Eloy Chavez to be a part of his team for ministering to the sick, his number is 258-9138. For example, Benito Alcaraz, visits and brings communion to the sick. There is a Mass and visiting of the sick at Bethany Convelascent Hospital and it would be nice if we could arrange more visits to Alloa Griffin & El Rancho Verde.

OCT 4
ST FRANCIS

St. Francis lived between 1182 and 1226. He was inspired by the Bible and in response to God's call decided to live in a certain way. He wanted a simple life. He gathered around him other men who also wanted to live a simple and poor life and to proclaim by their life together how good God is, how much God has given us, how special everyone of us is to God. And so St. Francis wrote a rule of life so that others could come and follow him in following Christ. Thus the Franciscan Order was founded.

Francis was not himself a priest, he treated his followers as brothers and this is what they called each other. The brothers did various kinds of work. Francis said in his rule "that they should work with their hands, they should serve and not be served". So the Franciscans here try, not always succeeding to follow the example of Francis. We celebrate the feast of St. Francis Oct. 4th and as we renew our life we ask you to join us by renewing your life. Perhaps we can pray together the prayer Francis used.

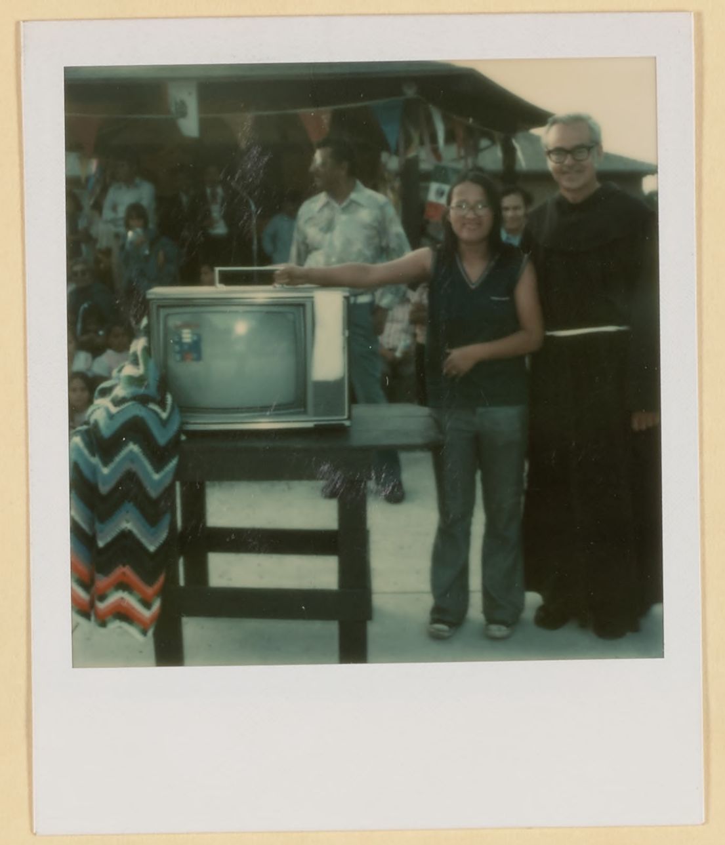
Lord, make me an instrument of
your peace
Where there is hatred...let me
sow love
Where there is injury...pardon,
Where there is doubt...faith,
Where there is despair...hope,
Where there is darkness...light,
Where there is sadness...joy,
O Divine Master, grant that I may
not so much seek
To be consoled...as to console,
To be understood...as to
understand,
To be loved...as to love,
for
It is in giving...that we receive,
It is in pardoning, that we are
pardoned,
It is in dying...that we are born
to eternal life. St. Francis

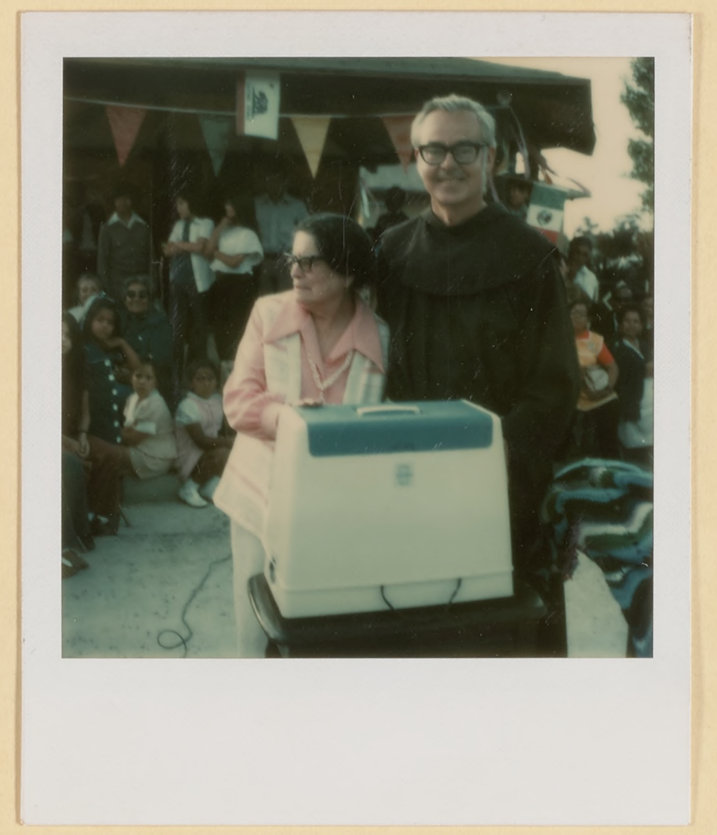
VOCATION WEEKEND

35 young men were here Labor Day weekend to begin their entrance into Franciscan living to decide if they want this way of life. We thank the parish, Our Lady's Guild & La Sociedad Guadalupana for their help. And we pray that there will be more vocations.

HAPPY BIRTHDAY

Fr. Gabriel celebrated his birthday on Sept. 4 He has had 79 full years and has shared 13 of them with this community. Happy Birthday! Many more years!





BAR-B-Q BEEF
BURRITOS

JUNE FIESTA
1975

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TECNICA DEL DIALOGO
SABER DECIR
BUSCA

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comings & goings

V. Eloy Spent 2 months at the Mexican-American Cultural Center in San Antonio, Texas. Tom took his vacation and went with his mother to Southern California to visit his brothers & sisters and their families. Robert attended a conference in Washington, DC on social justice. Robert also attended the workshops offered by El Centro Pastoral in Liberation Theology.

elizabeth seton

Elizabeth Seton was born in 1774. She was married and had a family of 5 children, her husband died 9 years after they were married. Besides her 5 own children, she took in her 6 nephews & nieces. She became a Catholic in 1805 when she was 31 years old. She was a champion of Social Justice. Working against segregation for the poor and oppressed, for widows and orphans. She founded an order of Sisters, The Daughters of Charity, who work in hospitals such as O'Connor Hospital in San Jose and who have in Santa Barbara, St. Vincent school which is solely for the mentally retarded. She is the first person born in the United States to be canonized a saint. Pope Paul VI held canonization ceremonies on Sunday, Sept. 14th.

* * *

Casa Abierta

Los Franciscanos tuvieron casa abierta el 7 de Sept. en su nueva casa, 498 Sanders Ave. Roberto, Gabriel, V. Eloy y Tomás tienen un nuevo hogar cerca de la iglesia. Uno de ellos está siempre en la rectoría y toman turnos quedándose por una semana cada uno. También Juan Gutiérrez, otro Franciscano, está viviendo con ellos. Juan va a trabajar por el Centro Pastoral. Su trabajo será con los jóvenes. Dan O'Neil y Floyd Bohnett, estudiantes en San José State, también están viviendo con los Franciscanos para decidir si quieren llegar a ser Franciscanos y vivir según la vida de San Francisco.

Open House

On Sept. 7th, Franciscans had an open house at their new residence, 498 Sanders Ave. As you know, Robert, Gabriel, V. Eloy & Tom have a new home. They each take turns a week at a time staying at the rectory. John Gutierrez, another Franciscan has joined their community and will be working with the young through El Centro Pastoral. Also Dan O'Neil and Floyd Bohnett are living with the Franciscans to decide whether they would like to follow the Franciscan way of life.

council meets

Next Parish Council meeting will be Friday, Sept. 19th at 7:30 p.m. All are invited.

* * *

buena suerte rudy y paz

During the Summer Paz & Rudy Rico left for La Piedad, Mexico to take on a special service. They are helping Sr. Bravo with the orphanage she runs there. We will deeply miss them for they have been very generous in our community. The following is a letter from them to all of us:

carta de la piedad

Forgive our delay in communicating. First please accept our thanks for the pot-luck and the special blessing after Mass, the last Sunday we were at home. We had a safe trip, no major problems. When we arrived there was no electricity; as a result two days later there was no water (because of an electric pump), but other than that things are coming along. There are 14 children all too young to take care of themselves. The older ones help change diapers (4 need them). One of the first two girls sister had has now gotten married and has two children, her husband works in the States. In the meantime she is here helping with the cooking. Thank God for her.

There is so much to be done I'd rather not begin to tell you, but the beauty is already we begin to see how the children are responding.

We live in a place 5 miles from town, no neighbors within shouting distance. After dinner we all sit and pray and all of the smaller ones want to sit by Rudy and be embraced. Two little girls about 6 & 7 fell asleep by either side, I wish I had taken their picture.

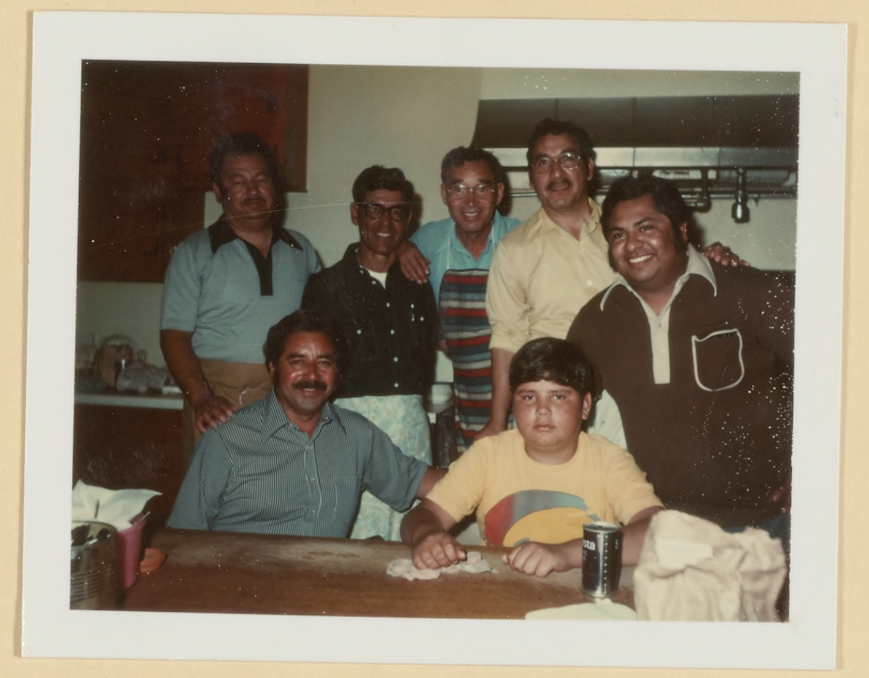
The weather could'nt be better, about 7 p.m. the rain starts but in the morning the sun is shining like the middle of summer in San Jose.

There is a river that runs behind the house and the train runs along the river.

God bless you, Rudy & Paz"

BAR-B-Q BEEF
BURRITOS

JUNE FIESTA
1975



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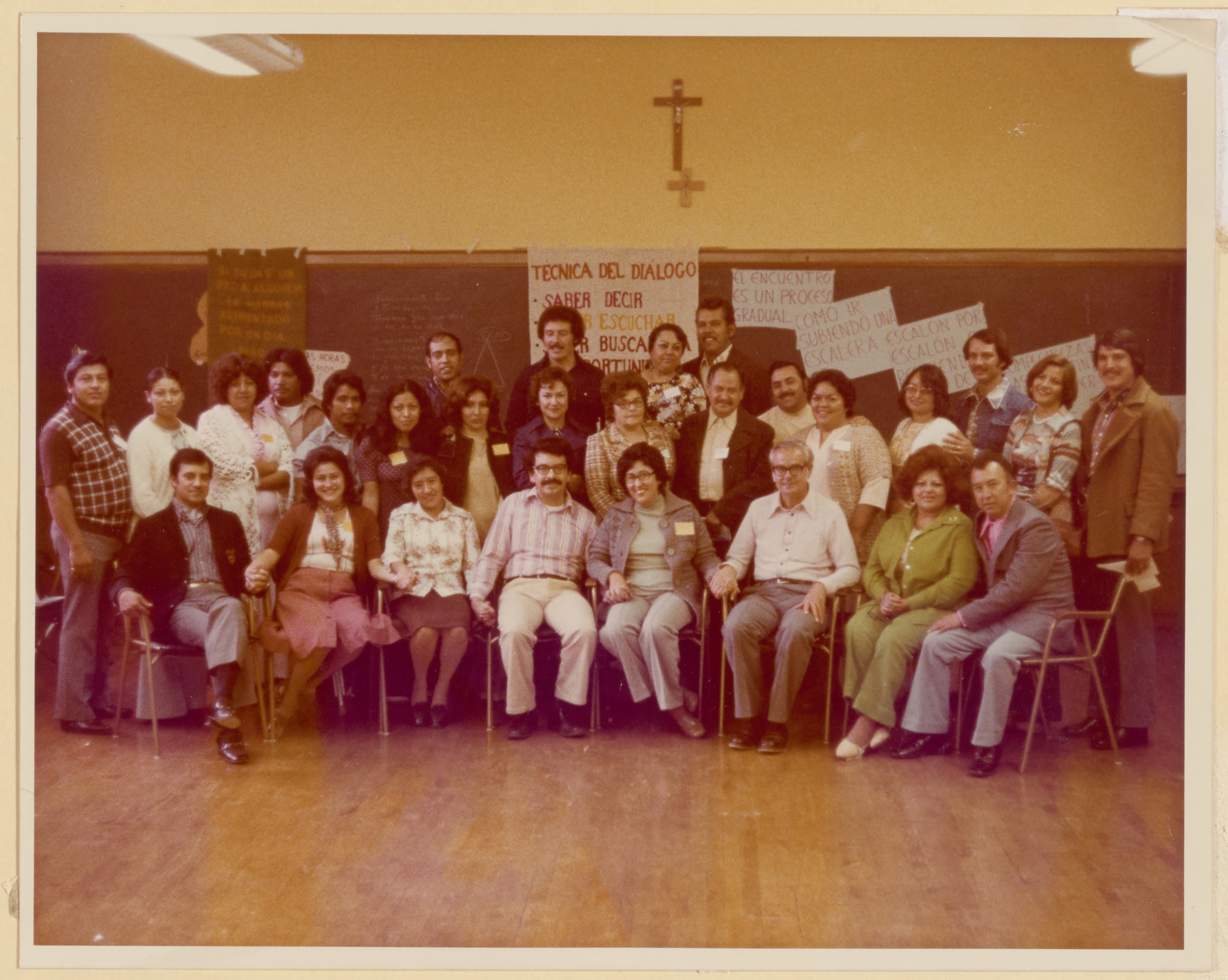
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United Farm Workers of America leader Cesar Chavez, center, flanked by The Rev. Eloy Diaz, a Franciscan priest from San Jose, and 150 supporters marched from the Richland Housing Center, passed the Sutter County courthouse and went on to the Yuba-Sutter Fairgrounds yesterday where an organizing rally was held and followed by a dance.

Chavez marches, urges workers to participate

Cesar Chavez, continuing a 100-mile march through California, led a chanting procession of Yuba-Sutter United Farm Workers and supporters yesterday afternoon on a three-mile trek through Yuba City.

Addressing a crowd of nearly 500 persons at the Yuba-Sutter Fairgrounds, Chavez praised the recent labor-relations legislation and urged workers to "take over your own union with no fear of intimidation."

Chavez, told reporters that elections could not be carried out fairly "with 99 per cent of the elections being held in the growers back yard." He called on the Labor Relations Board to move the voting places "from the field into the towns".

Chavez said his brother Richard, arrested Friday on a Tulare County Ranch while visiting workers in a vineyard was a victim of unfair election practices.

Speaking to the crowd, first in Spanish then in English, Chavez called the whole farm worker issue "a question of dignity," and promised workers he would "continue his 13-year struggle until the issues of higher wages, medical care, job security and respect are resolved."

Chavez called the rival Teamster Union "corrupt and a fraud" and said the UFW would under no circumstances forget old differences and merge the two powers.

"We want no part of the Teamsters fraud," Chavez asserted.

The purpose of yesterday's rally and march was to bring to the attention of the farm workers the far reaching effects of labor relation legislation,

See Back Page

Chavez in Yuba-Sutter

From Front Page

Chavez said.

Calling it "a good law," he told the audience "The new law did not come from nothing, the Governor did not give it to us, the state legislation in it's infinite wisdom did not give it to us, 13 years of struggle gave it to us."

The crowd cheered him as he said "now it's only a vacuum (the law), it means to you . you are able to organize, sign up, and be recognized, if you will."

The local hour-long march began at Richland Housing Center, wound past the Sutter County courthouse and doubled back tothe Fairgrounds.

The day long event was sponsored by local UFW supporters, Yuba College, Marysville and Yuba City High School students.

An estimated 1,500 people attended the afternoon gathering which was followed by a dance sponsored by the UFW.

SACRAMENTO (AP) — The rival United Farm Workers of Cesar Chavez and the Teamsters Union wound up almost in a tie Sunday after the first two weeks of farm labor representation elections.

Meanwhile the issue of union organizers' accessibility to farm workers begin rise in importance with a citizen's arrest of seven UFW representatives, including Chavez' brother Richard and community action veteran Fred Ross Sr.

The UFW won the elections at 53 ranches, giving it the right to represent 7,700 produce and fruit workers. The Teamsters won at 61 ranches covering 7,900 workers.

At seven ranches, mostly small, a majority of the workers voted for no union representation at all.

The number of votes received by each of the unions was not immediately available.

As officials tallied the scores under California's new farm worker labor relations law, they looked forward to somewhat of a breather. After about 130 elections in two weeks, the pace drops to only one scheduled in the broad San Joaquin Valley Monday, and none at all in the Salinas Valley nearer the coast.

Richard Chavez and Fred Ross Sr. were arrested Saturday along with five other UFW representatives on the Zaninovich Ranch in Tulare County.

A report by the sheriff's officer said they refused to leave the vineyard, so were placed under citizens arrest by a ranch employe. Sheriff's deputies cited them for trespassing, and they were booked and released on their own recognition.

The UFW said it would appeal the citations.

Officers said other trespassing complaints by growers were received over the weekend. But no additional citations were reported.

The California Agricultural Labor Relations Board has decided that growers should make their workers accessible to union organizers before and after work, and during lunch periods.

A superior court issued a temporary restraining order, but the state Supreme Court rolled it back Friday.

Some growers contend that with or without an accessibility order, trespassing is still trespassing.

Said Allan Grant, president of the California Farm Bureau Federation after the Supreme Court order: "By ignoring basic constititional guarantees concerning trespass, the California Supreme Court has stripped California agricultural producers of their property rights."

Appeal Democrat, Sept. 22, 1975

UFW LEADER—Cesar Chavez (center) prepared to receive Holy Communion from Rev. Eloy Diaz of San Jose during an outdoor mass yesterday in the Richland Housing Center in Yuba City. The Roman Catholic service preceeded a march by about 200 persons to the fairgrounds in Yuba City. The marchers were walking in support of the United Farm Workers Union attempt to unionize farm workers. Also see A-1.

FARM WORKERS MARCH—United Farm Workers Union leader Cesar Chavez led a march of about 200 persons yesterday from the Richland Housing Center to the fairgrounds in Yuba City. The marchers were walking in support of Chavez in his current election battle with the Teamsters Union to unionize California farm workers. Chavez, wearing checked shsirt, is walking next to Rev. Eloy Diaz, a missionary priest from San Jose.

Appeal Democrat, Sept. 22, 1975

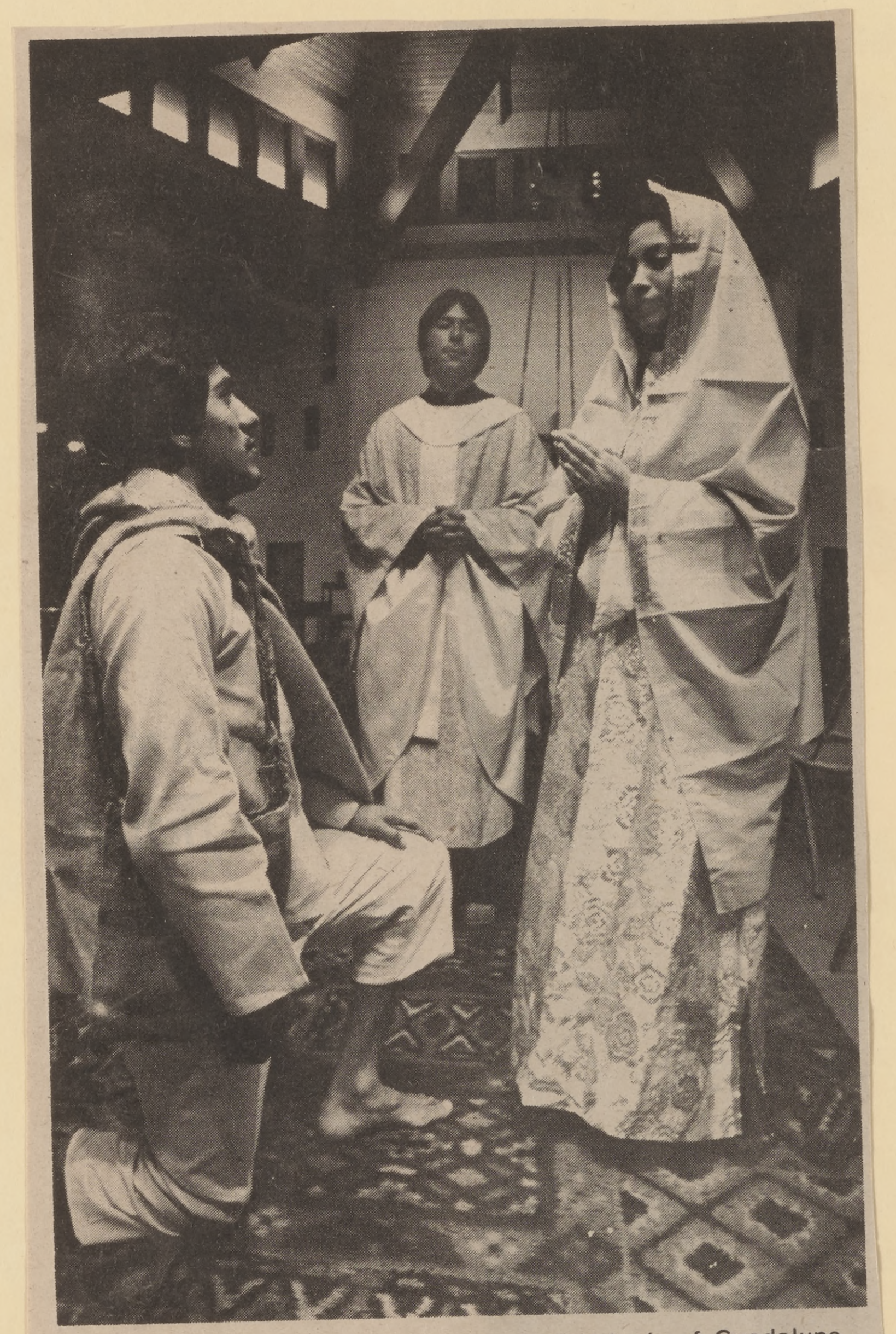
Our Lady of Guadalupe parish observes a special feast day

FOR MEMBERS of Our Lady of Gaudalupe parish, Dec. 12 is a special day. It is the feast day of Our Lady of Guadalupe, commemorating a 15th century apparition in Mexico.

According to the story which has been handed down, Our Lady of Guadalupe appeared several times to a young Indian, Juan Diego. The bishop of his area did not believe the vision occurred, so asked the young man to bring back a sign. Later, Juan Diego returned to the bishop with a bouquet of roses — impossible in December — confirming the appearance.

Our Lady of Gaudalupe parish plans its celebration on sunday, Dec. 14. Beginning at 6:30 a.m., speakers, dancers and mariachi music will tell the story of Juan Diego. Later, children will lay flowers before a painting of Our Lady of Guadalupe, singing a song called La Feria de la Flores.

These events will lead into the 8 a.m. regular Sunday morning mass. A fiesta will probably be held in the afternoon, according to parish council president Al Munoz. SUN, Dec 3, 1975



REENACTING Juan Diego's vision of Our Lady of Guadalupe, members of Our Lady of Guadalupe parish presented a drama last week at the church. Jose Perez played Juan Diego, Rosemary Ruiz, Our Lady, and Javier Velasquez the bishop.
(Photography by Gordon Lew)

East San Jose SUN/ December 17, 1975/ page 2

Mons. Walsh:

Atiende las Parroquias Bilingües-Biculturales

YAKIMA, Wash. — El Obispo de la Diócesis de aquí, cuya área cubre la parte central del estado de Washington, varias veces ha hecho visita pastoral a las parroquias bilingües y biculturales desde que llegó aquí a finales de Octubre de 1974.

En su visita, generalmente dice la Misa, da la homilía, hace visita con los fieles después de la Misa y luego participa en las actividades que las gentes han organizado en la recepción, fiesta o comida.

Recientemente llamó a una reunión, que él presidió, y a la cual concurrieron todas las hermanas y sacerdotes que trabajan con los hispanos de la Diócesis de aquí. En este campo ahora hay veintidós en total. Entre ellos se halla la Hermana, María Jesús Ibarra, a quien el Obispo Walsh nombró encargada de la Oficina de Educación Religiosa.

En meses pasados cuatro sacerdotes más, procedentes de países extranjeros, han venido a prestar servicios para el apostolado. Dos son de México, uno de España y el otro es de Colombia.

El Obispo Walsh no se ha limitado en sus actividades únicamente en cuanto a la Diócesis. Por invitación del Obispo de Spokane, Bernard Topel, el 22 de Febrero, lo pasó con la comunidad hispana en Walla Walla. Después de la misa concelebrada, habló varias veces al público en castellano y después participó en la fiesta en su honor para celebrar su visita.

Casi el 35% de la población Católica de la Diócesis de Yakima está formado por hispanos. Durante la época de cosechas se estima que unos quince mil trabajadores migratorios viene a esta área.

Como ayudante de su trabajo, el Obispo Walsh designó al Padre Roberto Sáenz, S.J., vicario de asuntos hispanos en cuanto a prácticas religiosas y al Padre John Heneghan, vicario de asuntos sociales para minorías.

El Obispo Walsh, quien trabajó en Colombia durante cuatro años antes de venir a Washington, fue el primer vicario de los hispanos en Idaho.

El Obispo Walsh es miembro de la Comisión Nacional de la Conferencia Episcopal, Moderador Regional Episcopal del Movimiento de Cursillos y miembro de PADRES.

William H. Pfisterer was born in 1925 in Burbank, California where he attended Bellarmine-Jefferson Elementary School. He was a student at St. Anthony's Seminary in Santa Barbara, from 1939 to 1944, when he entered the Franciscan Novitiate at San Miguel, California and took the name of Robert Bellarmine as a Franciscan. Después de cuatro años de estuidos en San Luis Rey College, San Luis Rey, California, y después de otros cuatro años de estudio en el Seminario de Teología en la Misión de Santa Bárbara, fue ordenado como Sacerdote allí mismo el 3 de Junio de 1951.

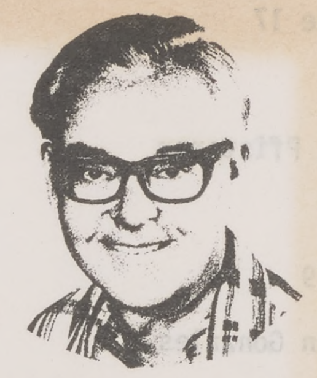
Fr. Robert has spent most of his priestly life teaching in the Seminaries of the Franciscan Order on the West Coast. El recibió su Licenciatura en la Universidad Católica de América en 1954 y su Doctorado en Teología en la Universidad de Salamanca en España. He was professor of theology at the Franciscan Theological Seminary from 1958 - 1968, and served as the first President of the Franciscan School of Theology in Berkeley during the school year 1968-1969.

Después de 2 años que estuvo en Münster, Alemania, por estudios, el Padre Robert regresó a los EE. UU. en 1972 y vino aquí a la iglesia de Nuestra Señora de Guadalupe donde ha servido como Pastor los últimos cuatro años.

"A MAN FOR ALL SEASONS"

Let Us Rejoice

With Our Brother



ROBERT B. PFISTERER

Por sus 25 años de Servicio

en el Sacerdocio

Our Lady of Guadalupe Church

2020 East San Antonio Street

San Jose, California

May 23, 1976

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east san jose
sun
Price 25 cents
Vol. 25, No. 20
San Jose, California
WEDNESDAY, MAY 19, 1976

Police Chief Murphy's out -- but who will be in? See page 3 for a look at the week's events

A special anniversary

Father Robert Pfisterer celebrates his 25th anniversary as a priest this Sunday, May 23. Special Masses in English (9:30 a.m.) and Spanish (11 a.m.) are planned at Our Lady of Guadalupe parish, 2020 E. San Antonio, where Father Robert has been the pastor since 1972. A reception follows the 11 a.m. Mass. Born in Burbank, he entered the Franciscan novitiate in 1944 and was ordained a priest at Mission Santa Barbara June 3, 1951.
(Photography by Peter Tobia)

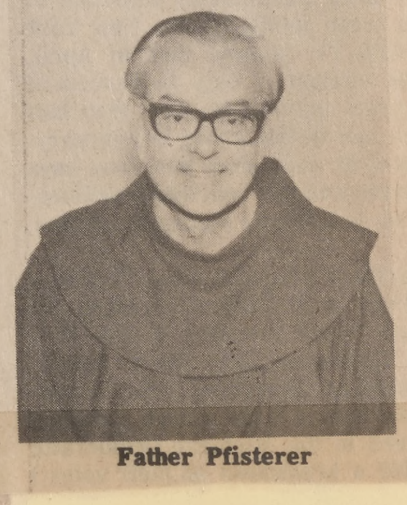
LADY OF GUADLP
2020 E SAN ANTONIO
SAN JOSE, CA
95116

6—THE MONITOR, MAY 27, 1976

San Jose Pastor Marks Jubilee

Franciscan Father Robert B. Pfisterer, pastor of San Jose's Our Lady of Guadalupe Church, celebrated his 25th anniversary as a priest on Sunday, May 23 with a Mass in English, another Mass in Spanish, both followed by a reception on the parish grounds.

Father Louis Vitale, O.F.M., spoke at the English Mass. Albert Munoz, president of the parish council, and Reynaldo Flores, branch manager of San Jose's Market Street O.I.C., spoke at the Spanish Mass.



Father Pfisterer

FATHER PFISTERER, silver jubilarian, was born in Burbank Calif. In 1939 he began his studies for the priesthood at St. Anthony's in Santa Barbara. Four years later he went to San Luis Rey College. After his four college years, he went to the Franciscan Theological Seminary at Old Mission Santa Barbara. He was ordained in the Old Mission on June 3, 1951.

Father has spent most of his priestly life teaching in the seminaries of the Franciscan Order on the West Coast. He received his Licentiate in Theology from Catholic University of America in 1954 and his Doctorate in Theology from the University of Salamanca, Spain in 1969.

From 1958 to 1969, Father Pfisterer was professor of theology at the Franciscan Theological Seminary. He served as the first president of the Franciscan School of Theology in Berkeley 1968-69. After two years in Munster, Germany for further study, he returned to the U.S. in 1972 to Our Lady of Guadalupe Parish in San Jose, where he has been pastor for the past four years.

San Jose Mercury News
Sat., May 22, 1976 17A

ANNIVERSARY — A reception honoring the Rev. Robert B. Pfisterer, OFM, pastor of Our Lady of Guadalupe Church, 2020 E. San Antonio St., San Jose, will follow 9:30 and 11 a.m. masses Sunday to mark his 25th year as a priest. He has been with the local church for four years.

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Fiesta
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Fr.
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Fr. Robert's Birthday
and
Fr. Daniel's arrival
1976

A MAN FOR ALL SEASONS

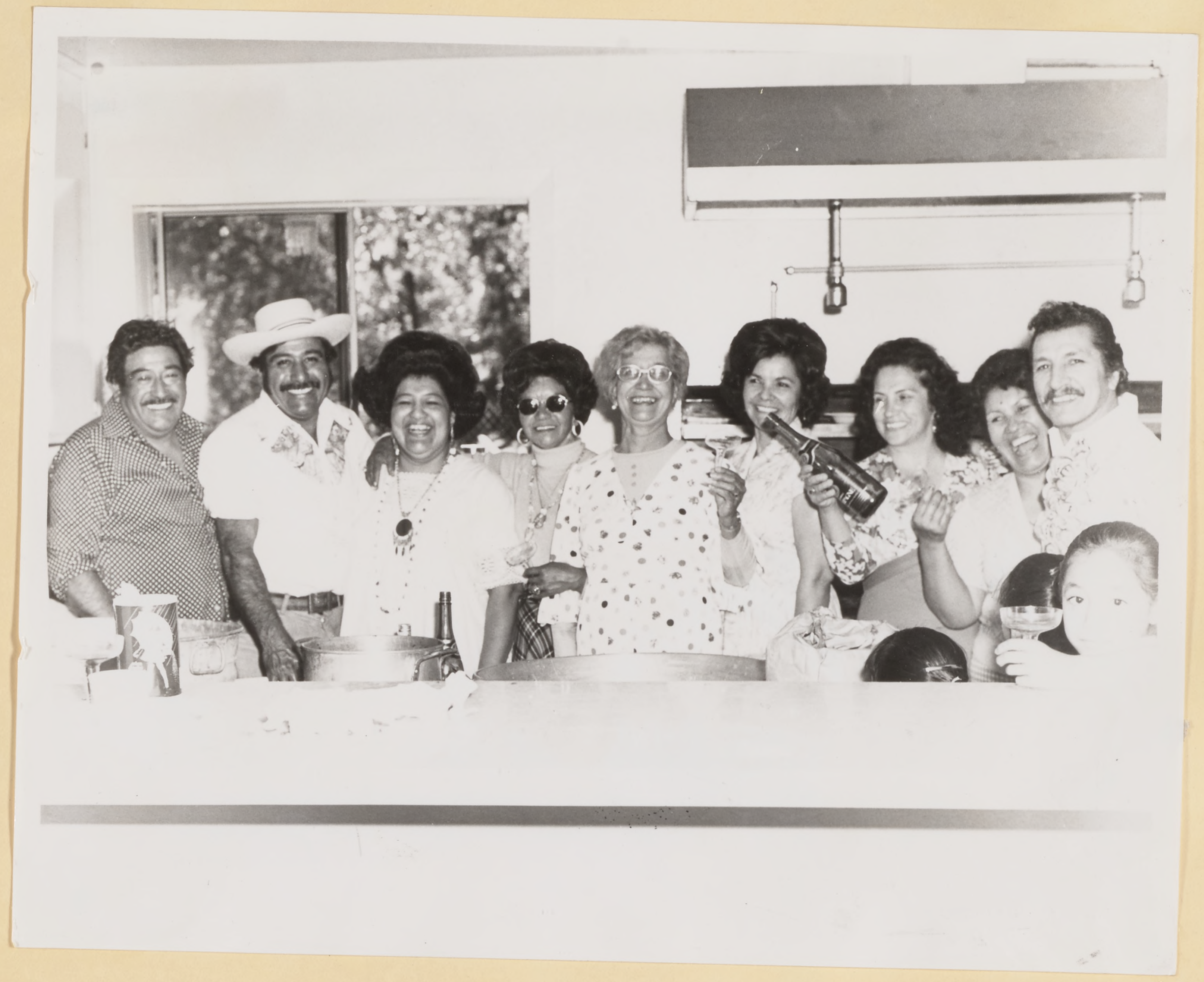
A MAN FOR ALL SEASONS

A MAN FOR ALL SEASON

Fr.
Robert's
25th
Jubilee
Mass
May 23rd
1976

A MAN FOR ALL SEASON

MAN FOR ALL SEASONS



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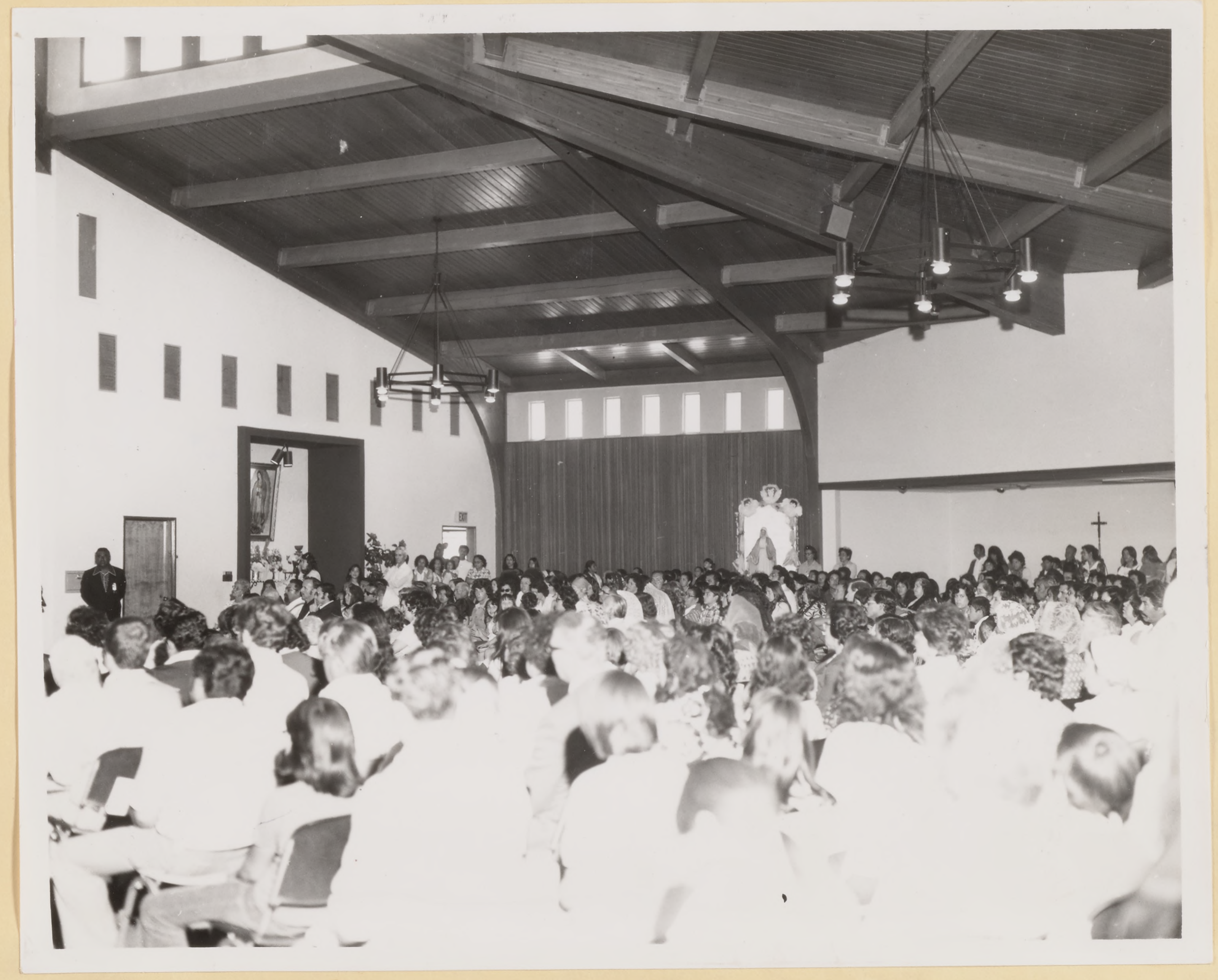

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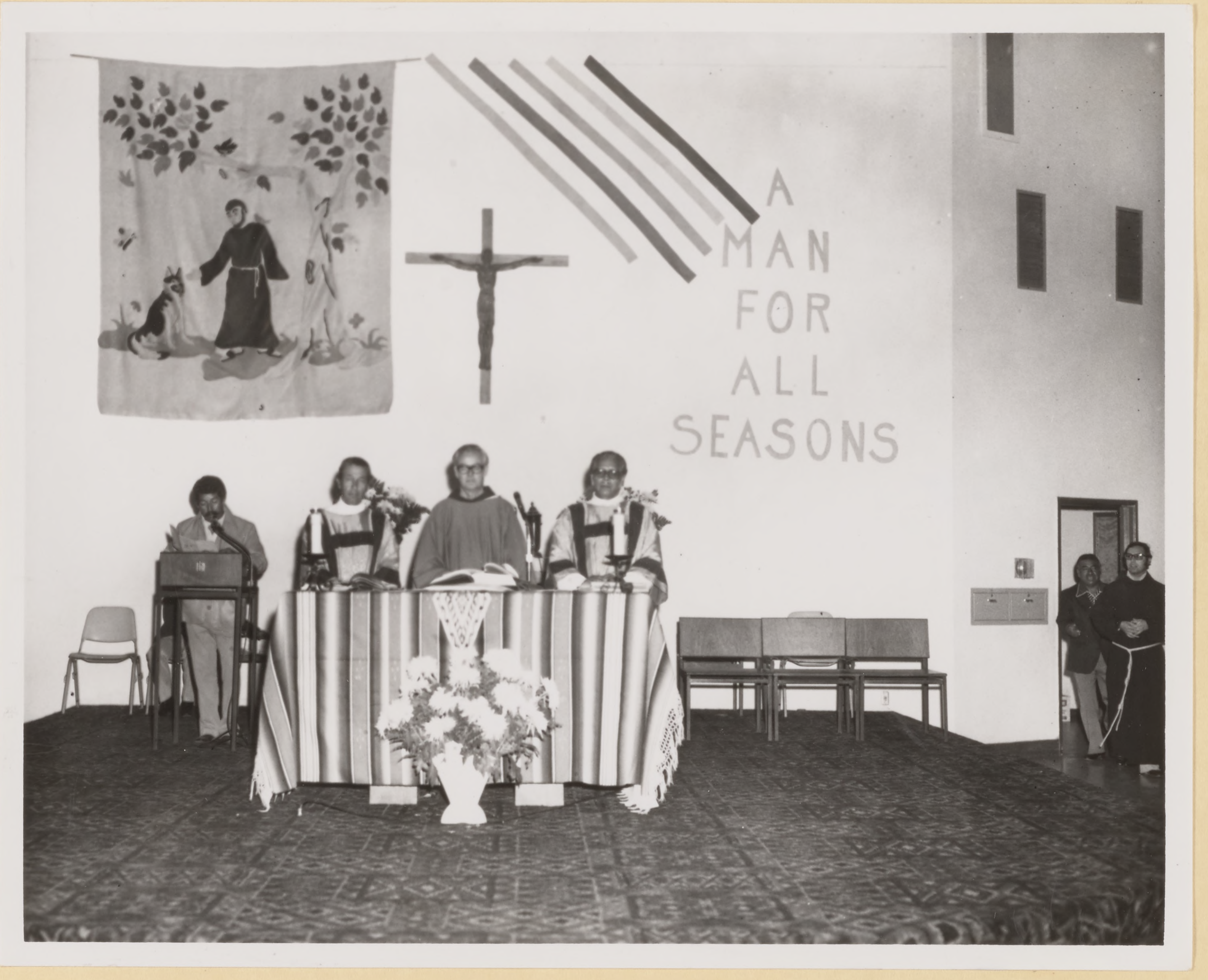
A
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Fr. Tom Rosenberger's
First Mass
Ordained May 13, 1977

June 1977
Fiesta

San Jose Mercury News WEDNESDAY, AUGUST 24, 1977 East 3

Social work — without the bureaucracv

CHRISTOPHER PECK
. . . Clothes for his 'neighbors'

— Staff photo

By MARITA HERNANDEZ
Staff Writer

Christopher Peck has a dream he hopes to share with his East Side neighbors.

The young man, a free-lance social worker and self-styled community organizer, can see it now — a family or two in each neighborhood leading the way, holding house meetings where neighbors and friends can discuss mutual concerns and team up to resolve them. Working together, they might set up neighborhood child care centers, schedule legal aid classes, establish a vegetable exchange or a food cooperative . . . "the possibilities are infinite," Peck said.

Peck's dream has a name. He calls it El Instituto del Zocalo after the main square or "zocalo" at the heart of most Mexican towns. His idea is to organize the Mayfair community around its strongest foundations — the family, church and community organizations.

It's a scheme Peck developed while earning a master's degree in social work at San Jose State University. And now he's working to put it into practice.

But first things first.

"People aren't going to come together unless their immediate needs are met first," said Peck. So, he has spent the past eight months doing just that.

Working out of an office he shares at the Our Lady of Guadalupe Church rectory, Peck offers his services as a social worker to anyone in the neighborhood who needs them. He has shunned more traditional jobs with government social service agencies because of the limitations they impose, he said.

"The majority of social workers are tied down by regulations which make them less effective in dealing with people's needs," he said. "They seldom venture out of the safe offices."

Peck, on the other hand, has only himself to answer to. He takes his counseling skills to people in their homes, runs errands for families or gives them a ride to the doctor's office, takes food and clothing to those in need and provides information and referral service to others.

"I assist people, but ultimately the idea is to get them involved in solving their own problems," said Peck, 27, who sports a full beard and brown hair down to his shoulders.

His approach to community organizing differs from that of most groups serving the area, he said. Most established organizations in the Mexican-American community usually rally around one suddenly volatile issue facing the community, he said.

"But you have to organize around something bigger than a single issue," he said. "You have organize around the people's own experience."

That's why Peck has chosen the neighborhood approach.

After all, he said, the "real leaders" in the community are not those who designate themselves "spokesmen" when an issue affecting the community arises, but rather the community center workers, school principals and parish priests.

"They're the ones out th
the families, working o
They're more in touch wi
said.

Peck works "in small wa
dream is gaining momentur

Peck estimates he has
about 100 families in the cl
And those he has served oft

"A lot of them come fo
out. They help operate the
sist with the small fund-rais
said.

So far nearly $500 has been raised. It will be used to rent a house to provide temporary quarters for those in need, he said.

Financing a dream isn't easy, Peck has found. Most of his clients aren't able to pay Peck for his services. He has taken odd jobs, such as furniture delivery and a newspaper route, as well as some parttime consulting work for social agencies in the community, to make ends meet.

"We live as do most people in the community — with no luxuries and little food," he said. "You kinda organize to eat."

He figures that, with the help of his wife who works while attending college, the family's monthly income comes to about $450. Much of their home furnishings and clothing is donated, he said.

Meanwhile, Peck has applied for grants from private foundations, to make the Zocalo project a reality and expand the services offered through the program.

WASHINGTON (PA) — La prueba del satélite-televisión por cable, presentada a los obispos de Estados Unidos en su reunión de Chicago la primavera pasada "estableció la accesibilidad de la comunicación por satélite para grupos que no buscan el lucro", según informó el secretario para las comunicaciones de la Conferencia Católica de Estados Unidos.

Robert Beusse, dijo también que la prueba era "el pri-

A la prueba asistieron también representantes de los bautistas, metodistas, mormones, luteranos y otras denominaciones religiosas.

La prueba se hizo a través del satélite SATCOM, enviándose desde Chicago, programas a 136 sistemas de televisión por cable y a 7 sistemas de televisión diocesana con una audiencia de 5 millones de espectadores.

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San Jose Mercury News

Battling East Side stereotypes

By MARITA HERNANDEZ
Staff Writer

ALUM ROCK — Albert Munoz, born and raised in East San Jose, has some unforgettable memories of his early school days.

"I remember people laughing at me because I took tacos, instead of sandwiches, to school."

Munoz also recalls it was prohibited to speak Spanish in high school and how he and a few friends, who persisted in speaking "our language," were ostracized.

And he'll never forget the auto mechanics teacher who told the young Mexican-American student that he would "never amount to anything."

"The words still ring in my ears," said Munoz, now 45 and with school-age children of his own.

Munoz has spent the past 25 years proving his former teacher wrong.

"I am not bitter," Munoz said. Rather, he has used these early experiences to his advantage.

> **'I remember people laughing at me because I took tacos, instead of sandwiches, to school.'**

"It's one of the things that motivated me to become a paratrooper and that motivated me in my job," said Munoz, who has worked as a cement mason for 23 years and has been a leader in his church and community for most of those years. "I just kept telling that auto mechanics teacher, 'you're wrong, you're wrong.'"

And now, Munoz, with the help of others in his community, is out to prove that the stereotypes held about East San Jose and its residents are also wrong.

The vehicle is the newly-formed Eastside Downtown Organizing Project (EDOP), a community-based effort to organize the area into a viable political force.

Terming it the most extensive organizing effort ever attempted in East San Jose, Munoz said the goal is to "unite the community to influence those who make decisions that affect our daily lives."

And, he added emphatically: "We will have a say."

Munoz, a soft-spoken man with a shock of curly black hair tinged with gray and a Zapata-style handlebar moustache, answers all questions put to him candidly and with unmistakable sincerity.

EDOP is not a service organization, he explained, rather its purpose is to train leaders and motivate East Side residents to "work together and get things done that should have been done long ago."

Munoz pointed to the proliferation of high density and low-cost housing which city officials have allowed in East San Jose; redlining, a practice by which banks refuse home-improvement loans to specific areas; a need for parks; a lack of facilities for young people; half-way houses congregated almost exclusively in the downtown area.

"And everybody keeps saying that the East Side is the worst part of town," Munoz added.

In a lifetime spent in East San Jose, Munoz said he has seen no substantial changes in the lot of its residents.

"I saw a lot of prejudice against the so-called Oakies and the migrant Mexican workers as I was coming up.

"And today, the attitude of the rest of the city is still to look down on the East Side.

"What they don't understand, is that many of us live here by choice because we like the people and the atmosphere. We may not have $90,000-homes, but we choose to live here.

"But if people tell you enough times that you're bad, pretty soon you're going to start believing it," he said. "It's a form of brainwashing."

"Today, many of us have gotten ahead, but many have lost their motivation along the way. It's time for us to reach out to the rest."

Through EDOP, Munoz hopes to provide the motivation and give East Side residents the choice of self-determination, he said.

The organization got its start about a year ago, when members of two Catholic parishes, Our Lady of Guadalupe and Sacred Heart, joined forces in the effort. Since then, three more churches have joined the organization.

"We decided to start out with the Church because it's an existing organization in the community. That's where the poeple meet and where the community leaders are," Munoz said. "But we will go beyond the Church."

Plans are to form a coalition of about 10 Catholic parishes to provide the organization's foundation, but also seek the participation of other churches, as well as community organizations and agencies.

> **'The attitude of the rest of the city is still to look down on the East Side.'**

The group has raised more than $65,000 so far, including a $55,000 grant from a national Catholic foundation.

A portion of the money has been used to contract the services of the Chicago-based Industrial Areas Foundation, a renowned community organizing training institution founded by the late professional organizer Saul Alinsky. The controversial foundation has helped organize poor communities across the United States to gain a political voice.

EDOP organizer Albert Munoz
. . . Striving for a united community

The foundation's president, Ed Chambers, has visited the area several times to conduct workshops on organizing for EDOP.

Plans are to continue the training sessions, raise more money, and continue to seek the participation of various groups in the community, Munoz said. Next summer, the group plans to hire a professional organizer.

Only then will the group begin to identify the issues it will work to resolve.

Community meetings will be held to identify issues and set priorities, he said.

Munoz said this is not the first time an attempt is made to organize the community through its churches.

"We've seen a lot of organizations come in here, a lot of do-gooders who wanted to help," he said. The main difference this time, he added, is that "we are organizing ourselves."

For Munoz, who served for seven years on the Our Lady of Guadalupe Church parish council and who continues to teach Sunday school as well as participate at Sunday Mass as a commentator and lecturer, this is his first foray into the political arena.

"I just figured it was time to go outside the parish and reach out to the rest of the community," he said.

The EDOP board of directors includes long-time members of other church parishes in the community, he said.

Munoz speaks of his dream for his community:

"I want it to be a community aware of its resources. No longer to be the 'sleeping giant.' I want it to start stirring and wake up and say, 'yeah, we're going to do something as a united community.' And that way put pressure on our city fathers so that something will be done.

"And say like Cesar Chavez says: 'Si se puede' (Yes we can)."

East San Jose SUN/January 18, 1978/page 3

Community group gets $5,000 boost

A community organizing effort in downtown San Jose and the East Valley has received a boost from the Alexian Brothers. The Eastside Downtown Organizing Project learned recently it will receive $5,000 from the Alexian Brothers, a religious order which runs Alexian Brothers hospital on McKee road.

With seed money from a Catholic church fund called the Campaign for Human Development, project organizers have been trying to build a financial base for a community organization to tackle a variety of local issues.

At this point, fund-raising is still the key activity, according to Father Tom Rosenberg, a priest at Our Lady of Guadalupe church and active in getting the Eastside Downtown Organizing project underway.

Six Catholic parishes, a number of community groups, and the Franciscans, a religious order, have contributed funds so far.

"We want to organize people so they have something to say about their own lives," says Rosenberg.

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6 East San Jose Mercury News August 3, 1977

Grass roots community group gets financial boost

A grass roots organizing effort to help East Side residents attain a say in issues which affect their community has received a $53,500 boost.

Eastside Downtown Organizing Project (EDOP), which is coordinating the community drive and has already raised $7,000 on its own, received the grant of money from the Campaign for Human Development, a national Catholic foundation.

The group plans to hire a professional organizer to set up the mechanism for a broad-based community organization and research issues of concern to residents, said Albert Munoz, co-chairman of EDOP.

"Our long term goal is to make people aware of the fact that they can have a voice in government and in the workings of the big corporate powers that make decisions which affect our lives," Munoz said.

"People on the East Side feel put down and therefore often stop caring," he said. "But by, letting them know that we can have a voice — that we can get our streets fixed and make police be more attentive — people will realize that we can have an effect."

But it will take time, Munoz said.

EDOP's immediate goal is to raise more money and to seek the support of the dozen or so Catholic parishes in downtown and East San Jose, he said.

The churches will serve as the starting point for attracting other community organizations and agencies into the group, Munoz said.

Once a nucleus of participating organizations is formed, a convention will be held to elect officers for the group. At that point, the sponsoring committee, of which Munoz is a part, will be dissolved.

Plans are to hire the professional organizer in about four or five months.

Munoz, a cement mason and member of Our Lady of Guadalupe Church which first backed the idea for such a community organization, described the participants in the effort as "concerned, family people, working within their own parishes, who decided that this was a good idea for uniting the community.

"This is an effort of people organizing themselves," he added. "We are making the decisions, we are organizing ourselves."

The issues behind which the organization will mobilize have not been decided, he said.

"The issues and their priorities will be chosen by the community. We will hold community meetings to discuss these things," he said. And once the issues are identified, it will be the organizer's job to research them and suggest solutions, he said.

The ultimate goal, Munoz said, "will be to try to influence people who make the decisions — the corporations, the city fathers — and all those agencies that make decisions which affect our lives."

San Jose Mercury News Saturday, July 16, 1977 23A

Father Robert Pfisterer with mural of Our Lady of Guadalupe —Staff Photo

East Side Church Stresses Social, Community Needs

By MARITA HERNANDEZ
Staff Writer

This church is furnished with chairs instead of the traditional pews, and the walls are stark, empty of the life-like statues of saints that usually line the aisles of Catholic churches.

Behind the altar, instead of a crucifix, a splash of brilliant color covers a large floor-to-ceiling wall. The mural depicts the copper-skinned Lady of Guadalupe flanked by a man and a woman, also with dark features. The wings of a cherub are painted red, white and green — Mexico's national colors.

It's not the traditional church setting, but then, neither is the approach Our Lady of Guadalupe Church takes to serving its community — caring not only for its people's spiritual needs, but also their social well-being.

Sunday Mass is faithfully celebrated here. But this also is the meeting place for community groups with more temporal concerns. Hundreds of people from the community crowded the church last year, for instance, for a series of meetings to plan action following the shooting death of a Mexican-American man by a San Jose policeman.

> ***"The church should do more than merely comfort. It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."***

Father Robert Pfisterer, who five years ago left the academic world of theologians to join the parish and later become its pastor, describes the church's role this way: "We have a religious purpose basically, but we can't disassociate ourselves from the ordinary life of the community . . . If we don't take into account our people's social situation, we're not really being Christian."

Our Lady of Guadalupe Church has a long tradition of community action behind it. It became widely known as a socially active church some 10 years ago when Antonio Soto was pastor, Fr. Pfisterer said.

"It was the '60s, a time of protest and confrontation," he said. "Changes were going on in the Church and he (Fr. Soto) went with it."

The church was one of the first Catholic churches in the country to establish a governing parish council made up of members elected by the community. The priests, in effect, relinquished their authority to the community, Fr. Pfisterer said.

Through the organizing efforts of the council, the parish began work in 1967 to build a new church to replace their small wooden structure.

The present church, at 2020 E. San Antonio St., is a tribute to a united community effort. It was built primarily through volunteer labor from the community.

And the church reciprocated by being responsive to other needs of the low-income community it served and supportive of its goals.

In the late '60s, the church became a center for various federal anti-poverty programs. Groups such as the Community Service Organization found a home in the parish hall.

Today the church is leading the way in organizing a coalition of East Side parishes to work toward the betterment of the community they serve.

The coalition, called the Eastside Downtown Organizing Project, will be dedicated to identifying community issues and needs, as well as helping to organize the community to seek solutions, Fr. Pfisterer said.

The church also was the first in the Archdiocese of San Francisco to beef up its staff of four priests with a handful of deacons who perform many of the duties of a priest, but who live and work in the community. They also may marry. More traditionally, the deaconate was merely a step on the way to the priesthood.

While the deacons assist the parish priests in their religious duties, they also are actively involved in community work such as the consumers affairs committee at Alexian Brothers Hospital.

Fr. Pfisterer is committed to continuing the church's tradition of community involvement. "The Church should do more than merely comfort," he said. "It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."

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an Jose Mercury News Saturday, February 12, 1977

S.J. Church Sets Dedication Of Virgin of Guadalupe Mural

A huge mural painted by Carlos Bueno in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., will be dedicated Sunday in two ceremonies, one to be held at 9:30 a.m. in English and the other at 11 a.m. in Spanish.

The mural protrays the Virgin of Guadalupe as the central figure surrounded by Mexican symbols.

The artist is from Cuernavaca, Mexico, but has spent the last five years in East Los Angeles working with a cultural program for the people of the area.

Shelter, food to be offered to destitute in Mayfair area

ALUM ROCK — A home where food and housing will be offered the destitute will open its doors soon through the efforts of a community-based organization.

The house, located in the Mayfair area near Our Lady of Guadalupe Church, will provide emergency temporary housing for the homeless and daily meals to those in need, said Christopher Peck who heads the El Zocalo Institute, a community organizing effort. The house is expected to begin operation before the end of the month, he said.

Peck and other members of the Zocalo group raised money to rent and operate the house through a number of fund-raising events held in the community, as well as through donations from individuals.

A community organizer who has worked in the Mayfair area for several years and who now works for the Santa Clara County Family Planning Assn., Peck said he receives calls "all the time from people who come into town and don't know where they're next meal is coming from."

Often these newcomers encounter problems finding landlords who will accept children or finding rents within their reach, Peck said.

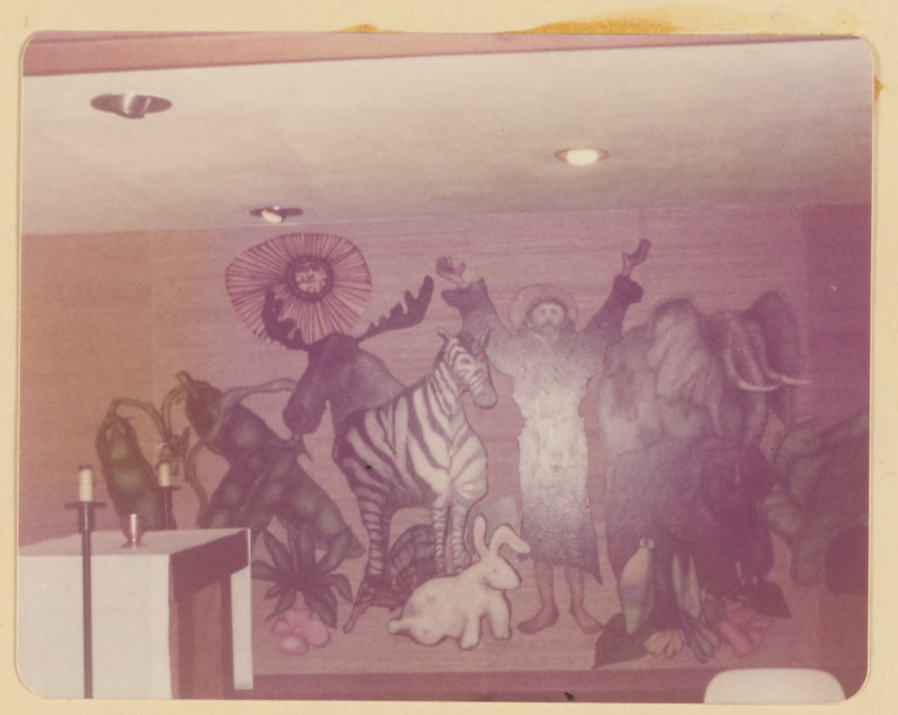
"Many of them get caught in a vicious cycle," he said, explaining that often their money runs out before they are able to find a job or housing, and this situation simply perpetuates itself.

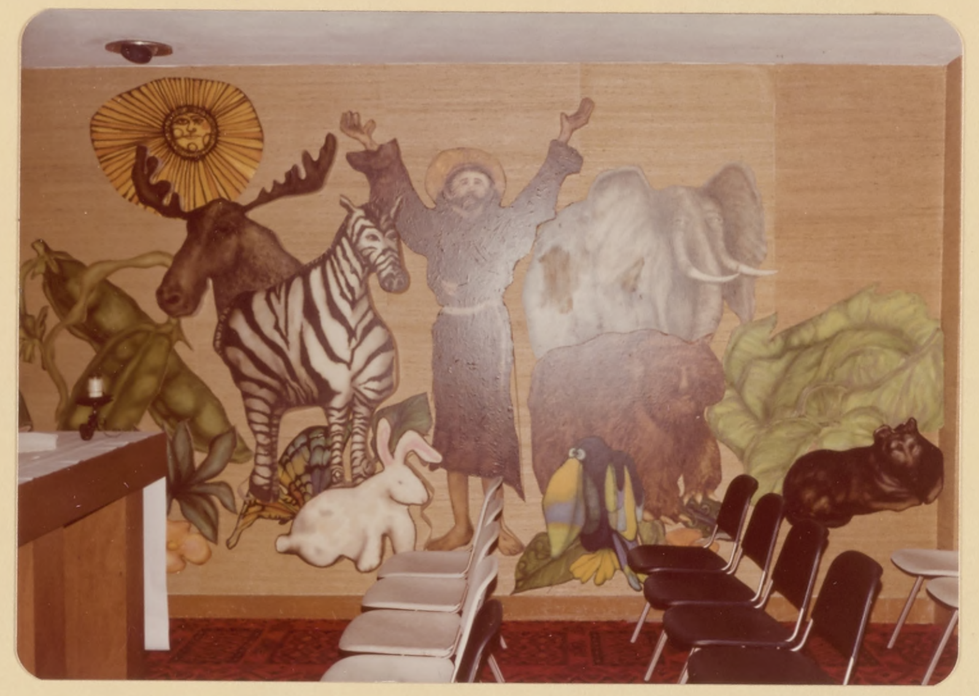
"By providing free temporary housing, we hope to help break the cycle," Peck said. "This way people can get back on their feet."

The Zocalo group is seeking volunteers to help with cooking at the new house, as well as donations of clothing, food and furniture, he said.

Further information is available from Peck at 258-7866.

Feliz Cumpleaños Sister Karen!





St. Francis Mural by Don O'Neill, OFM

Happy Birthday Fr. Gabriel!

Welcome Fr. Juan Leon!

Ecumenical Thanksgiving 'gala' offered tonight

Two days of special observances to mark Thanksgiving Day in the Santa Clara Valley begin this evening with a gala family ecumenical service at the San Jose Center for the Performing Arts.

The program, "Thanksgiving for All Faiths," will start at 8 p.m. featuring individuals and groups representing many of the diverse religious, social and ethnic heritages woven into the fabric of San Jose.

The program also marks the start of the final week of activities culminating Tuesday in San Jose's 200th birthday.

The public is invited to the free event, featuring such groups as the Drum and Feather Troupe, Franciscan priests and novices, the El Grupo Musical from St. Catherine's Church, a black Protestant chorale made up of choirs of several churches, Stone Church's Tehillim Dance Choir, Temple Emanu-El Junior Choir, San Jose Buddhist Church, and the Baha'i community.

The event is sponsored by the San Jose Bicentennial Commission and the National Conference of Christians and Jews.

This evening at 7:30, the annual Campbell Community Thanksgiving service will be held at First United Methodist Church of Campbell, 1675 Winchester Blvd.

Guest minister will be Dr. L. Doward McBain, president of the American Baptist Seminary of the West.

Several choirs will participate in the program, jointly sponsored by Protestant and Catholic pastors in the Campbell area.

Other services scheduled today include:

- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7 p.m.
- Emmanuel Baptist Church, 3090 Homestead Road, Santa Clara: Service at 7:30 p.m.
- First Church of Religious Science, 1195 Clark St., San Jose: Service at 8 p.m.
- Redeemer Lutheran Church, 940 S. Stelling Road, Cupertino: Worship service at 7:30 p.m.
- Queen of Apostles Catholic Church, 4911 Moorpark Ave., San Jose: Special family Mass at 7:30 p.m.

Highlighting Thursday's Thanksgiving festivities will be two large ecumenical services — in Saratoga and Mountain View.

The 11 churches of the Saratoga Ecumenical Parish will join together for their 12th annual Thanksgiving Day Service at 10 a.m. at the Saratoga Federated Church, 20390 Park Place, Saratoga.

The service moves from church to church each year and is being held at Federated for the first time.

Guest speaker will be the Rev. Tom Ralley, Pacific Coast division director of Young Life, an interdenominational Christian fellowship for high school youth.

Music will be by Selah, a vocal and instrumental group from Immanuel Lutheran Church of Saratoga.

Other member churches include Ascension Catholic Church, Grace United Methodist Church, Prince of Peace Lutheran Church, St. Andrew's Episcopal Church, St. Nicholas Orthodox Church, Sacred Heart Catholic Church, Saratoga United Presbyterian Church, West Hope Presbyterian Church and Temple Beth David.

Franciscan priests and novices rehearse selection
—Staff photo

Seven North County churches will gather for their second annual Thanksgiving Day Interfaith Service Thursday at 10 a.m. at St. Joseph's Catholic Church, 582 Hope St., Mountain View.

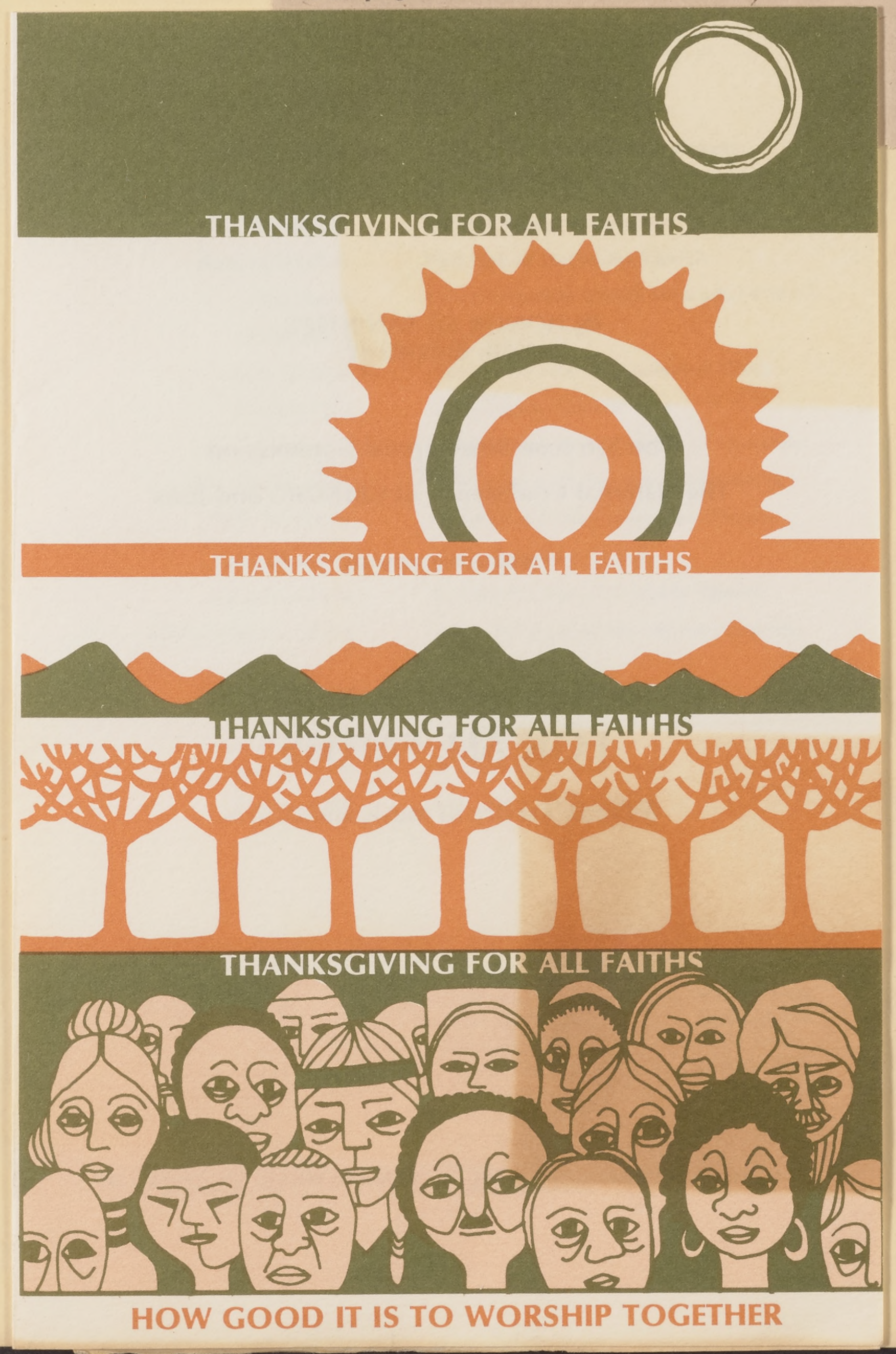
The service is being held under the sponsorship of the Mountain View Kiwanis Club. Last year nearly 400 people attended.

Participating this year will be:

The Rev. William Lenane, St. Joseph Catholic Church, Mountain View; the Rev. Harry C. Wooding, First Presbyterian Church, Mountain View, and Bishop Don Hull, Church of Jesus Christ of Latter-day Saints, Los Altos Second Ward; Rabbi Sidney Akselrad, Congregation Beth Am, Palo Alto; the Rev. Kobun Chino, Buddhist Church, Los Altos; and Charles Ayar, First Presbyterian Church, Mountain View.

Other services scheduled Thursday include:

- Second Church of Christ, Scientist, 2060 Cottle Ave., San Jose: Worship service at 11 a.m.
- Third Church of Christ, Scientist, 248 Kirk Ave., San Jose: Worship service at 10 a.m.
- St. Timothy's Lutheran Church, 5100 Camden Ave., San Jose: Worship service at 9:30 a.m.
- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7:30 a.m., followed by a fellowship breakfast.
- First Presbyterian Church, 2499 Homestead Road, Santa Clara: Worship service at 10 a.m.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THANKSGIVING FOR ALL FAITHS
HOW GOOD IT IS TO WORSHIP TOGETHER

San Jose Mercury Thursday, November 17, 1977

Thanksgiving program

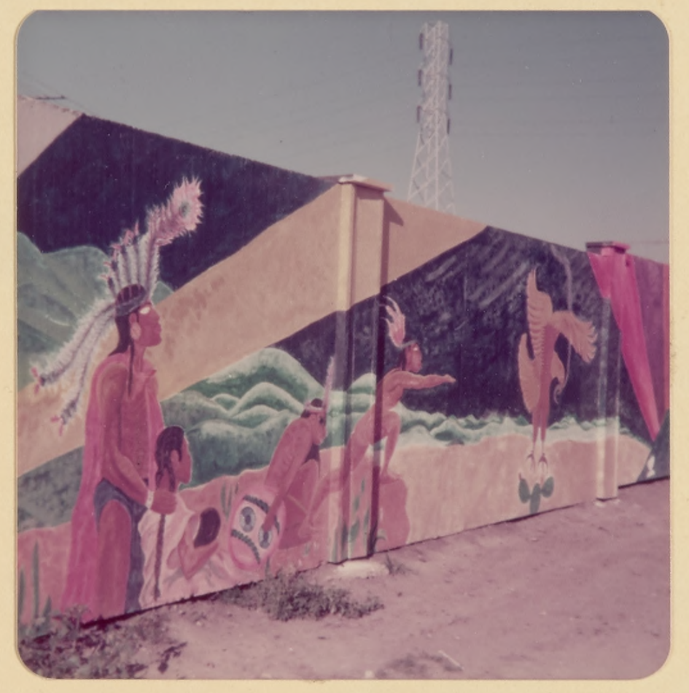
A Thanksgiving Day program involving individuals and groups from various religious, ethnic and racial backgrounds will be held Wednesday at the San Jose Center for the Performing Arts.

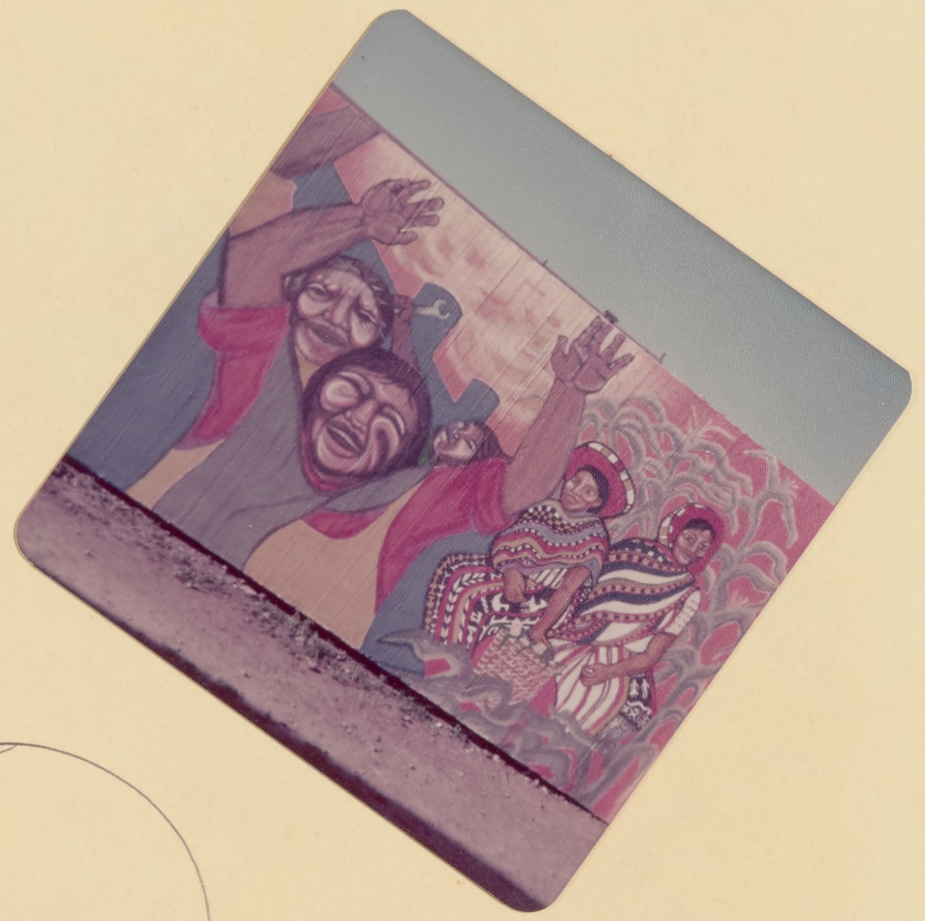
The 8 p.m. program, entitled "Thanksgiving For All Faiths," is a family ecumenical service presented through song and dance.

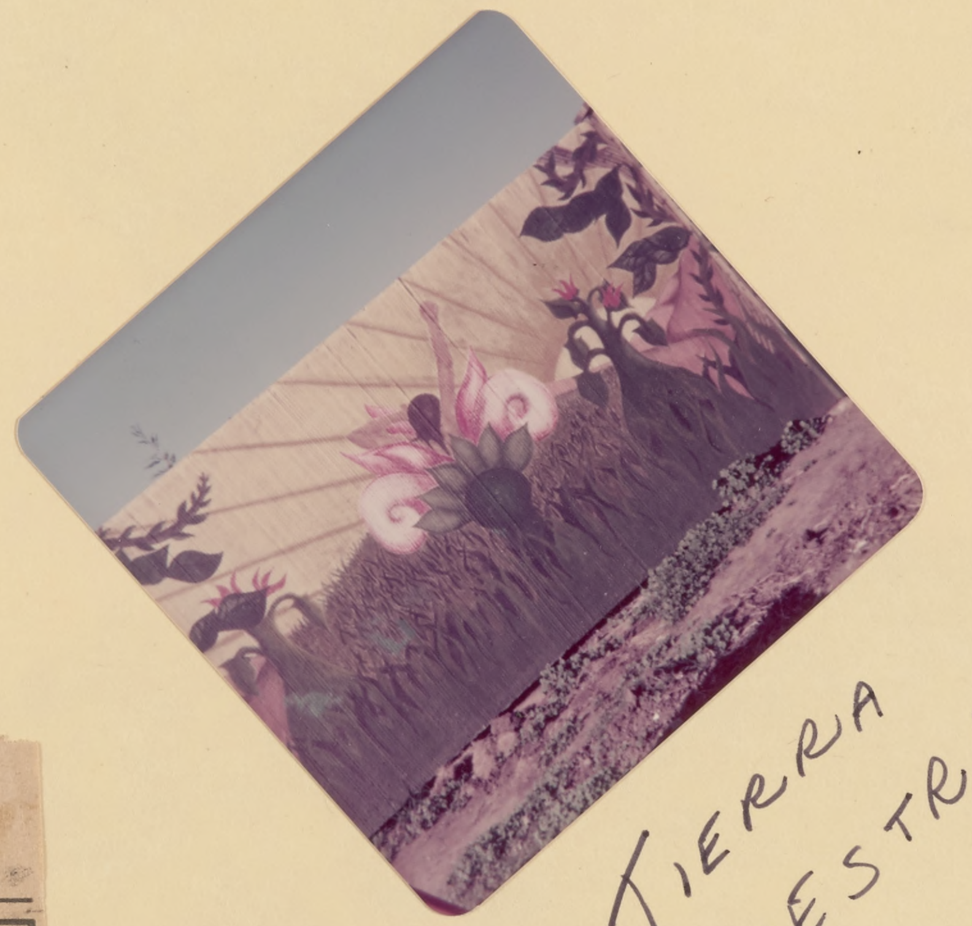
Honoring San Jose's Bicentennial, the event initiates the final week of activities which culminate Nov. 29 — the city's 200th birthday.

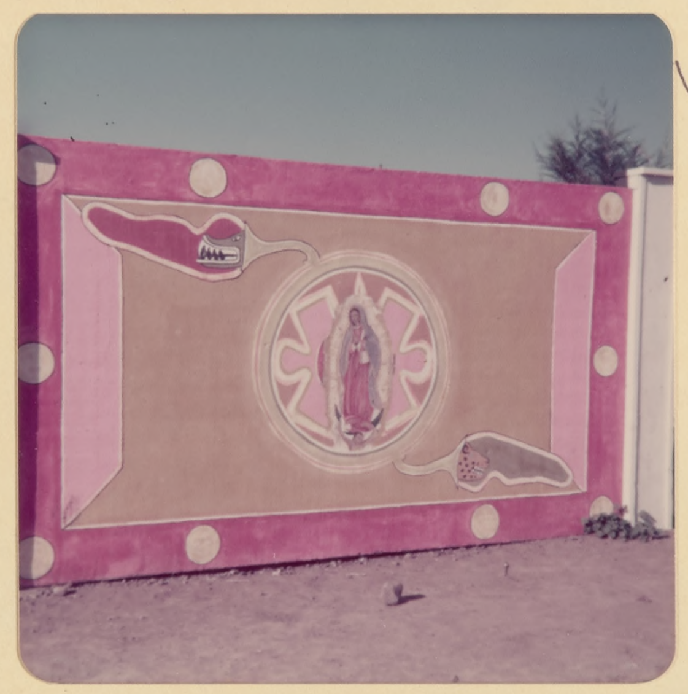
Groups participating include Native Americans' Drum and Feather Troupe; Franciscan priests and novices, El Grupo Musical from St. Catherine's Church, Morgan Hill; a black Protestant chorale combining choirs of several churches; Tehillim Dance Choir from Willow Glen's Stone Church; Temple Emanu-El Junior Choir; San Jose Buddhist Church, and the San Jose Baha'i community.

The event is being co-sponsored by the National Conference of Christian and Jews and the San Jose Bicentennial Commission. There will be no admission charge.









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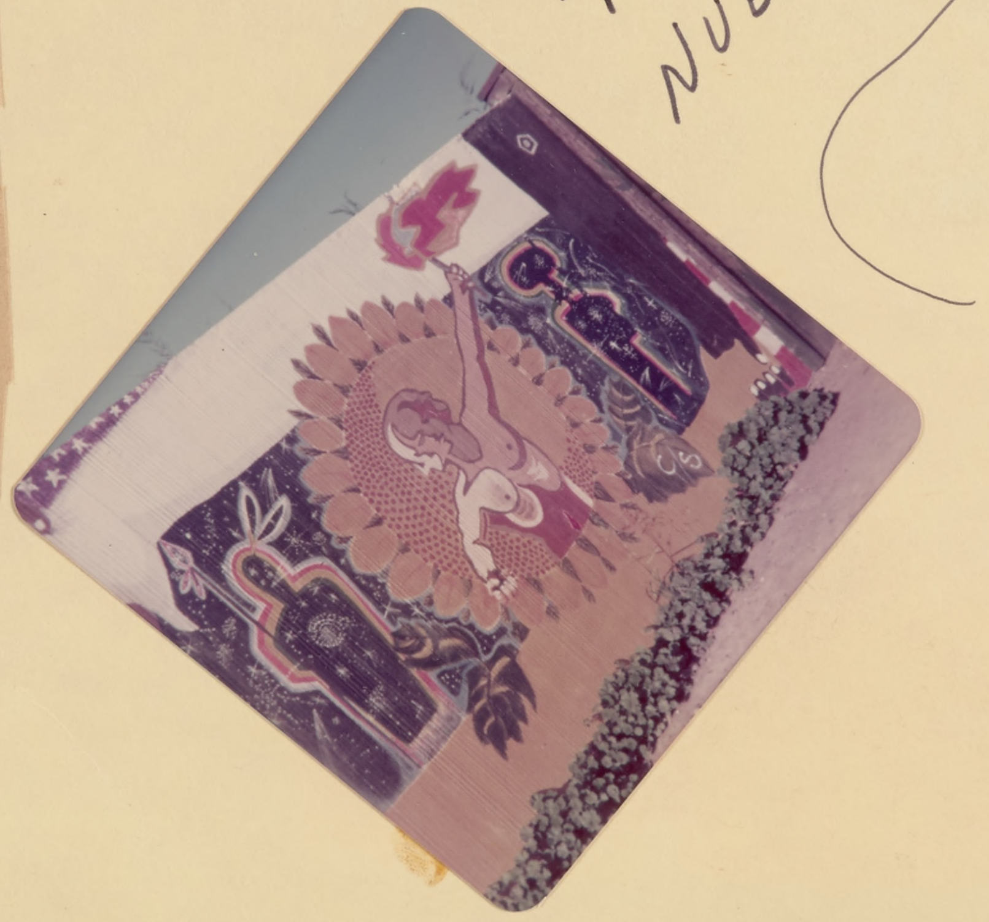

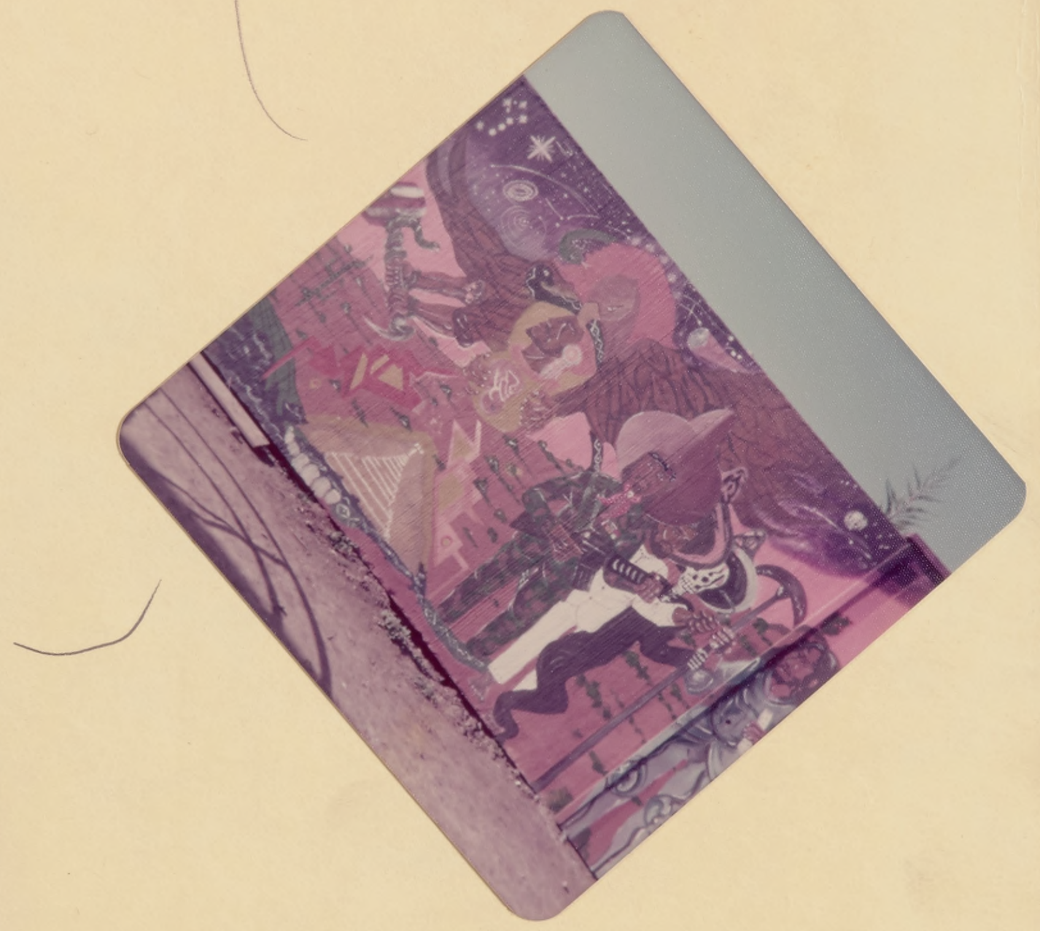

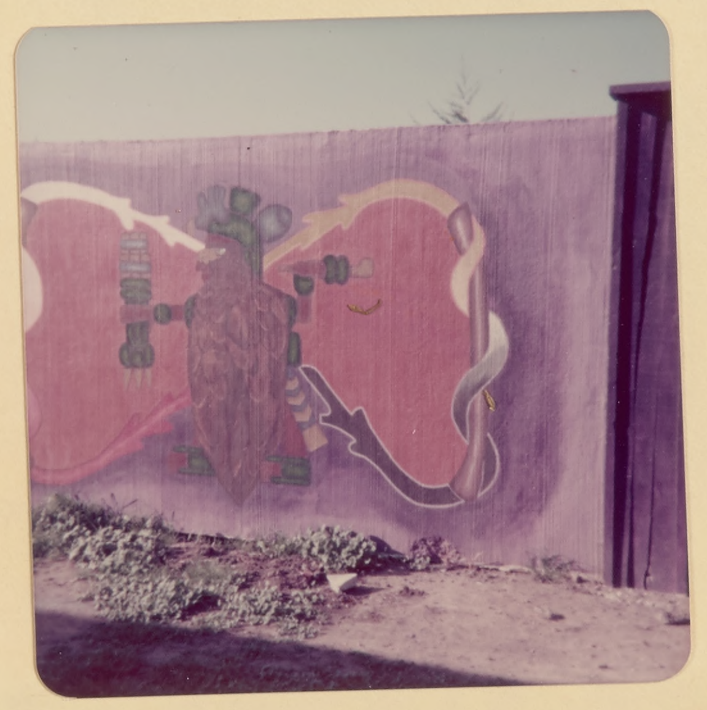

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San Jose Mercury News WEDNESDAY, AUGUST 24, 1977 East 3

Social work — without the bureaucracy

CHRISTOPHER PECK
. . . Clothes for his 'neighbors'
— Staff photo

By MARITA HERNANDEZ
Staff Writer

Christopher Peck has a dream he hopes to share with his East Side neighbors.

The young man, a free-lance social worker and self-styled community organizer, can see it now — a family or two in each neighborhood leading the way, holding house meetings where neighbors and friends can discuss mutual concerns and team up to resolve them. Working together, they might set up neighborhood child care centers, schedule legal aid classes, establish a vegetable exchange or a food cooperative . . . "the possibilities are infinite," Peck said.

Peck's dream has a name. He calls it El Instituto del Zocalo after the main square or "zocalo" at the heart of most Mexican towns. His idea is to organize the Mayfair community around its strongest foundations — the family, church and community organizations.

It's a scheme Peck developed while earning a master's degree in social work at San Jose State University. And now he's working to put it into practice.

But first things first.

"People aren't going to come together unless their immediate needs are met first," said Peck. So, he has spent the past eight months doing just that.

Working out of an office he shares at the Our Lady of Guadalupe Church rectory, Peck offers his services as a social worker to anyone in the neighborhood who needs them. He has shunned more traditional jobs with government social service agencies because of the limitations they impose, he said.

"The majority of social workers are tied down by regulations which make them less effective in dealing with people's needs," he said. "They seldom venture out of the safe offices."

Peck, on the other hand, has only himself to answer to. He takes his counseling skills to people in their homes, runs errands for families or gives them a ride to the doctor's office, takes food and clothing to those in need and provides information and referral service to others.

"I assist people, but ultimately the idea is to get them involved in solving their own problems," said Peck, 27, who sports a full beard and brown hair down to his shoulders.

His approach to community organizing differs from that of most groups serving the area, he said. Most established organizations in the Mexican-American community usually rally around one suddenly volatile issue facing the community, he said.

"But you have to organize around something bigger than a single issue," he said. "You have organize around the people's own experience."

That's why Peck has chosen the neighborhood approach.

After all, he said, the "real leaders" in the community are not those who designate themselves "spokesmen" when an issue affecting the community arises, but rather the community center workers, school principals and parish priests.

"They're the ones out there involved with the families, working on people's needs. They're more in touch with the people," he said.

Peck works "in small ways," he said. But his dream is gaining momentum.

Peck estimates he has personally helped about 100 families in the church parish so far. And those he has served often respond in kind.

"A lot of them come forward and help me out. They help operate the clothes closet or assist with the small fund-raisers we've held," he said.

So far nearly $500 has been raised. It will be used to rent a house to provide temporary quarters for those in need, he said.

Financing a dream isn't easy, Peck has found. Most of his clients aren't able to pay Peck for his services. He has taken odd jobs, such as furniture delivery and a newspaper route, as well as some parttime consulting work for social agencies in the community, to make ends meet.

"We live as do most people in the community — with no luxuries and little food," he said. "You kinda organize to eat."

He figures that, with the help of his wife who works while attending college, the family's monthly income comes to about $450. Much of their home furnishings and clothing is donated, he said.

Meanwhile, Peck has applied for grants from private foundations, to make the Zocalo project a reality and expand the services offered through the program.

Proyecto de Organización: Este y Distrito Central de San José

SAN JOSE, California. — Luego de varios meses de labor, surgió el 29 de Octubre pasado un proyecto para organizar el Este y el Distrito Central de San José. El señor Ed Chambers de I.A.F. de Chicago, se reunió con los miembros del Comité para realizar el esfuerzo organizativo a nivel de las bases. La meta primordial es organizar a la gente con el apoyo de las Iglesias y otros grupos de la comunidad, para solucionar los problemas que aquejan a la misma.

La Srita. Rosa María Ruiz, Gloria Loya, y Ed Chambers de Chicago

Solo en base a la solidaridad y unidad se lograrán obtener metas propuestas. A tal efecto se han unificado los esfuerzos entre las parroquias para desarrollar el liderazgo, obtener fondos para los organizadores e información cómo se ha logrado en San Antonio, a través de C.O.P.S. y en los Angeles con la organización U.N.O.

Los esfuerzos de C.O.P.S. van logrando sus objetivos y así han obtenido dinero para un proyecto de drenaje de agua en la parte oeste de la ciudad de San Antonio, así como la instalación de varios semáforos.

Con ese ejemplo de lucha, en beneficio de la comunidad, el proyecto para organizar el Este y el Distrito Central de San José se siente fortalecido y las tareas de la Iglesia y de otras comunidades lograrán confrontar los problemas sociales existentes en el área de una manera positiva y poder producir el cambio.

Sin lugar a dudas E.D.O.P. es una fuente de esperanza y fuerza para una feliz cristalización.

SUROESTE: Albm

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San Jose Mercury News

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EDOP organizer Albert Munoz
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> 'I remember people laughing at me because I took tacos, instead of sandwiches, to school.'

early experiences to his advantage.

"It's one of the things that motivated me to become a paratrooper and that motivated me in my job," said Munoz, who has worked as a cement mason for 23 years and has been a leader in his church and community for most of those years. "I just kept telling that auto mechanics teacher, 'you're wrong, you're wrong.'"

And now, Munoz, with the help of others in his community, is out to prove that the stereotypes held about East San Jose and its residents are also wrong.

The vehicle is the newly-formed Eastside Downtown Organizing Project (EDOP), a community-based effort to organize the area into a viable political force.

Terming it the most extensive organizing effort ever attempted in East San Jose, Munoz said the goal is to "unite the community to influence those who make decisions that affect our daily lives."

And, he added emphatically: "We will have a say."

Munoz, a soft-spoken man with a shock of curly black hair tinged with gray and a Zapata-style handlebar moustache, answers all questions put to him candidly and with unmistakable sincerity.

EDOP is not a service organization, he explained, rather its purpose is to train leaders and motivate East Side residents to "work together and get things done that should have been done long ago."

Munoz pointed to the proliferation of high density and low-

ing that the East Side is the worst part of town," Munoz added.

In a lifetime spent in East San Jose, Munoz said he has seen no substantial changes in the lot of its residents.

"I saw a lot of prejudice against the so-called Oakies and the migrant Mexican workers as I was coming up.

"And today, the attitude of the rest of the city is still to look down on the East Side.

"What they don't understand, is that many of us live here by choice because we like the people and the atmosphere. We may not have $90,000-homes, but we choose to live here.

"But if people tell you enough times that you're bad, pretty soon you're going to start believing it," he said. "It's a form of brainwashing."

"Today, many of us have gotten ahead, but many have lost their motivation along the way. It's time for us to reach out to the rest."

Through EDOP, Munoz hopes to provide the motivation and give East Side residents the choice of self-determination, he said.

The organization got its start about a year ago, when members of two Catholic parishes, Our Lady of Guadalupe and Sacred Heart, joined forces in the effort. Since then, three more churches have joined the organization.

"We decided to start out with the Church because it's an existing organization in the community. That's where the poeple meet and where the community leaders are," Munoz said. "But we will go beyond the Church."

Plans are to form a coalition of about 10 Catholic parishes to provide the organization's foundation, but also seek the participation of other churches, as well as community organizations and agencies.

> 'The attitude of the rest of the city is still to look down on the East Side.'

The group has raised more than $65,000 so far, including a $55,000 grant from a national Catholic foundation.

A portion of the money has been used to contract the services of the Chicago-based Industrial Areas Foundation, a renowned community organizing training institution founded by the late professional organizer Saul Alinsky. The controversial foundation has helped organize poor communities across the United States to gain a political voice.

The foundation's president, Ed Chambers, has visited the area several times to conduct workshops on organizing for EDOP.

Plans are to continue the training sessions, raise more money, and continue to seek the participation of various groups in the community, Munoz said. Next summer, the group plans to hire a professional organizer.

Only then will the group begin to identify the issues it will work to resolve.

Community meetings will be held to identify issues and set priorities, he said.

Munoz said this is not the first time an attempt is made to organize the community through its churches.

"We've seen a lot of organizations come in here, a lot of do-gooders who wanted to help," he said. The main difference this time, he added, is that "we are organizing ourselves."

For Munoz, who served for seven years on the Our Lady of Guadalupe Church parish council and who continues to teach Sunday school as well as participate at Sunday Mass as a commentator and lecturer, this is his first foray into the political arena.

"I just figured it was time to go outside the parish and reach out to the rest of the community," he said.

The EDOP board of directors includes long-time members of other church parishes in the community, he said.

Munoz speaks of his dream for his community:

"I want it to be a community aware of its resources. No longer to be the 'sleeping giant.' I want it to start stirring and wake up and say, 'yeah, we're going to do something as a united community.' And that way put pressure on our city fathers so that something will be done.

"And say like Cesar Chavez says: 'Si se puede' (Yes we can)."

East San Jose SUN/January 18, 1978/page 3

Community group gets $5,000 boost

A community organizing effort in downtown San Jose and the East Valley has received a boost from the Alexian Brothers. The Eastside Downtown Organizing Project learned recently it will receive $5,000 from the Alexian Brothers, a religious order which runs Alexian Brothers hospital on McKee road.

With seed money from a Catholic church fund called the Campaign for Human Development, project organizers have been trying to build a financial base for a community organization to tackle a variety of local issues.

At this point, fund-raising is still the key activity, according to Father Tom Rosenberg, a priest at Our Lady of Guadalupe church and active in getting the Eastside Downtown Organizing project underway.

Six Catholic parishes, a number of community groups, and the Franciscans, a religious order, have contributed funds so far.

"We want to organize people so they have something to say about their own lives," says Rosenberg.

San Jose Mercury News August 3, 1977
6 East

Grass roots community group gets financial boost

A grass roots organizing effort to help East Side residents attain a say in issues which affect their community has received a $53,500 boost.

Eastside Downtown Organizing Project (EDOP), which is coordinating the community drive and has already raised $7,000 on its own, received the grant of money from the Campaign for Human Development, a national Catholic foundation.

The group plans to hire a professional organizer to set up the mechanism for a broad-based community organization and research issues of concern to residents, said Albert Munoz, co-chairman of EDOP.

"Our long term goal is to make people aware of the fact that they can have a voice in government and in the workings of the big corporate powers that make decisions which affect our lives," Munoz said.

"People on the East Side feel put down and therefore often stop caring," he said. "But by letting them know that we can have a voice — that we can get our streets fixed and make police be more attentive — people will realize that we can have an effect."

But it will take time, Munoz said.

EDOP's immediate goal is to raise more money and to seek the support of the dozen or so Catholic parishes in downtown and East San Jose, he said.

The churches will serve as the starting point for attracting other community organizations and agencies into the group, Munoz said.

Once a nucleus of participating organizations is formed, a convention will be held to elect officers for the group. At that point, the sponsoring committee, of which Munoz is a part, will be dissolved.

Plans are to hire the professional organizer in about four or five months.

Munoz, a cement mason and member of Our Lady of Guadalupe Church which first backed the idea for such a community organization, described the participants in the effort as "concerned, family people, working within their own parishes, who decided that this was a good idea for uniting the community.

"This is an effort of people organizing themselves," he added. "We are making the decisions, we are organizing ourselves."

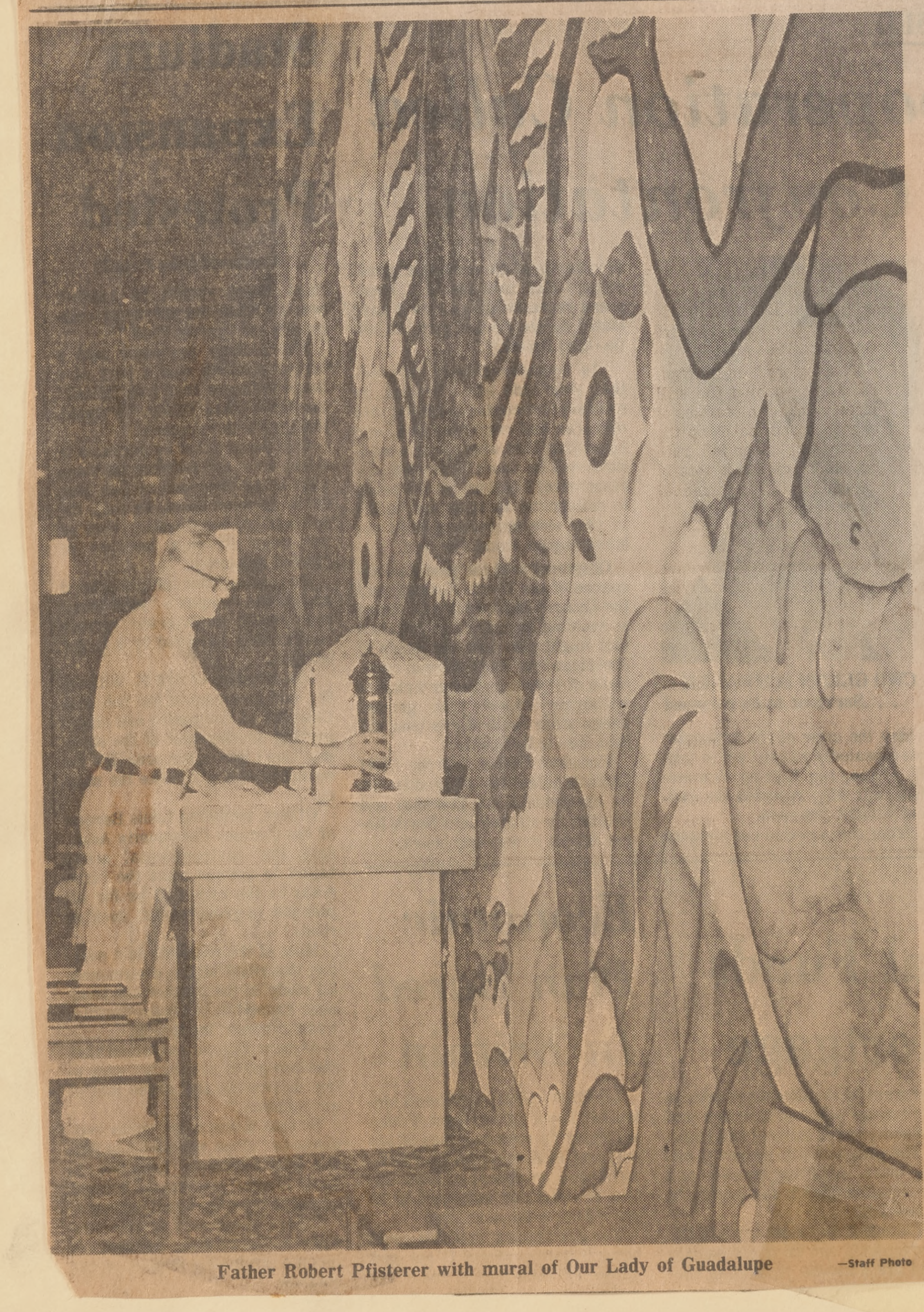
The issues behind which the organization will mobilize have not been decided, he said.

"The issues and their priorities will be chosen by the community. We will hold community meetings to discuss these things," he said. And once the issues are identified, it will be the organizer's job to research them and suggest solutions, he said.

The ultimate goal, Munoz said, "will be to try to influence people who make the decisions — the corporations, the city fathers — and all those agencies that make decisions which affect our lives."

San Jose Mercury News Saturday, July 16, 1977 23A

East Side Church Stresses Social, Community Needs



Father Robert Pfisterer with mural of Our Lady of Guadalupe —Staff Photo

By MARITA HERNANDEZ
Staff Writer

This church is furnished with chairs instead of the traditional pews, and the walls are stark, empty of the life-like statues of saints that usually line the aisles of Catholic churches.

Behind the altar, instead of a crucifix, a splash of brilliant color covers a large floor-to-ceiling wall. The mural depicts the copper-skinned Lady of Guadalupe flanked by a man and a woman, also with dark features. The wings of a cherub are painted red, white and green — Mexico's national colors.

It's not the traditional church setting, but then, neither is the approach Our Lady of Guadalupe Church takes to serving its community — caring not only for its people's spiritual needs, but also their social well-being.

Sunday Mass is faithfully celebrated here. But this also is the meeting place for community groups with more temporal concerns. Hundreds of people from the community crowded the church last year, for instance, for a series of meetings to plan action following the shooting death of a Mexican-American man by a San Jose policeman.

> *"The church should do more than merely comfort. It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."*

Father Robert Pfisterer, who five years ago left the academic world of theologians to join the parish and later become its pastor, describes the church's role this way: "We have a religious purpose basically, but we can't disassociate ourselves from the ordinary life of the community . . . If we don't take into account our people's social situation, we're not really being Christian."

Our Lady of Guadalupe Church has a long tradition of community action behind it. It became widely known as a socially active church some 10 years ago when Antonio Soto was pastor, Fr. Pfisterer said.

"It was the '60s, a time of protest and confrontation," he said. "Changes were going on in the Church and he (Fr. Soto) went with it."

The church was one of the first Catholic churches in the country to establish a governing parish council made up of members elected by the community. The priests, in effect, relinquished their authority to the community, Fr. Pfisterer said.

Through the organizing efforts of the council, the parish began work in 1967 to build a new church to replace their small wooden structure.

The present church, at 2020 E. San Antonio St., is a tribute to a united community effort. It was built primarily through volunteer labor from the community.

And the church reciprocated by being responsive to other needs of the low-income community it served and supportive of its goals.

In the late '60s, the church became a center for various federal anti-poverty programs. Groups such as the Community Service Organization found a home in the parish hall.

Today the church is leading the way in organizing a coalition of East Side parishes to work toward the betterment of the community they serve.

The coalition, called the Eastside Downtown Organizing Project, will be dedicated to identifying community issues and needs, as well as helping to organize the community to seek solutions, Fr. Pfisterer said.

The church also was the first in the Archdiocese of San Francisco to beef up its staff of four priests with a handful of deacons who perform many of the duties of a priest, but who live and work in the community. They also may marry. More traditionally, the deaconate was merely a step on the way to the priesthood.

While the deacons assist the parish priests in their religious duties, they also are actively involved in community work such as the consumers affairs committee at Alexian Brothers Hospital.

Fr. Pfisterer is committed to continuing the church's tradition of community involvement. "The Church should do more than merely comfort," he said. "It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."

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an Jose Mercury News Saturday, February 12, 1977

S.J. Church Sets Dedication Of Virgin of Guadalupe Mural

A huge mural painted by Carlos Bueno in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., will be dedicated Sunday in two ceremonies, one to be held at 9:30 a.m. in English and the other at 11 a.m. in Spanish.

The mural protrays the Virgin of Guadalupe as the central figure surrounded by Mexican symbols.

The artist is from Cuernavaca, Mexico, but has spent the last five years in East Los Angeles working with a cultural program for the people of the area.

Shelter, food to be offered to destitute in Mayfair area

ALUM ROCK — A home where food and housing will be offered the destitute will open its doors soon through the efforts of a community-based organization.

The house, located in the Mayfair area near Our Lady of Guadalupe Church, will provide emergency temporary housing for the homeless and daily meals to those in need, said Christopher Peck who heads the El Zocalo Institute, a community organizing effort. The house is expected to begin operation before the end of the month, he said.

Peck and other members of the Zocalo group raised money to rent and operate the house through a number of fund-raising events held in the community, as well as through donations from individuals.

A community organizer who has worked in the Mayfair area for several years and who now works for the Santa Clara County Family Planning Assn., Peck said he receives calls "all the time from people who come into town and don't know where they're next meal is coming from."

Often these newcomers encounter problems finding landlords who will accept children or finding rents within their reach, Peck said.

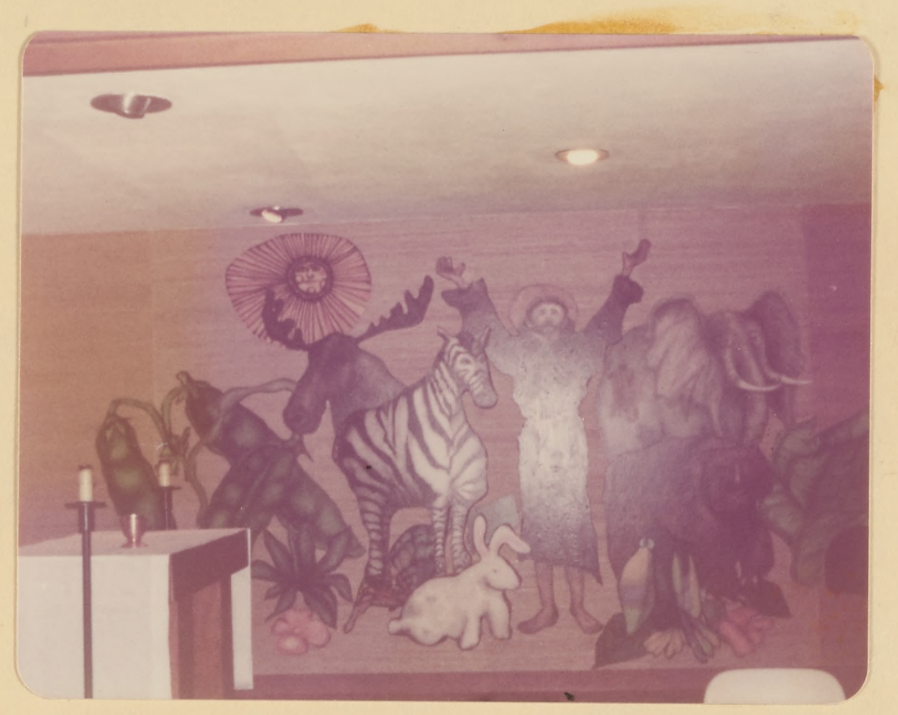
"Many of them get caught in a vicious cycle," he said, explaining that often their money runs out before they are able to find a job or housing, and this situation simply perpetuates itself.

"By providing free temporary housing, we hope to help break the cycle," Peck said. "This way people can get back on their feet."

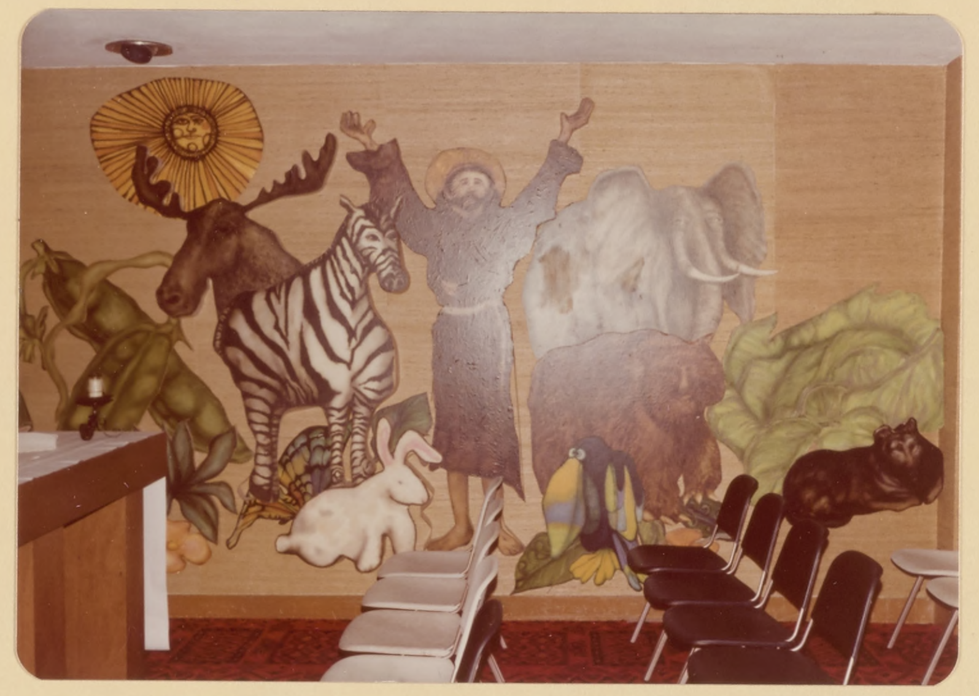
The Zocalo group is seeking volunteers to help with cooking at the new house, as well as donations of clothing, food and furniture, he said.

Further information is available from Peck at 258-7866.

Feliz Cumpleaños Sister Karen!



St. Francis Mural by Don O'Neill, OFM



Happy Birthday Fr. Gabriel!

Welcome Fr. Juan Leon!

Ecumenical Thanksgiving 'gala' offered tonight

Two days of special observances to mark Thanksgiving Day in the Santa Clara Valley begin this evening with a gala family ecumenical service at the San Jose Center for the Performing Arts.

The program, "Thanksgiving for All Faiths," will start at 8 p.m. featuring individuals and groups representing many of the diverse religious, social and ethnic heritages woven into the fabric of San Jose.

The program also marks the start of the final week of activities culminating Tuesday in San Jose's 200th birthday.

The public is invited to the free event, featuring such groups as the Drum and Feather Troupe, Franciscan priests and novices, the El Grupo Musical from St. Catherine's Church, a black Protestant chorale made up of choirs of several churches, Stone Church's Tehillim Dance Choir, Temple Emanu-El Junior Choir, San Jose Buddhist Church, and the Baha'i community.

The event is sponsored by the San Jose Bicentennial Commission and the National Conference of Christians and Jews.

This evening at 7:30, the annual Campbell Community Thanksgiving service will be held at First United Methodist Church of Campbell, 1675 Winchester Blvd.

Guest minister will be Dr. L. Doward McBain, president of the American Baptist Seminary of the West.

Several choirs will participate in the program, jointly sponsored by Protestant and Catholic pastors in the Campbell area.

Other services scheduled today include:

- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7 p.m.
- Emmanuel Baptist Church, 3090 Homestead Road, Santa Clara: Service at 7:30 p.m.
- First Church of Religious Science, 1195 Clark St., San Jose: Service at 8 p.m.
- Redeemer Lutheran Church, 940 S. Stelling Road, Cupertino: Worship service at 7:30 p.m.
- Queen of Apostles Catholic Church, 4911 Moorpark Ave., San Jose: Special family Mass at 7:30 p.m.

Highlighting Thursday's Thanksgiving festivities will be two large ecumenical services — in Saratoga and Mountain View.

The 11 churches of the Saratoga Ecumenical Parish will join together for their 12th annual Thanksgiving Day Service at 10 a.m. at the Saratoga Federated Church, 20390 Park Place, Saratoga.

The service moves from church to church each year and is being held at Federated for the first time.

Guest speaker will be the Rev. Tom Ralley, Pacific Coast division director of Young Life, an interdenominational Christian fellowship for high school youth.

Music will be by Selah, a vocal and instrumental group from Immanuel Lutheran Church of Saratoga.

Other member churches include Ascension Catholic Church, Grace United Methodist Church, Prince of Peace Lutheran Church, St. Andrew's Episcopal Church, St. Nicholas Orthodox Church, Sacred Heart Catholic Church, Saratoga United Presbyterian Church, West Hope Presbyterian Church and Temple Beth David.

Franciscan priests and novices rehearse selection

—Staff photo

Seven North County churches will gather for their second annual Thanksgiving Day Interfaith Service Thursday at 10 a.m. at St. Joseph's Catholic Church, 582 Hope St., Mountain View.

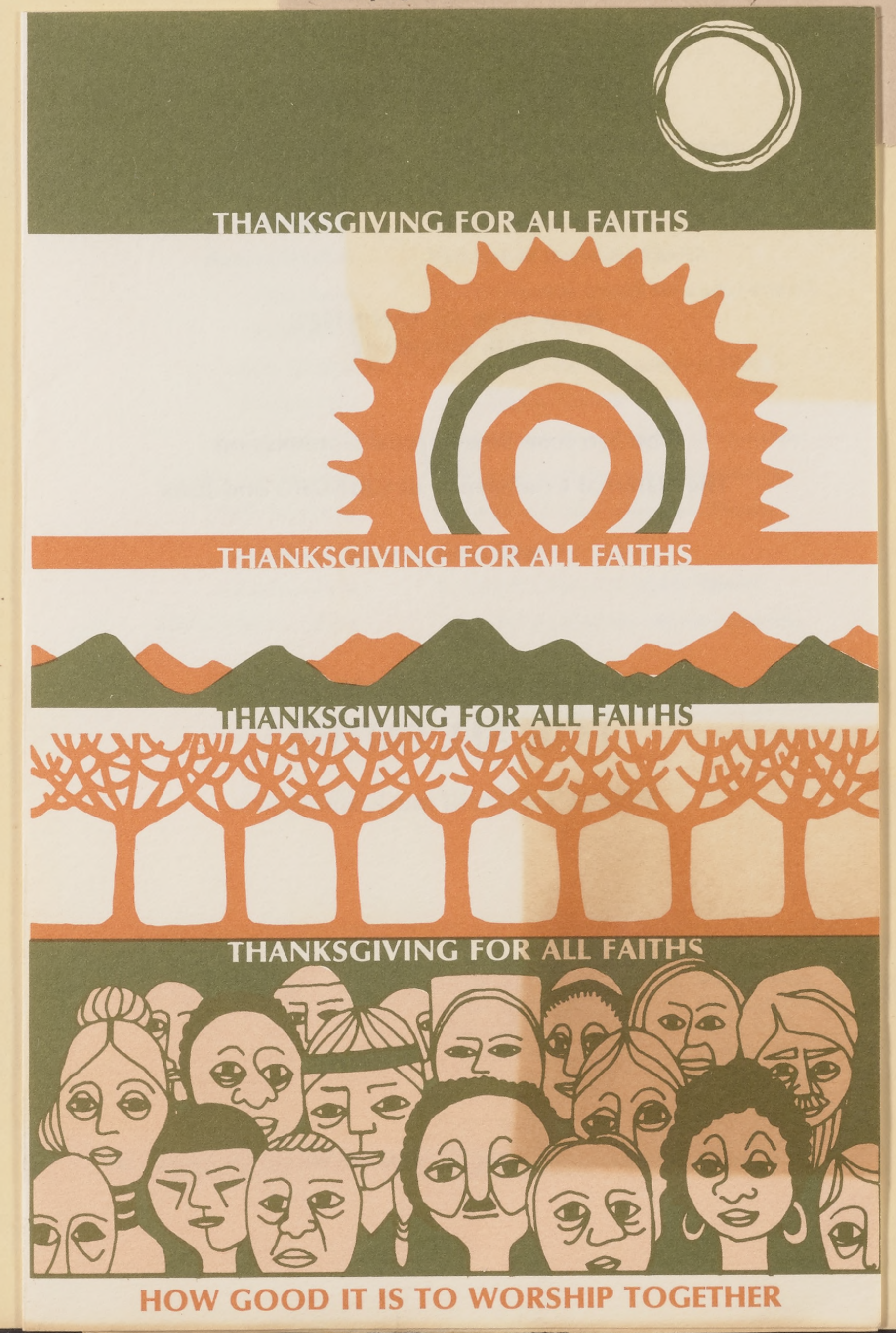
The service is being held under the sponsorship of the Mountain View Kiwanis Club. Last year nearly 400 people attended.

Participating this year will be:

The Rev. William Lenane, St. Joseph Catholic Church, Mountain View; the Rev. Harry C. Wooding, First Presbyterian Church, Mountain View, and Bishop Don Hull, Church of Jesus Christ of Latterday Saints, Los Altos Second Ward; Rabbi Sidney Akselrad, Congregation Beth Am, Palo Alto; the Rev. Kobun Chino, Buddhist Church, Los Altos; and Charles Ayar, First Presbyterian Church, Mountain View.

Other services scheduled Thursday include:

- Second Church of Christ, Scientist, 2060 Cottle Ave., San Jose: Worship service at 11 a.m.
- Third Church of Christ, Scientist, 248 Kirk Ave., San Jose: Worship service at 10 a.m.
- St. Timothy's Lutheran Church, 5100 Camden Ave., San Jose: Worship service at 9:30 a.m.
- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7:30 a.m., followed by a fellowship breakfast.
- First Presbyterian Church, 2499 Homestead Road, Santa Clara: Worship service at 10 a.m.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HOW GOOD IT IS TO WORSHIP TOGETHER

San Jose Mercury Thursday, November 17, 1977

Thanksgiving program

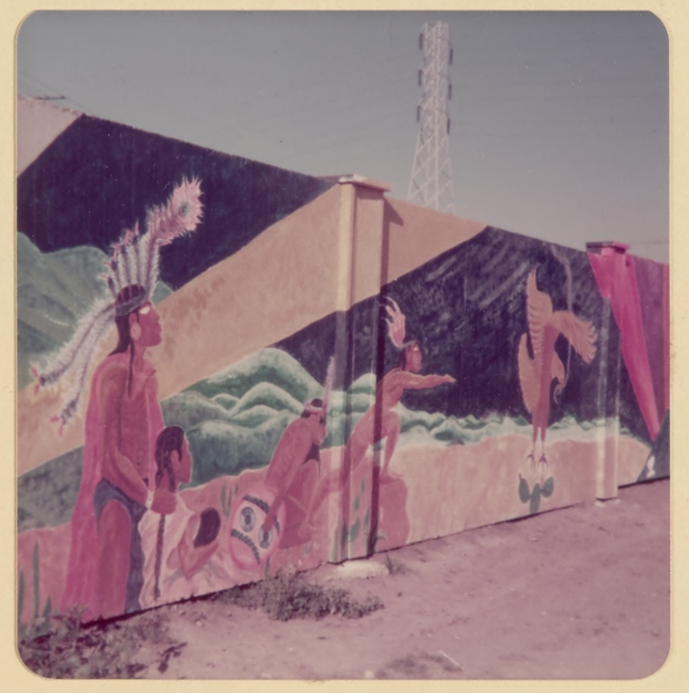
A Thanksgiving Day program involving individuals and groups from various religious, ethnic and racial backgrounds will be held Wednesday at the San Jose Center for the Performing Arts.

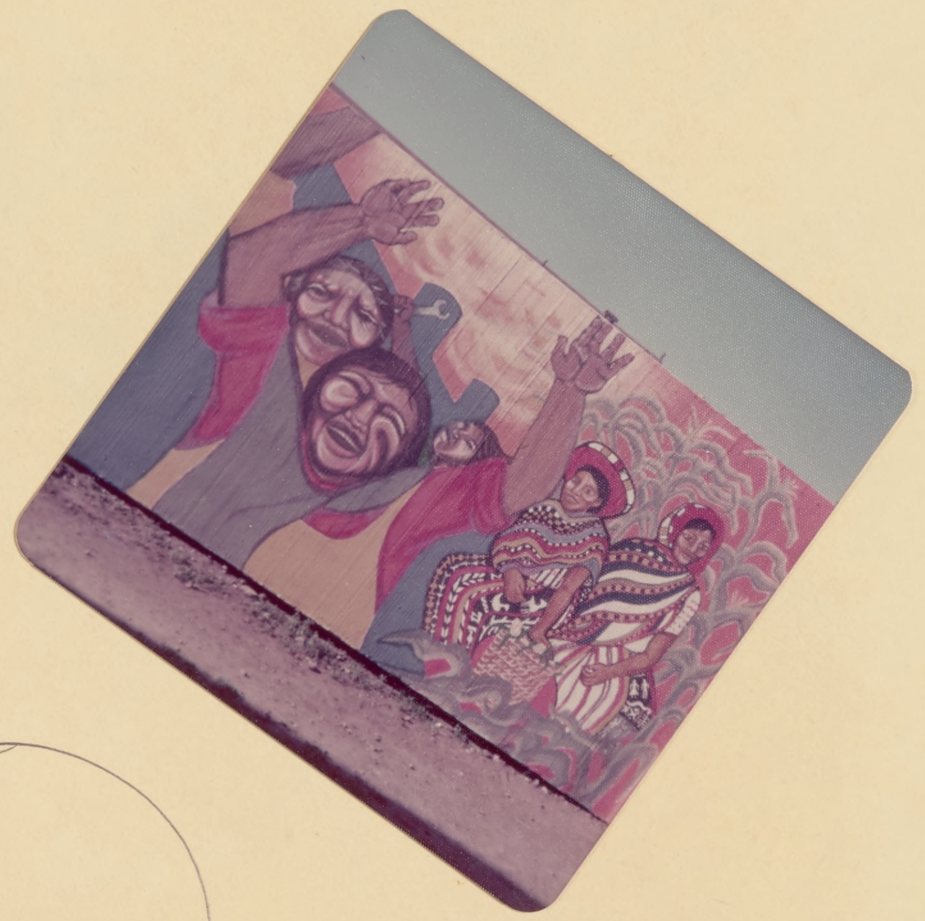
The 8 p.m. program, entitled "Thanksgiving For All Faiths," is a family ecumenical service presented through song and dance.

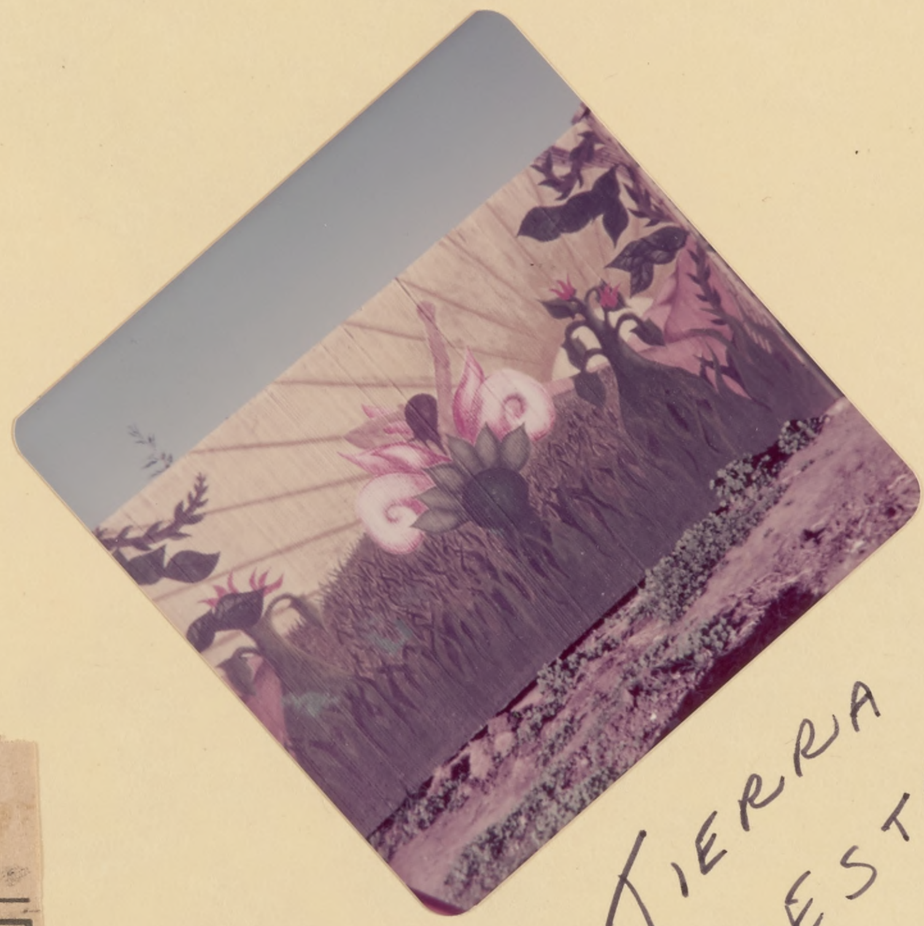
Honoring San Jose's Bicentennial, the event initiates the final week of activities which culminate Nov. 29 — the city's 200th birthday.

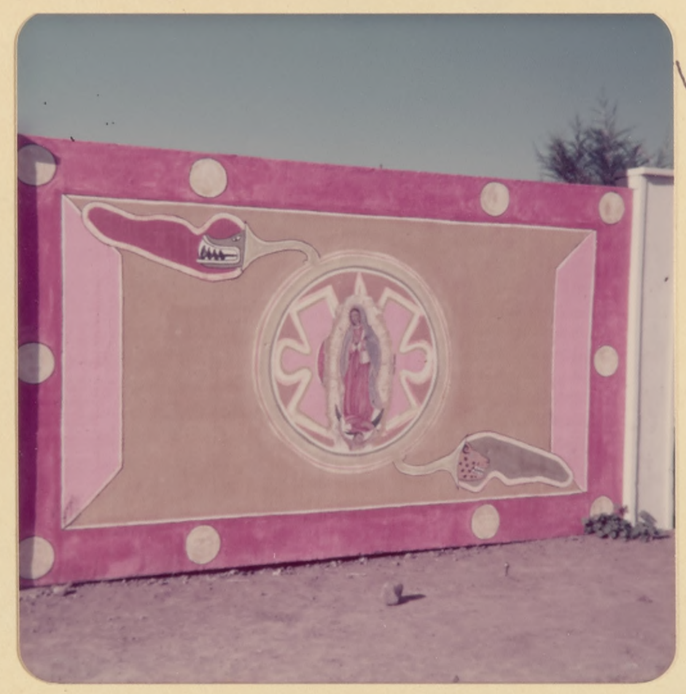
Groups participating include Native Americans' Drum and Feather Troupe; Franciscan priests and novices, El Grupo Musical from St. Catherine's Church, Morgan Hill; a black Protestant chorale combining choirs of several churches; Tehillim Dance Choir from Willow Glen's Stone Church; Temple Emanu-El Junior Choir; San Jose Buddhist Church, and the San Jose Baha'i community.

The event is being co-sponsored by the National Conference of Christian and Jews and the San Jose Bicentennial Commission. There will be no admission charge.









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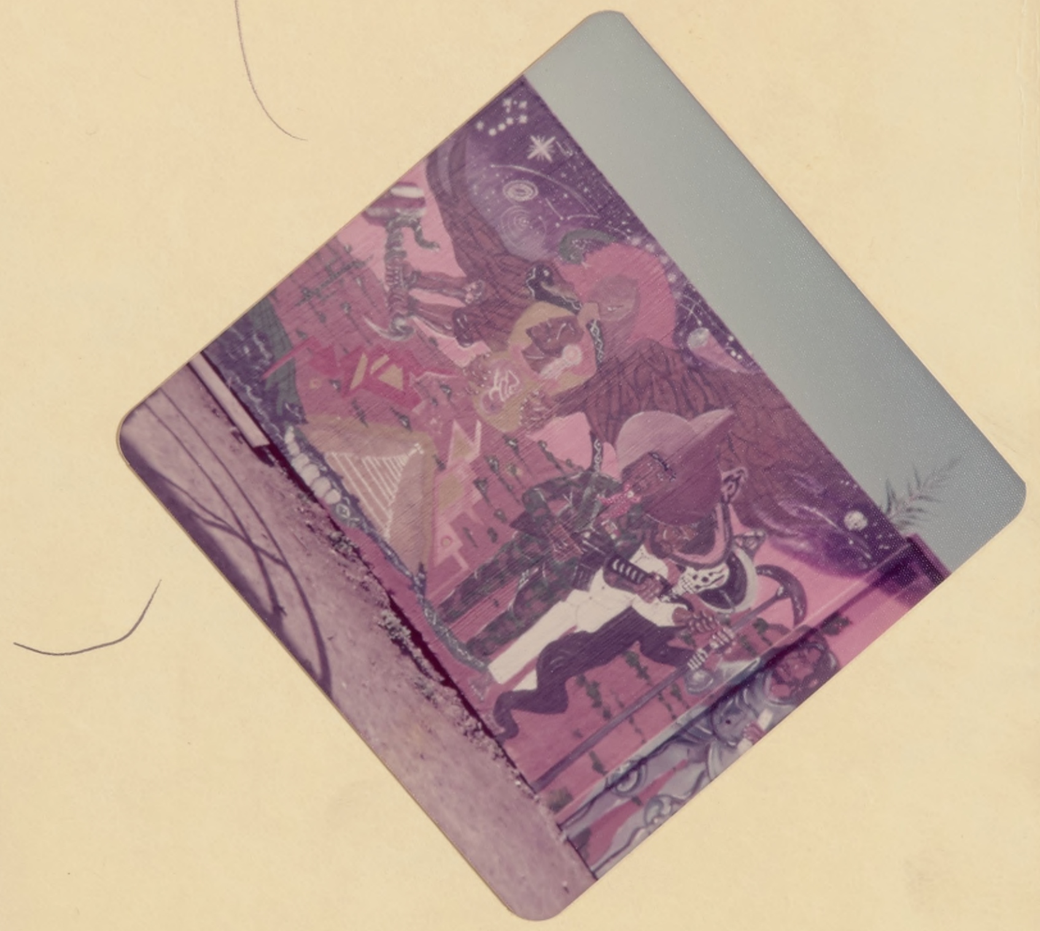

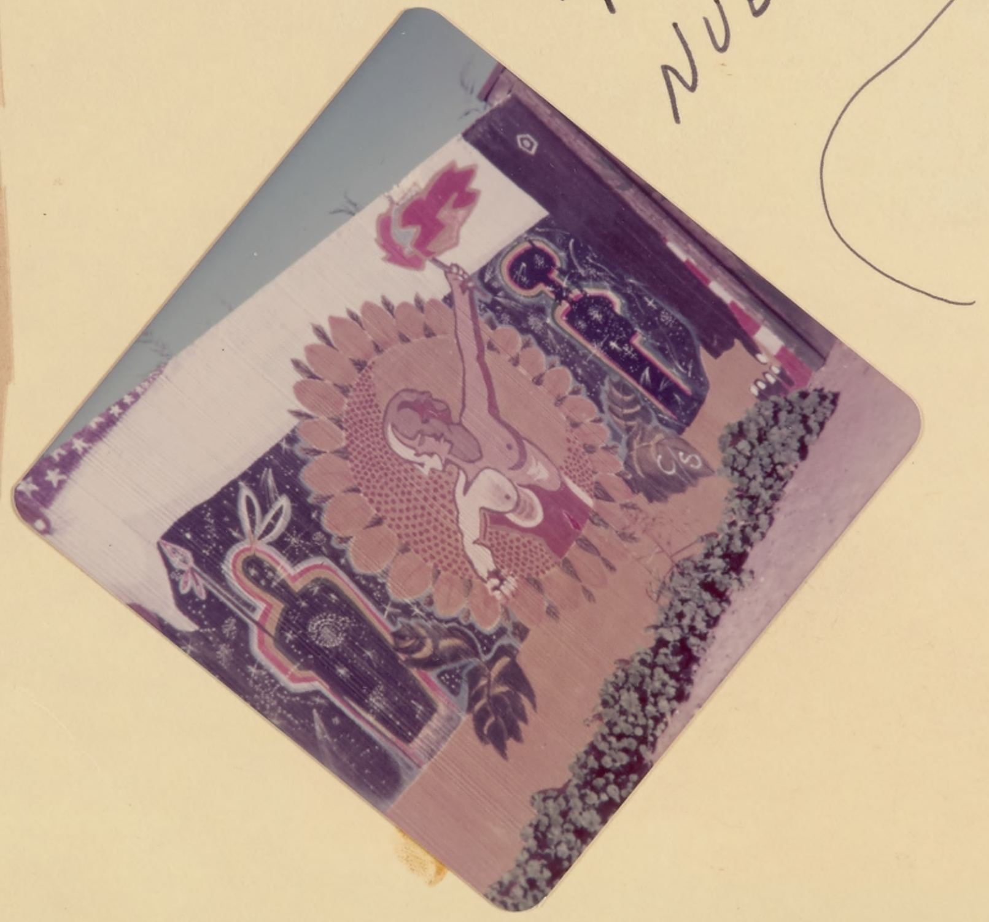

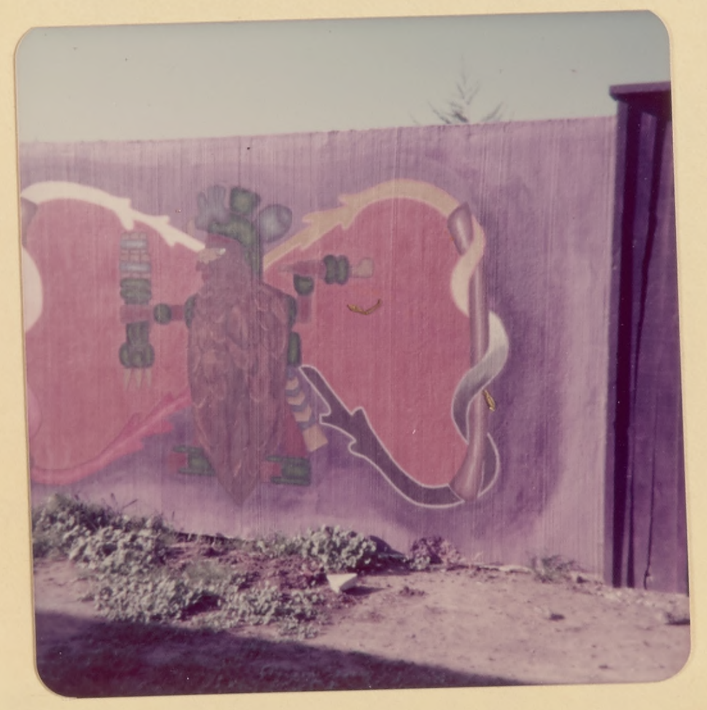

San Jose Mercury News WEDNESDAY, AUGUST 24, 1977 East 3

Social work — without the bureaucracy

CHRISTOPHER PECK
. . . Clothes for his 'neighbors'
— Staff photo

By MARITA HERNANDEZ
Staff Writer

Christopher Peck has a dream he hopes to share with his East Side neighbors.

The young man, a free-lance social worker and self-styled community organizer, can see it now — a family or two in each neighborhood leading the way, holding house meetings where neighbors and friends can discuss mutual concerns and team up to resolve them. Working together, they might set up neighborhood child care centers, schedule legal aid classes, establish a vegetable exchange or a food cooperative . . . "the possibilities are infinite," Peck said.

Peck's dream has a name. He calls it El Instituto del Zocalo after the main square or "zocalo" at the heart of most Mexican towns. His idea is to organize the Mayfair community around its strongest foundations — the family, church and community organizations.

It's a scheme Peck developed while earning a master's degree in social work at San Jose State University. And now he's working to put it into practice.

But first things first.

"People aren't going to come together unless their immediate needs are met first," said Peck. So, he has spent the past eight months doing just that.

Working out of an office he shares at the Our Lady of Guadalupe Church rectory, Peck offers his services as a social worker to anyone in the neighborhood who needs them. He has shunned more traditional jobs with government social service agencies because of the limitations they impose, he said.

"The majority of social workers are tied down by regulations which make them less effective in dealing with people's needs," he said. "They seldom venture out of the safe offices."

Peck, on the other hand, has only himself to answer to. He takes his counseling skills to people in their homes, runs errands for families or gives them a ride to the doctor's office, takes food and clothing to those in need and provides information and referral service to others.

"I assist people, but ultimately the idea is to get them involved in solving their own problems," said Peck, 27, who sports a full beard and brown hair down to his shoulders.

His approach to community organizing differs from that of most groups serving the area, he said. Most established organizations in the Mexican-American community usually rally around one suddenly volatile issue facing the community, he said.

"But you have to organize around something bigger than a single issue," he said. "You have organize around the people's own experience."

That's why Peck has chosen the neighborhood approach.

After all, he said, the "real leaders" in the community are not those who designate themselves "spokesmen" when an issue affecting the community arises, but rather the community center workers, school principals and parish priests.

"They're the ones out there involved with the families, working on people's needs. They're more in touch with the people," he said.

Peck works "in small ways," he said. But his dream is gaining momentum.

Peck estimates he has personally helped about 100 families in the church parish so far. And those he has served often respond in kind.

"A lot of them come forward and help me out. They help operate the clothes closet or assist with the small fund-raisers we've held," he said.

So far nearly $500 has been raised. It will be used to rent a house to provide temporary quarters for those in need, he said.

Financing a dream isn't easy, Peck has found. Most of his clients aren't able to pay Peck for his services. He has taken odd jobs, such as furniture delivery and a newspaper route, as well as some parttime consulting work for social agencies in the community, to make ends meet.

"We live as do most people in the community — with no luxuries and little food," he said. "You kinda organize to eat."

He figures that, with the help of his wife who works while attending college, the family's monthly income comes to about $450. Much of their home furnishings and clothing is donated, he said.

Meanwhile,Peck has applied for grants from private foundations, to make the Zocalo project a reality and expand the services offered through the program.

Proyecto de Organización: Este y Distrito Central de San José

SAN JOSE, California. — Luego de varios meses de labor, surgió el 29 de Octubre pasado un proyecto para organizar el Este y el Distrito Central de San José. El señor Ed Chambers de I.A.F. de Chicago, se reunió con los miembros del Comité para realizar el esfuerzo organizativo a nivel de las bases. La meta primordial es organizar a la gente con el apoyo de las Iglesias y otros grupos de la comunidad, para solucionar los problemas que aquejan a la misma.

La Srita. Rosa María Ruiz, Gloria Loya, y Ed Chambers de Chicago

Solo en base a la solidaridad y unidad se lograrán obtener metas propuestas. A tal efecto se han unificado los esfuerzos entre las parroquias para desarrollar el liderazgo, obtener fondos para los organizadores e información cómo se ha logrado en San Antonio, a través de C.O.P.S. y en los Angeles con la organización U.N.O.

Los esfuerzos de C.O.P.S. van logrando sus objetivos y así han obtenido dinero para un proyecto de drenaje de agua en la parte oeste de la ciudad de San Antonio, así como la instalación de varios semáforos.

Con ese ejemplo de lucha, en beneficio de la comunidad, el proyecto para organizar el Este y el Distrito Central de San José se siente fortalecido y las tareas de la Iglesia y de otras comunidades lograrán confrontar los problemas sociales existentes en el área de una manera positiva y poder producir el cambio.

Sin lugar a dudas E.D.O.P. es una fuente de esperanza y fuerza para una feliz cristalización.

SUROESTE: Album

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San Jose Mercury News

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EDOP organizer Albert Munoz
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> **'I remember people laughing at me because I took tacos, instead of sandwiches, to school.'**

early experiences to his advantage.

"It's one of the things that motivated me to become a paratrooper and that motivated me in my job," said Munoz, who has worked as a cement mason for 23 years and has been a leader in his church and community for most of those years. "I just kept telling that auto mechanics teacher, 'you're wrong, you're wrong.'"

And now, Munoz, with the help of others in his community, is out to prove that the stereotypes held about East San Jose and its residents are also wrong.

The vehicle is the newly-formed Eastside Downtown Organizing Project (EDOP), a community-based effort to organize the area into a viable political force.

Terming it the most extensive organizing effort ever attempted in East San Jose, Munoz said the goal is to "unite the community to influence those who make decisions that affect our daily lives."

And, he added emphatically: "We will have a say."

Munoz, a soft-spoken man with a shock of curly black hair tinged with gray and a Zapata-style handlebar moustache, answers all questions put to him candidly and with unmistakable sincerity.

EDOP is not a service organization, he explained, rather its purpose is to train leaders and motivate East Side residents to "work together and get things done that should have been done long ago."

Munoz pointed to the proliferation of high density and low-

ing that the East Side is the worst part of town," Munoz added.

In a lifetime spent in East San Jose, Munoz said he has seen no substantial changes in the lot of its residents.

"I saw a lot of prejudice against the so-called Oakies and the migrant Mexican workers as I was coming up.

"And today, the attitude of the rest of the city is still to look down on the East Side.

"What they don't understand, is that many of us live here by choice because we like the people and the atmosphere. We may not have $90,000-homes, but we choose to live here.

"But if people tell you enough times that you're bad, pretty soon you're going to start believing it," he said. "It's a form of brainwashing."

"Today, many of us have gotten ahead, but many have lost their motivation along the way. It's time for us to reach out to the rest."

Through EDOP, Munoz hopes to provide the motivation and give East Side residents the choice of self-determination, he said.

The organization got its start about a year ago, when members of two Catholic parishes, Our Lady of Guadalupe and Sacred Heart, joined forces in the effort. Since then, three more churches have joined the organization.

"We decided to start out with the Church because it's an existing organization in the community. That's where the people meet and where the community leaders are," Munoz said. "But we will go beyond the Church."

Plans are to form a coalition of about 10 Catholic parishes to provide the organization's foundation, but also seek the participation of other churches, as well as community organizations and agencies.

> **'The attitude of the rest of the city is still to look down on the East Side.'**

The group has raised more than $65,000 so far, including a $55,000 grant from a national Catholic foundation.

A portion of the money has been used to contract the services of the Chicago-based Industrial Areas Foundation, a renowned community organizing training institution founded by the late professional organizer Saul Alinsky. The controversial foundation has helped organize poor communities across the United States to gain a political voice.

The foundation's president, Ed Chambers, has visited the area several times to conduct workshops on organizing for EDOP.

Plans are to continue the training sessions, raise more money, and continue to seek the participation of various groups in the community, Munoz said. Next summer, the group plans to hire a professional organizer.

Only then will the group begin to identify the issues it will work to resolve.

Community meetings will be held to identify issues and set priorities, he said.

Munoz said this is not the first time an attempt is made to organize the community through its churches.

"We've seen a lot of organizations come in here, a lot of do-gooders who wanted to help," he said. The main difference this time, he added, is that "we are organizing ourselves."

For Munoz, who served for seven years on the Our Lady of Guadalupe Church parish council and who continues to teach Sunday school as well as participate at Sunday Mass as a commentator and lecturer, this is his first foray into the political arena.

"I just figured it was time to go outside the parish and reach out to the rest of the community," he said.

The EDOP board of directors includes long-time members of other church parishes in the community, he said.

Munoz speaks of his dream for his community:

"I want it to be a community aware of its resources. No longer to be the 'sleeping giant.' I want it to start stirring and wake up and say, 'yeah, we're going to do something as a united community.' And that way put pressure on our city fathers so that something will be done.

"And say like Cesar Chavez says: 'Si se puede' (Yes we can)."

East San Jose SUN/January 18, 1978/page 3

Community group gets $5,000 boost

A community organizing effort in downtown San Jose and the East Valley has received a boost from the Alexian Brothers. The Eastside Downtown Organizing Project learned recently it will receive $5,000 from the Alexian Brothers, a religious order which runs Alexian Brothers hospital on McKee road.

With seed money from a Catholic church fund called the Campaign for Human Development, project organizers have been trying to build a financial base for a community organization to tackle a variety of local issues.

At this point, fund-raising is still the key activity, according to Father Tom Rosenberg, a priest at Our Lady of Guadalupe church and active in getting the Eastside Downtown Organizing project underway.

Six Catholic parishes, a number of community groups, and the Franciscans, a religious order, have contributed funds so far.

"We want to organize people so they have something to say about their own lives," says Rosenberg.

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6 East San Jose Mercury News August 3, 1977

Grass roots community group gets financial boost

A grass roots organizing effort to help East Side residents attain a say in issues which affect their community has received a $53,500 boost.

Eastside Downtown Organizing Project (EDOP), which is coordinating the community drive and has already raised $7,000 on its own, received the grant of money from the Campaign for Human Development, a national Catholic foundation.

The group plans to hire a professional organizer to set up the mechanism for a broad-based community organization and research issues of concern to residents, said Albert Munoz, co-chairman of EDOP.

"Our long term goal is to make people aware of the fact that they can have a voice in government and in the workings of the big corporate powers that make decisions which affect our lives," Munoz said.

"People on the East Side feel put down and therefore often stop caring," he said. "But by, letting them know that we can have a voice — that we can get our streets fixed and make police be more attentive — people will realize that we can have an effect."

But it will take time, Munoz said.

EDOP's immediate goal is to raise more money and to seek the support of the dozen or so Catholic parishes in downtown and East San Jose, he said.

The churches will serve as the starting point for attracting other community organizations and agencies into the group, Munoz said.

Once a nucleus of participating organizations is formed, a convention will be held to elect officers for the group. At that point, the sponsoring committee, of which Munoz is a part, will be dissolved.

Plans are to hire the professional organizer in about four or five months.

Munoz, a cement mason and member of Our Lady of Guadalupe Church which first backed the idea for such a community organization, described the participants in the effort as "concerned, family people, working within their own parishes, who decided that this was a good idea for uniting the community.

"This is an effort of people organizing themselves," he added. "We are making the decisions, we are organizing ourselves."

The issues behind which the organization will mobilize have not been decided, he said.

"The issues and their priorities will be chosen by the community. We will hold community meetings to discuss these things," he said. And once the issues are identified, it will be the organizer's job to research them and suggest solutions, he said.

The ultimate goal, Munoz said, "will be to try to influence people who make the decisions — the corporations, the city fathers — and all those agencies that make decisions which affect our lives."

San Jose Mercury News Saturday, July 16, 1977 23A

Father Robert Pfisterer with mural of Our Lady of Guadalupe
—Staff Photo

East Side Church Stresses Social, Community Needs

By MARITA HERNANDEZ
Staff Writer

This church is furnished with chairs instead of the traditional pews, and the walls are stark, empty of the life-like statues of saints that usually line the aisles of Catholic churches.

Behind the altar, instead of a crucifix, a splash of brilliant color covers a large floor-to-ceiling wall. The mural depicts the copper-skinned Lady of Guadalupe flanked by a man and a woman, also with dark features. The wings of a cherub are painted red, white and green — Mexico's national colors.

It's not the traditional church setting, but then, neither is the approach Our Lady of Guadalupe Church takes to serving its community — caring not only for its people's spiritual needs, but also their social well-being.

Sunday Mass is faithfully celebrated here. But this also is the meeting place for community groups with more temporal concerns. Hundreds of people from the community crowded the church last year, for instance, for a series of meetings to plan action following the shooting death of a Mexican-American man by a San Jose policeman.

> *"The church should do more than merely comfort. It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."*

Father Robert Pfisterer, who five years ago left the academic world of theologians to join the parish and later become its pastor, describes the church's role this way: "We have a religious purpose basically, but we can't disassociate ourselves from the ordinary life of the community . . . If we don't take into account our people's social situation, we're not really being Christian."

Our Lady of Guadalupe Church has a long tradition of community action behind it. It became widely known as a socially active church some 10 years ago when Antonio Soto was pastor, Fr. Pfisterer said.

"It was the '60s, a time of protest and confrontation," he said. "Changes were going on in the Church and he (Fr. Soto) went with it."

The church was one of the first Catholic churches in the country to establish a governing parish council made up of members elected by the community. The priests, in effect, relinquished their authority to the community, Fr. Pfisterer said.

Through the organizing efforts of the council, the parish began work in 1967 to build a new church to replace their small wooden structure.

The present church, at 2020 E. San Antonio St., is a tribute to a united community effort. It was built primarily through volunteer labor from the community.

And the church reciprocated by being responsive to other needs of the low-income community it served and supportive of its goals.

In the late '60s, the church became a center for various federal anti-poverty programs. Groups such as the Community Service Organization found a home in the parish hall.

Today the church is leading the way in organizing a coalition of East Side parishes to work toward the betterment of the community they serve.

The coalition, called the Eastside Downtown Organizing Project, will be dedicated to identifying community issues and needs, as well as helping to organize the community to seek solutions, Fr. Pfisterer said.

The church also was the first in the Archdiocese of San Francisco to beef up its staff of four priests with a handful of deacons who perform many of the duties of a priest, but who live and work in the community. They also may marry. More traditionally, the deaconate was merely a step on the way to the priesthood.

While the deacons assist the parish priests in their religious duties, they also are actively involved in community work such as the consumers affairs committee at Alexian Brothers Hospital.

Fr. Pfisterer is committed to continuing the church's tradition of community involvement. "The Church should do more than merely comfort," he said. "It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."

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an Jose Mercury News Saturday, February 12, 1977

S.J. Church Sets Dedication Of Virgin of Guadalupe Mural

A huge mural painted by Carlos Bueno in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., will be dedicated Sunday in two ceremonies, one to be held at 9:30 a.m. in English and the other at 11 a.m. in Spanish.

The mural protrays the Virgin of Guadalupe as the central figure surrounded by Mexican symbols.

The artist is from Cuernavaca, Mexico, but has spent the last five years in East Los Angeles working with a cultural program for the people of the area.

Shelter, food to be offered to destitute in Mayfair area

ALUM ROCK — A home where food and housing will be offered the destitute will open its doors soon through the efforts of a community-based organization.

The house, located in the Mayfair area near Our Lady of Guadalupe Church, will provide emergency temporary housing for the homeless and daily meals to those in need, said Christopher Peck who heads the El Zocalo Institute, a community organizing effort. The house is expected to begin operation before the end of the month, he said.

Peck and other members of the Zocalo group raised money to rent and operate the house through a number of fund-raising events held in the community, as well as through donations from individuals.

A community organizer who has worked in the Mayfair area for several years and who now works for the Santa Clara County Family Planning Assn., Peck said he receives calls "all the time from people who come into town and don't know where they're next meal is coming from."

Often these newcomers encounter problems finding landlords who will accept children or finding rents within their reach, Peck said.

"Many of them get caught in a vicious cycle," he said, explaining that often their money runs out before they are able to find a job or housing, and this situation simply perpetuates itself.

"By providing free temporary housing, we hope to help break the cycle," Peck said. "This way people can get back on their feet."

The Zocalo group is seeking volunteers to help with cooking at the new house, as well as donations of clothing, food and furniture, he said.

Further information is available from Peck at 258-7866.

Feliz Cumpleaños Sister Karen!

St. Francis Mural
by Don O'Neill, OFM

Happy Birthday
Fr. Gabriel!

Welcome
Fr. Juan Leon!

Ecumenical Thanksgiving 'gala' offered tonight

Two days of special observances to mark Thanksgiving Day in the Santa Clara Valley begin this evening with a gala family ecumenical service at the San Jose Center for the Performing Arts.

The program, "Thanksgiving for All Faiths," will start at 8 p.m. featuring individuals and groups representing many of the diverse religious, social and ethnic heritages woven into the fabric of San Jose.

The program also marks the start of the final week of activities culminating Tuesday in San Jose's 200th birthday.

The public is invited to the free event, featuring such groups as the Drum and Feather Troupe, Franciscan priests and novices, the El Grupo Musical from St. Catherine's Church, a black Protestant chorale made up of choirs of several churches, Stone Church's Tehillim Dance Choir, Temple Emanu-El Junior Choir, San Jose Buddhist Church, and the Baha'i community.

The event is sponsored by the San Jose Bicentennial Commission and the National Conference of Christians and Jews.

This evening at 7:30, the annual Campbell Community Thanksgiving service will be held at First United Methodist Church of Campbell, 1675 Winchester Blvd.

Guest minister will be Dr. L. Doward McBain, president of the American Baptist Seminary of the West.

Several choirs will participate in the program, jointly sponsored by Protestant and Catholic pastors in the Campbell area.

Other services scheduled today include:

- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7 p.m.
- Emmanuel Baptist Church, 3090 Homestead Road, Santa Clara: Service at 7:30 p.m.
- First Church of Religious Science, 1195 Clark St., San Jose: Service at 8 p.m.
- Redeemer Lutheran Church, 940 S. Stelling Road, Cupertino: Worship service at 7:30 p.m.
- Queen of Apostles Catholic Church, 4911 Moorpark Ave., San Jose: Special family Mass at 7:30 p.m.

Highlighting Thursday's Thanksgiving festivities will be two large ecumenical services — in Saratoga and Mountain View.

The 11 churches of the Saratoga Ecumenical Parish will join together for their 12th annual Thanksgiving Day Service at 10 a.m. at the Saratoga Federated Church, 20390 Park Place, Saratoga.

The service moves from church to church each year and is being held at Federated for the first time.

Guest speaker will be the Rev. Tom Ralley, Pacific Coast division director of Young Life, an interdenominational Christian fellowship for high school youth.

Music will be by Selah, a vocal and instrumental group from Immanuel Lutheran Church of Saratoga.

Other member churches include Ascension Catholic Church, Grace United Methodist Church, Prince of Peace Lutheran Church, St. Andrew's Episcopal Church, St. Nicholas Orthodox Church, Sacred Heart Catholic Church, Saratoga United Presbyterian Church, West Hope Presbyterian Church and Temple Beth David.

Seven North County churches will gather for their second annual Thanksgiving Day Interfaith Service Thursday at 10 a.m. at St. Joseph's Catholic Church, 582 Hope St., Mountain View.

The service is being held under the sponsorship of the Mountain View Kiwanis Club. Last year nearly 400 people attended.

Participating this year will be:

The Rev. William Lenane, St. Joseph Catholic Church, Mountain View; the Rev. Harry C. Wooding, First Presbyterian Church, Mountain View, and Bishop Don Hull, Church of Jesus Christ of Latter-day Saints, Los Altos Second Ward; Rabbi Sidney Akselrad, Congregation Beth Am, Palo Alto; the Rev. Kobun Chino, Buddhist Church, Los Altos; and Charles Ayar, First Presbyterian Church, Mountain View.

Other services scheduled Thursday include:

- Second Church of Christ, Scientist, 2060 Cottle Ave., San Jose: Worship service at 11 a.m.
- Third Church of Christ, Scientist, 248 Kirk Ave., San Jose: Worship service at 10 a.m.
- St. Timothy's Lutheran Church, 5100 Camden Ave., San Jose: Worship service at 9:30 a.m.
- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7:30 a.m., followed by a fellowship breakfast.
- First Presbyterian Church, 2499 Homestead Road, Santa Clara: Worship service at 10 a.m.

Franciscan priests and novices rehearse selection —Staff photo

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IN HONOR OF SAN JOSE'S
200th BIRTHDAY

The San Jose Bicentennial Commission
and
The National Conference of Christians and Jews

welcome you to

THANKSGIVING FOR ALL FAITHS

A Family Service of Music and Dance

San Jose Center for the Performing Arts • Wednesday Evening, November 23, 1977

PASTORAL COMMITTEE

Hiroshi Abiko	San Jose Buddhist Church Betsuin
William Backstrom	First Christian Church
Phil Barrett	Foothill Presbyterian Church
Howard Daulton	First United Methodist Church
Roy Dunn	Good Samaritan United Methodist Church
Rich Garcia	El Centro Pastoral
Larry George	Willow Glen United Methodist Church
Andrew Kille	Grace Baptist Church
Dwight Kintner	Santa Clara County Council of Churches
Douglas Marchus	Central Seventh Day Adventist Church
Fidél Mendiola	La Trinidad United Methodist Church
Bart Murdoch	Trinity Episcopal Church
Francisco Peña	St. Joseph's Roman Catholic Church
Robert Pfisterer, OFM	Our Lady of Guadalupe Roman Catholic Church
Samuel Pinkston	Antioch Baptist Church
David Robins	Temple Emanu-El
Clarence Sands	First Baptist Church
John Wyatt	First A.M.E. Zion Church

IN APPRECIATION FOR THEIR ASSISTANCE AND COOPERATION

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Marj Horn
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Diane Knaefler
Donna Medley
Princess Pale Moon
Milton Pronk
Sara Segovia
Dale Smith
Antonio Soto
Moe Whitaker
Alena Willcoxon
George Woodward
Judy Woolen

San Jose Mercury Thursday, November 17, 1977

Thanksgiving program

A Thanksgiving Day program involving individuals and groups from various religious, ethnic and racial backgrounds will be held Wednesday at the San Jose Center for the Performing Arts.

The 8 p.m. program, entitled "Thanksgiving For All Faiths," is a family ecumenical service presented through song and dance.

Honoring San Jose's Bicentennial, the event initiates the final week of activities which culminate Nov. 29 — the city's 200th birthday.

Groups participating include Native Americans' Drum and Feather Troupe; Franciscan priests and novices, El Grupo Musical from St. Catherine's Church, Morgan Hill; a black Protestant chorale combining choirs of several churches; Tehillim Dance Choir from Willow Glen's Stone Church; Temple Emanu-El Junior Choir; San Jose Buddhist Church, and the San Jose Baha'i community.

The event is being co-sponsored by the National Conference of Christian and Jews and the San Jose Bicentennial Commission. There will be no admission charge.

TIERRA NUESTRA

San Jose Mercury News WEDNESDAY, AUGUST 24, 1977 East 3

Social work — without the bureaucracy

CHRISTOPHER PECK
. . . Clothes for his 'neighbors'
— Staff photo

By MARITA HERNANDEZ
Staff Writer

Christopher Peck has a dream he hopes to share with his East Side neighbors.

The young man, a free-lance social worker and self-styled community organizer, can see it now — a family or two in each neighborhood leading the way, holding house meetings where neighbors and friends can discuss mutual concerns and team up to resolve them. Working together, they might set up neighborhood child care centers, schedule legal aid classes, establish a vegetable exchange or a food cooperative . . . "the possibilities are infinite," Peck said.

Peck's dream has a name. He calls it El Instituto del Zocalo after the main square or "zocalo" at the heart of most Mexican towns. His idea is to organize the Mayfair community around its strongest foundations — the family, church and community organizations.

It's a scheme Peck developed while earning a master's degree in social work at San Jose State University. And now he's working to put it into practice.

But first things first.

"People aren't going to come together unless their immediate needs are met first," said Peck. So, he has spent the past eight months doing just that.

Working out of an office he shares at the Our Lady of Guadalupe Church rectory, Peck offers his services as a social worker to anyone in the neighborhood who needs them. He has shunned more traditional jobs with government social service agencies because of the limitations they impose, he said.

"The majority of social workers are tied down by regulations which make them less effective in dealing with people's needs," he said. "They seldom venture out of the safe offices."

Peck, on the other hand, has only himself to answer to. He takes his counseling skills to people in their homes, runs errands for families or gives them a ride to the doctor's office, takes food and clothing to those in need and provides information and referral service to others.

"I assist people, but ultimately the idea is to get them involved in solving their own problems," said Peck, 27, who sports a full beard and brown hair down to his shoulders.

His approach to community organizing differs from that of most groups serving the area, he said. Most established organizations in the Mexican-American community usually rally around one suddenly volatile issue facing the community, he said.

"But you have to organize around something bigger than a single issue," he said. "You have organize around the people's own experience."

That's why Peck has chosen the neighborhood approach.

After all, he said, the "real leaders" in the community are not those who designate themselves "spokesmen" when an issue affecting the community arises, but rather the community center workers, school principals and parish priests.

"They're the ones out there involved with the families, working on people's needs. They're more in touch with the people," he said.

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Peck estimates he has personally helped about 100 families in the church parish so far. And those he has served often respond in kind.

"A lot of them come forward and help me out. They help operate the clothes closet or assist with the small fund-raisers we've held," he said.

So far nearly $500 has been raised. It will be used to rent a house to provide temporary quarters for those in need, he said.

Financing a dream isn't easy, Peck has found. Most of his clients aren't able to pay Peck for his services. He has taken odd jobs, such as furniture delivery and a newspaper route, as well as some parttime consulting work for social agencies in the community, to make ends meet.

"We live as do most people in the community — with no luxuries and little food," he said. "You kinda organize to eat."

He figures that, with the help of his wife who works while attending college, the family's monthly income comes to about $450. Much of their home furnishings and clothing is donated, he said.

Meanwhile, Peck has applied for grants from private foundations, to make the Zocalo project a reality and expand the services offered through the program.

Proyecto de Organización: Este y Distrito Central de San José

SAN JOSE, California. — Luego de varios meses de labor, surgió el 29 de Octubre pasado un proyecto para organizar el Este y el Distrito Central de San José. El señor Ed Chambers de I.A.F. de Chicago, se reunió con los miembros del Comité para realizar el esfuerzo organizativo a nivel de las bases. La meta primordial es organizar a la gente con el apoyo de las Iglesias y otros grupos de la comunidad, para solucionar los problemas que aquejan a la misma.

La Srita. Rosa María Ruiz, Gloria Loya, y Ed Chambers de Chicago

Solo en base a la solidaridad y unidad se lograrán obtener metas propuestas. A tal efecto se han unificado los esfuerzos entre las parroquias para desarrollar el liderazgo, obtener fondos para los organizadores e información cómo se ha logrado en San Antonio, a través de C.O.P.S. y en los Angeles con la organización U.N.O.

Los esfuerzos de C.O.P.S. van logrando sus objetivos y así han obtenido dinero para un proyecto de drenaje de agua en la parte oeste de la ciudad de San Antonio, así como la instalación de varios semáforos.

Con ese ejemplo de lucha, en beneficio de la comunidad, el proyecto para organizar el Este y el Distrito Central de San José se siente fortalecido y las tareas de la Iglesia y de otras comunidades lograrán confrontar los problemas sociales existentes en el área de una manera positiva y poder producir el cambio.

Sin lugar a dudas E.D.O.P. es una fuente de esperanza y fuerza para una feliz cristalización.

SUROESTE: Album

11-15-77

San Jose Mercury News

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EDOP organizer Albert Munoz
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> **'I remember people laughing at me because I took tacos, instead of sandwiches, to school.'**

early experiences to his advantage.

"It's one of the things that motivated me to become a paratrooper and that motivated me in my job," said Munoz, who has worked as a cement mason for 23 years and has been a leader in his church and community for most of those years. "I just kept telling that auto mechanics teacher, 'you're wrong, you're wrong.'"

And now, Munoz, with the help of others in his community, is out to prove that the stereotypes held about East San Jose and its residents are also wrong.

The vehicle is the newly-formed Eastside Downtown Organizing Project (EDOP), a community-based effort to organize the area into a viable political force.

Terming it the most extensive organizing effort ever attempted in East San Jose, Munoz said the goal is to "unite the community to influence those who make decisions that affect our daily lives."

And, he added emphatically: "We will have a say."

Munoz, a soft-spoken man with a shock of curly black hair tinged with gray and a Zapata-style handlebar moustache, answers all questions put to him candidly and with unmistakable sincerity.

EDOP is not a service organization, he explained, rather its purpose is to train leaders and motivate East Side residents to "work together and get things done that should have been done long ago."

Munoz pointed to the proliferation of high density and low-

ing that the East Side is the worst part of town," Munoz added.

In a lifetime spent in East San Jose, Munoz said he has seen no substantial changes in the lot of its residents.

"I saw a lot of prejudice against the so-called Oakies and the migrant Mexican workers as I was coming up.

"And today, the attitude of the rest of the city is still to look down on the East Side.

"What they don't understand, is that many of us live here by choice because we like the people and the atmosphere. We may not have $90,000-homes, but we choose to live here.

"But if people tell you enough times that you're bad, pretty soon you're going to start believing it," he said. "It's a form of brainwashing."

"Today, many of us have gotten ahead, but many have lost their motivation along the way. It's time for us to reach out to the rest."

Through EDOP, Munoz hopes to provide the motivation and give East Side residents the choice of self-determination, he said.

The organization got its start about a year ago, when members of two Catholic parishes, Our Lady of Guadalupe and Sacred Heart, joined forces in the effort. Since then, three more churches have joined the organization.

"We decided to start out with the Church because it's an existing organization in the community. That's where the poeple meet and where the community leaders are," Munoz said. "But we will go beyond the Church."

Plans are to form a coalition of about 10 Catholic parishes to provide the organization's foundation, but also seek the participation of other churches, as well as community organizations and agencies.

> **'The attitude of the rest of the city is still to look down on the East Side.'**

The group has raised more than $65,000 so far, including a $55,000 grant from a national Catholic foundation.

A portion of the money has been used to contract the services of the Chicago-based Industrial Areas Foundation, a renowned community organizing training institution founded by the late professional organizer Saul Alinsky. The controversial foundation has helped organize poor communities across the United States to gain a political voice.

The foundation's president, Ed Chambers, has visited the area several times to conduct workshops on organizing for EDOP.

Plans are to continue the training sessions, raise more money, and continue to seek the participation of various groups in the community, Munoz said. Next summer, the group plans to hire a professional organizer.

Only then will the group begin to identify the issues it will work to resolve.

Community meetings will be held to identify issues and set priorities, he said.

Munoz said this is not the first time an attempt is made to organize the community through its churches.

"We've seen a lot of organizations come in here, a lot of do-gooders who wanted to help," he said. The main difference this time, he added, is that "we are organizing ourselves."

For Munoz, who served for seven years on the Our Lady of Guadalupe Church parish council and who continues to teach Sunday school as well as participate at Sunday Mass as a commentator and lecturer, this is his first foray into the political arena.

"I just figured it was time to go outside the parish and reach out to the rest of the community," he said.

The EDOP board of directors includes long-time members of other church parishes in the community, he said.

Munoz speaks of his dream for his community:

"I want it to be a community aware of its resources. No longer to be the 'sleeping giant.' I want it to start stirring and wake up and say, 'yeah, we're going to do something as a united community.' And that way put pressure on our city fathers so that something will be done.

"And say like Cesar Chavez says: 'Si se puede' (Yes we can)."

East San Jose SUN/January 18, 1978/page 3

Community group gets $5,000 boost

A community organizing effort in downtown San Jose and the East Valley has received a boost from the Alexian Brothers. The Eastside Downtown Organizing Project learned recently it will receive $5,000 from the Alexian Brothers, a religious order which runs Alexian Brothers hospital on McKee road.

With seed money from a Catholic church fund called the Campaign for Human Development, project organizers have been trying to build a financial base for a community organization to tackle a variety of local issues.

At this point, fund-raising is still the key activity, according to Father Tom Rosenberg, a priest at Our Lady of Guadalupe church and active in getting the Eastside Downtown Organizing project underway.

Six Catholic parishes, a number of community groups, and the Franciscans, a religious order, have contributed funds so far.

"We want to organize people so they have something to say about their own lives," says Rosenberg.

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6 East San Jose Mercury News August 3, 1977

Grass roots community group gets financial boost

A grass roots organizing effort to help East Side residents attain a say in issues which affect their community has received a $53,500 boost.

Eastside Downtown Organizing Project (EDOP), which is coordinating the community drive and has already raised $7,000 on its own, received the grant of money from the Campaign for Human Development, a national Catholic foundation.

The group plans to hire a professional organizer to set up the mechanism for a broad-based community organization and research issues of concern to residents, said Albert Munoz, co-chairman of EDOP.

"Our long term goal is to make people aware of the fact that they can have a voice in government and in the workings of the big corporate powers that make decisions which affect our lives," Munoz said.

"People on the East Side feel put down and therefore often stop caring," he said. "But by, letting them know that we can have a voice — that we can get our streets fixed and make police be more attentive — people will realize that we can have an effect."

But it will take time, Munoz said.

EDOP's immediate goal is to raise more money and to seek the support of the dozen or so Catholic parishes in downtown and East San Jose, he said.

The churches will serve as the starting point for attracting other community organizations and agencies into the group, Munoz said.

Once a nucleus of participating organizations is formed, a convention will be held to elect officers for the group. At that point, the sponsoring committee, of which Munoz is a part, will be dissolved.

Plans are to hire the professional organizer in about four or five months.

Munoz, a cement mason and member of Our Lady of Guadalupe Church which first backed the idea for such a community organization, described the participants in the effort as "concerned, family people, working within their own parishes, who decided that this was a good idea for uniting the community.

"This is an effort of people organizing themselves," he added. "We are making the decisions, we are organizing ourselves."

The issues behind which the organization will mobilize have not been decided, he said.

"The issues and their priorities will be chosen by the community. We will hold community meetings to discuss these things," he said. And once the issues are identified, it will be the organizer's job to research them and suggest solutions, he said.

The ultimate goal, Munoz said, "will be to try to influence people who make the decisions — the corporations, the city fathers — and all those agencies that make decisions which affect our lives."

San Jose Mercury News Saturday, July 16, 1977 23A

East Side Church Stresses Social, Community Needs

Father Robert Pfisterer with mural of Our Lady of Guadalupe —Staff Photo

By MARITA HERNANDEZ
Staff Writer

This church is furnished with chairs instead of the traditional pews, and the walls are stark, empty of the life-like statues of saints that usually line the aisles of Catholic churches.

Behind the altar, instead of a crucifix, a splash of brilliant color covers a large floor-to-ceiling wall. The mural depicts the copper-skinned Lady of Guadalupe flanked by a man and a woman, also with dark features. The wings of a cherub are painted red, white and green — Mexico's national colors.

It's not the traditional church setting, but then, neither is the approach Our Lady of Guadalupe Church takes to serving its community — caring not only for its people's spiritual needs, but also their social well-being.

Sunday Mass is faithfully celebrated here. But this also is the meeting place for community groups with more temporal concerns. Hundreds of people from the community crowded the church last year, for instance, for a series of meetings to plan action following the shooting death of a Mexican-American man by a San Jose policeman.

> *"The church should do more than merely comfort. It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."*

Father Robert Pfisterer, who five years ago left the academic world of theologians to join the parish and later become its pastor, describes the church's role this way: "We have a religious purpose basically, but we can't disassociate ourselves from the ordinary life of the community . . . If we don't take into account our people's social situation, we're not really being Christian."

Our Lady of Guadalupe Church has a long tradition of community action behind it. It became widely known as a socially active church some 10 years ago when Antonio Soto was pastor, Fr. Pfisterer said.

"It was the '60s, a time of protest and confrontation," he said. "Changes were going on in the Church and he (Fr. Soto) went with it."

The church was one of the first Catholic churches in the country to establish a governing parish council made up of members elected by the community. The priests, in effect, relinquished their authority to the community, Fr. Pfisterer said.

Through the organizing efforts of the council, the parish began work in 1967 to build a new church to replace their small wooden structure.

The present church, at 2020 E. San Antonio St., is a tribute to a united community effort. It was built primarily through volunteer labor from the community.

And the church reciprocated by being responsive to other needs of the low-income community it served and supportive of its goals.

In the late '60s, the church became a center for various federal anti-poverty programs. Groups such as the Community Service Organization found a home in the parish hall.

Today the church is leading the way in organizing a coalition of East Side parishes to work toward the betterment of the community they serve.

The coalition, called the Eastside Downtown Organizing Project, will be dedicated to identifying community issues and needs, as well as helping to organize the community to seek solutions, Fr. Pfisterer said.

The church also was the first in the Archdiocese of San Francisco to beef up its staff of four priests with a handful of deacons who perform many of the duties of a priest, but who live and work in the community. They also may marry. More traditionally, the deaconate was merely a step on the way to the priesthood.

While the deacons assist the parish priests in their religious duties, they also are actively involved in community work such as the consumers affairs committee at Alexian Brothers Hospital.

Fr. Pfisterer is committed to continuing the church's tradition of community involvement. "The Church should do more than merely comfort," he said. "It should challenge us to go out and try to help and change those structures of society that are unjust. That's where social action comes in."

San Jose Mercury News Saturday, February 12, 1977

S.J. Church Sets Dedication Of Virgin of Guadalupe Mural

A huge mural painted by Carlos Bueno in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., will be dedicated Sunday in two ceremonies, one to be held at 9:30 a.m. in English and the other at 11 a.m. in Spanish.

The mural protrays the Virgin of Guadalupe as the central figure surrounded by Mexican symbols.

The artist is from Cuernavaca, Mexico, but has spent the last five years in East Los Angeles working with a cultural program for the people of the area.

Shelter, food to be offered to destitute in Mayfair area

ALUM ROCK — A home where food and housing will be offered the destitute will open its doors soon through the efforts of a community-based organization.

The house, located in the Mayfair area near Our Lady of Guadalupe Church, will provide emergency temporary housing for the homeless and daily meals to those in need, said Christopher Peck who heads the El Zocalo Institute, a community organizing effort. The house is expected to begin operation before the end of the month, he said.

Peck and other members of the Zocalo group raised money to rent and operate the house through a number of fund-raising events held in the community, as well as through donations from individuals.

A community organizer who has worked in the Mayfair area for several years and who now works for the Santa Clara County Family Planning Assn., Peck said he receives calls "all the time from people who come into town and don't know where they're next meal is coming from."

Often these newcomers encounter problems finding landlords who will accept children or finding rents within their reach, Peck said.

"Many of them get caught in a vicious cycle," he said, explaining that often their money runs out before they are able to find a job or housing, and this situation simply perpetuates itself.

"By providing free temporary housing, we hope to help break the cycle," Peck said. "This way people can get back on their feet."

The Zocalo group is seeking volunteers to help with cooking at the new house, as well as donations of clothing, food and furniture, he said.

Further information is available from Peck at 258-7866.

Feliz Cumpleaños Sister Karen!

St. Francis Mural by Don O'Neill, OFM

Happy Birthday Fr. Gabriel!

Welcome Fr. Juan Leon!

Ecumenical Thanksgiving 'gala' offered tonight

Two days of special observances to mark Thanksgiving Day in the Santa Clara Valley begin this evening with a gala family ecumenical service at the San Jose Center for the Performing Arts.

The program, "Thanksgiving for All Faiths," will start at 8 p.m. featuring individuals and groups representing many of the diverse religious, social and ethnic heritages woven into the fabric of San Jose.

The program also marks the start of the final week of activities culminating Tuesday in San Jose's 200th birthday.

The public is invited to the free event, featuring such groups as the Drum and Feather Troupe, Franciscan priests and novices, the El Grupo Musical from St. Catherine's Church, a black Protestant chorale made up of choirs of several churches, Stone Church's Tehillim Dance Choir, Temple Emanu-El Junior Choir, San Jose Buddhist Church, and the Baha'i community.

The event is sponsored by the San Jose Bicentennial Commission and the National Conference of Christians and Jews.

This evening at 7:30, the annual Campbell Community Thanksgiving service will be held at First United Methodist Church of Campbell, 1675 Winchester Blvd.

Guest minister will be Dr. L. Doward McBain, president of the American Baptist Seminary of the West.

Several choirs will participate in the program, jointly sponsored by Protestant and Catholic pastors in the Campbell area.

Other services scheduled today include:

- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7 p.m.
- Emmanuel Baptist Church, 3090 Homestead Road, Santa Clara: Service at 7:30 p.m.
- First Church of Religious Science, 1195 Clark St., San Jose: Service at 8 p.m.
- Redeemer Lutheran Church, 940 S. Stelling Road, Cupertino: Worship service at 7:30 p.m.
- Queen of Apostles Catholic Church, 4911 Moorpark Ave., San Jose: Special family Mass at 7:30 p.m.

Highlighting Thursday's Thanksgiving festivities will be two large ecumenical services — in Saratoga and Mountain View.

The 11 churches of the Saratoga Ecumenical Parish will join together for their 12th annual Thanksgiving Day Service at 10 a.m. at the Saratoga Federated Church, 20390 Park Place, Saratoga.

The service moves from church to church each year and is being held at Federated for the first time.

Guest speaker will be the Rev. Tom Ralley, Pacific Coast division director of Young Life, an interdenominational Christian fellowship for high school youth.

Music will be by Selah, a vocal and instrumental group from Immanuel Lutheran Church of Saratoga.

Other member churches include Ascension Catholic Church, Grace United Methodist Church, Prince of Peace Lutheran Church, St. Andrew's Episcopal Church, St. Nicholas Orthodox Church, Sacred Heart Catholic Church, Saratoga United Presbyterian Church, West Hope Presbyterian Church and Temple Beth David.

Franciscan priests and novices rehearse selection —Staff photo

Seven North County churches will gather for their second annual Thanksgiving Day Interfaith Service Thursday at 10 a.m. at St. Joseph's Catholic Church, 582 Hope St., Mountain View.

The service is being held under the sponsorship of the Mountain View Kiwanis Club. Last year nearly 400 people attended.

Participating this year will be:

The Rev. William Lenane, St. Joseph Catholic Church, Mountain View; the Rev. Harry C. Wooding, First Presbyterian Church, Mountain View, and Bishop Don Hull, Church of Jesus Christ of Latter-day Saints, Los Altos Second Ward; Rabbi Sidney Akselrad, Congregation Beth Am, Palo Alto; the Rev. Kobun Chino, Buddhist Church, Los Altos; and Charles Ayar, First Presbyterian Church, Mountain View.

Other services scheduled Thursday include:

- Second Church of Christ, Scientist, 2060 Cottle Ave., San Jose: Worship service at 11 a.m.
- Third Church of Christ, Scientist, 248 Kirk Ave., San Jose: Worship service at 10 a.m.
- St. Timothy's Lutheran Church, 5100 Camden Ave., San Jose: Worship service at 9:30 a.m.
- Calvary Baptist Church, 16330 Los Gatos Blvd, Los Gatos: Worship service at 7:30 a.m., followed by a fellowship breakfast.
- First Presbyterian Church, 2499 Homestead Road, Santa Clara: Worship service at 10 a.m.

IN HONOR OF SAN JOSE'S
200th BIRTHDAY

The San Jose Bicentennial Commission
and
The National Conference of Christians and Jews

welcome you to

THANKSGIVING FOR ALL FAITHS

A Family Service of Music and Dance

San Jose Center for the Performing Arts ● Wednesday Evening, November 23, 1977

PROGRAMME

INVOCATION AND WELCOME

John Wyatt, Pastor
First A. M. E. Zion Church

NATIVE AMERICANS: DRUM AND FEATHER TROUPE

Grand Entry "Flag Song" Invocation

FRANCISCANS: PRIESTS AND NOVICES

"The Canticle of Brother Sun" "The Blessing of St. Francis"

EL GRUPO MUSICAL — ST. CATHERINE'S CHURCH

"Una Paloma Blanca" "Los Caminos"

BLACK PROTESTANT CHORALE COMBINED CHOIRS OF SEVERAL CHURCHES

"Sometimes I Feel Like a Motherless Child" "Walk Together, Children"

TEHILLIM DANCE CHOIR — STONE CHURCH OF WILLOW GLEN

"Sabbath Prayer" "Morning Has Broken"

TEMPLE EMANU-EL JUNIOR CHOIR

"Hinei Matov" "Aytz Chaim" "Lo Yisagoi" "Oseh Shalom"

SAN JOSE BUDDHIST CHURCH BETSUIN

Chant of a few Scriptures which will carry the message of Thanksgiving

BAHA'I

Music and Reading

FINALE — AUDIENCE PARTICIPATION

"Let There Be Peace On Earth"

Refreshments will be served in the Ridder Lounge immediately following the program. Please join us!

"THANKSGIVING FOR ALL FAITHS" COMMITTEE

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CO-CHAIRWOMAN
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Courtesy of Robert and Ethel Squires

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Courtesy of International Alliance of Theatrical Stage Employees (IA)

CENTER FOR THE PERFORMING ARTS
Courtesy of City of San Jose

PROGRAM BROCHURE DESIGN
Barbara Jane Bruck

PROGRAM BROCHURE PRODUCTION
Courtesy of General Electric Company, Nuclear Energy Operations

DIRECTORS/ COORDINATORS OF PARTICIPATING GROUPS

NATIVE AMERICANS
Jim Harner

FRANCISCANS
Father Robert Pfisterer, OFM

EL GRUPO MUSICAL
Señora Jovita Quintero

BLACK PROTESTANT CHORALE
Mrs. Hannah Pruitt

TEHILLIM DANCE CHOIR
Shirley Stough

TEMPLE EMANU-EL JUNIOR CHOIR
Phyllis Omel
Accompanied by Richard Turnoy
and Martin Levson

SAN JOSE BUDDHIST CHURCH BETSUIN
Rev. Hiroshi Abiko

BAHA'I
Jil Fromer-Davis

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Nov. 29 — the city's
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Morgan Hill; a black
t chorale combining
several churches;

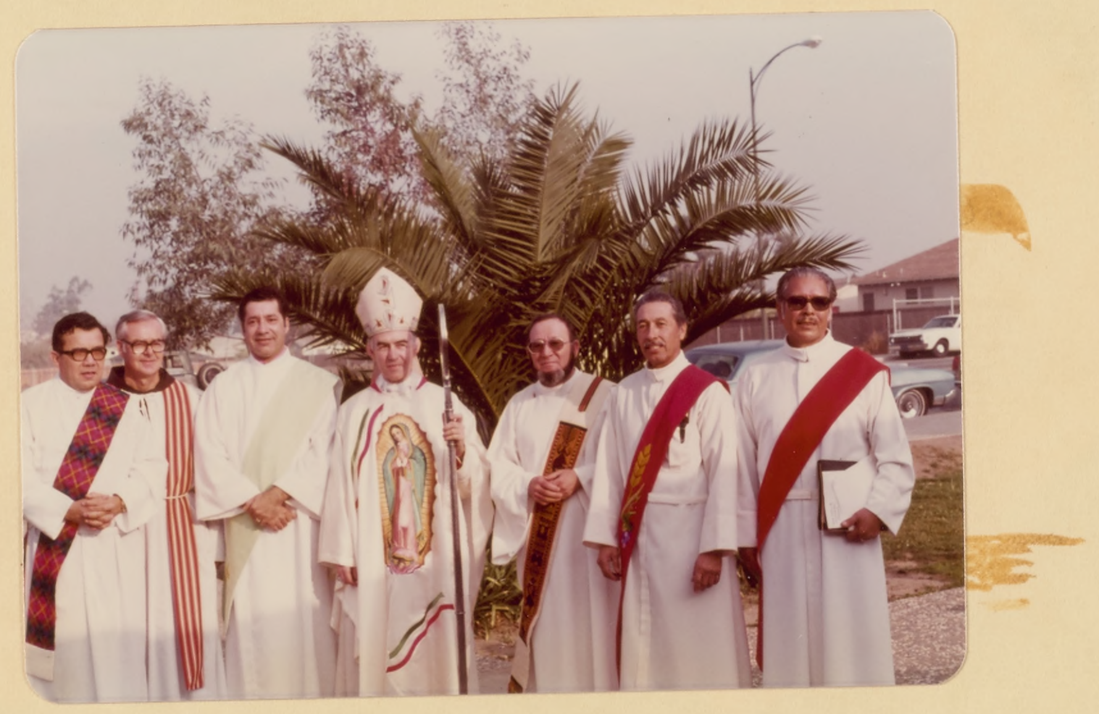
Tehillim Dance Choir from Willow Glen's Stone Church; Temple Emanu-El Junior Choir; San Jose Buddhist Church, and the San Jose Baha'i community.

The event is being co-sponsored by the National Conference of Christian and Jews and the San Jose Bicentennial Commission. There will be no admission charge.

TIERRA NUESTRA

Sept. 24, 1977
Carmelite Monastery

Parish Council Day



Dec. Fiesta 1977
Archbishop Quinn

ercury News Oct 1978

Our Lady of Guadalupe marks 25th anniversary

By MARITA HERNANDEZ
Staff Writer

Our Lady of Guadalupe Catholic Church, which has served as the focus of the East Side Mexican-American barrio for a quarter of a century, will celebrate its 25th anniversary this week with religious observances, a carnival, music and dance, beginning Thursday and continuing through the weekend.

"The church has been a community, not just a parish," said the Rev. Phil Marquez, a deacon at the church, who along with other members of the parish has organized the four-day celebration. "When you talk about a parish, you think about the church building and Sunday mass. But here, it's the people."

Many members of the parish have seen the church evolve from its humble beginnings in the 1940s, when the first masses were held in neighborhood homes, through the 1950s when church services were held in a small wooden building in the heart of the old barrio known as Sal Si Puedes (Get Out If You Can). During the 1960s, the church and its members were involved in a variety of social issues, including the farmworkers' movement, whose leader, Cesar Chavez, was himself a member of the parish at one time. The church also served as the center of various federal anti-poverty programs and community organizations. The parish's long tradition of social involvement continues to this day.

"This parish has been concerned, not only with the spiritual needs of its people, but also with their physical well being," Marquez said.

The present church building, located at 2020 E. San Antonio St., stands as a tribute to a united community. It was built in 1967, primarily through volunteer labor from the community.

Our Lady of Guadalupe Church members figure that 25 years as a community is an occasion for celebration and they plan to do it up big for their "Silver Anniversary."

Festivities begin at 4 p.m. on Thursday with the opening of the carnival, scheduled to continue through the weekend. On Thursday and Friday, the carnival will be open until midnight.

Friday night, a teen dance, featuring "Los Paisanos," is scheduled from 8 p.m. to midnight at McDonald Hall, located behind the church. Admission is $3 per person.

Also on Friday, a mass and indoor procession will be held at 5:30 p.m. at the church, beginning the religious celebration of the parish's anniversary.

Day-long festivities are planned for Saturday, beginning at 10 a.m. with another religious celebration.

Children in folk costumes, a youth choir, and adults bearing religious banners will participate in a religious procession around the church. A mass will follow inside the church.

At 12:30 p.m., secular festivities will resume at the church grounds with perfomances by Mexican folk dancing groups, and a variety of Mexican folk singers and musicians. Music and outdoor dancing is scheduled through 10 p.m., as well as the on-going carnival and a variety of food and game booths.

On Sunday, a special Pan-American Mass, with a Mariachi group leading the congregation in song, will be held at 11 a.m.

Musical entertainment by a tropical band and a Mariachi group, with a free dance again held outside, is scheduled at the carnival grounds, from 1:30 to 7:30 p.m.

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6 AHORA 5 de Julio 1978

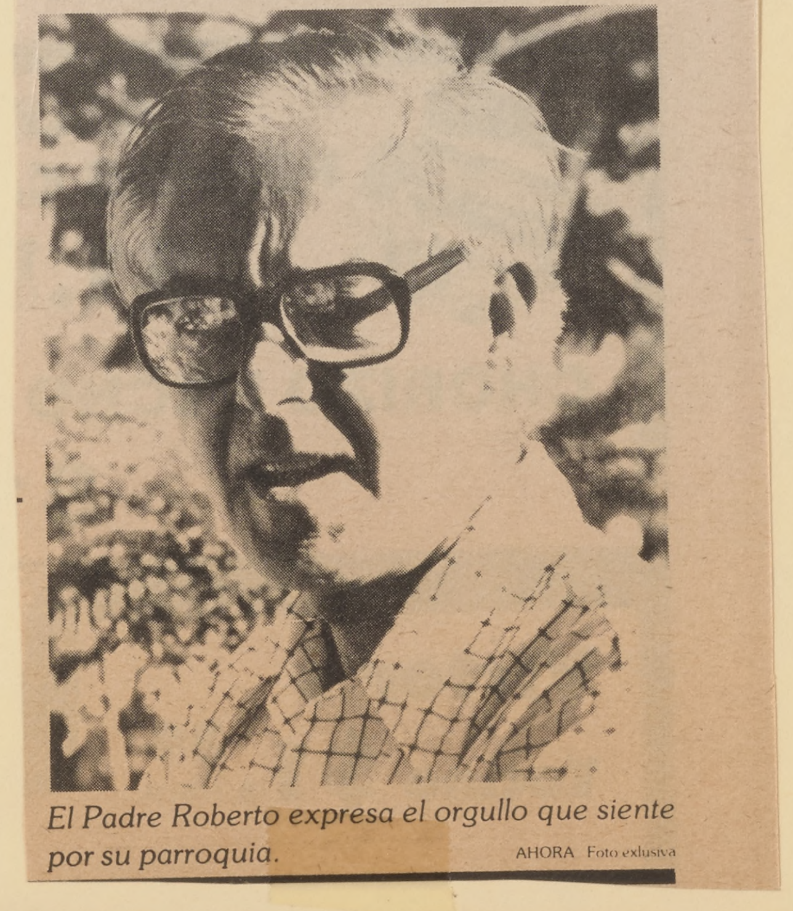
Aniversario de la Inglesia de Guadalupe

La Iglesia Nuestra Señora de Guadalupe localizada en la calle San Antonio de San José, celebró su Aniversario de Plata, viente-cinco años de ser una de las Iglesias favoritas de la comunidad Méxicana. Festejaron su día con Mariachi, Cantantes, Baile Folklórico de grupos locales, y con una Orquesta para el deleite de los presente.

Las actividades de esta Iglesia popular son, celebrar tres misas en español cada Domingo, y servir menudo después de la misa.

Que Festejen Muchos Años Más!!

Una niña aficionada que deleitó a los concurrentes en la fiesta del aniversario de la Iglesia de Guadalupe. AHORA Foto exclusiva



El Padre Roberto expresa el orgullo que siente por su parroquia. AHORA Foto exlusiva

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S.J. MERCURY 7/10/78

East San Jose demonstration against Nazis

An hour after a small band of Nazis excercised their right of free speech in a Chicago park Sunday, about 30 people gathered under the hot sun for an "anti-Nazi vigil" in front of an East San Jose church.

"Free speech, we must understand, is in the cause of equality," Randy Rico told the group. "No, the Nazis shouldn't have free speech."

Rico was one of the organizers of the gathering and a member of the local Equal Rights Committee, a left-wing coalition that opposes the Nazis. Rico argued for outlawing both the Nazis and the Ku Klux Klan.

The same organizers of the Sunday "vigil" put on the counterdemonstration against the Nazis when they rallied at St. James Park in downtown San Jose last October.

Robert Pfisterer, pastor of Our Lady of Guadalupe Church where the meeting took place, told the group Sunday that everything the church stands for is what the Nazis are against.

Afterwards Pfisterer said he didn't agree that the Nazis should be outlawed.

Rico said he wasn't disappointed at the turnout because "whenever a movement starts, it always starts off small."

San Jose Mercury News WED. MAY 17, 1978

Mariachi music livens up Mass

By MARITA HERNANDEZ
Staff Writer

For 12 years Ben Gonzalez traveled up and down the Central Coast with his band of Mariachis, belting out traditional Mexican folk songs with a full entourage of guitars, basses, trumpets and violins.

He played in the best tradition of Mexico's singing minstrels for audiences at clubs and social gatherings from Oakland to Salinas.

But the musician tired of the road. "It got to be too much of a hassle," he said. "I was never home."

Today, Gonzalez performs much closer to home.

Decked out in the typical Charro outfit — dark suit with silver fittings up and down the sides of his tappered trousers — he plays to a full house of attentive listeners every Sunday at Our Lady of Guadalupe Church in East San Jose.

If the crowd at a recent 11 o'clock Mass is any indication, Gonzales and his group of Mariachis, all volunteer musicians from the parish, are a big hit. The group performed the now traditional "Mass Panamericana" (Pan American Mass), a medley of religious songs from various Latin American countries, to a standing-room-only crowd of churchgoers.

Throughout the celebration of Mass, said in Spanish, Mariachi music and singing from the congregation filled the church. A few gray haired men nodded off in their chairs, while old women — their hair covered with lace Mantillas — and younger couples sang along to the lead of the Mariachis standing to one side of the main altar. The occasional squeals of toddlers blended in with the singing as scores of youngsters, dressed in their Sunday best, squirmed and fidgeted in their chairs.

After Mass, the churchgoers filed out of the building, gathering outside the church in small groups to chat with friends. Others walked to the back of the building to Menudo Hall, where the church's youth group awaited them with full kettles of steaming menudo, a Mexican stew, and the hall's namesake. The communal menudo feeds, served after each Mass, have become something of a tradition at the church.

Nearby, in the church parking lot, Ben Gonzalez loaded his instruments into his car. He recounted how his group of Mariachis began playing at the church several years ago as the liturgy of the Catholic Church was updated under the leadership of Pope John XXIII.

"Some people objected. They didn't think it was right that Mariachi music should be played inside the church. But they were those of the old school who thought mass should still be said in Latin instead of Spanish. When Pope John started the new movement, we started using more songs from our Mexican culture," he said.

The changes have been to Gonzalez' liking. "Overall, the changes that have taken place have been for the betterment of the church and the community," he said. And besides, it's given him a chance to contribute his favorite kind of music to the church service.

Gonzalez, a native of Colorado who moved to San Jose in 1948 and has worked steadily for an industrial laundry service in the area, said he's been playing the guitar "since I was big enough to pick one up. I must have been 5 or 6.

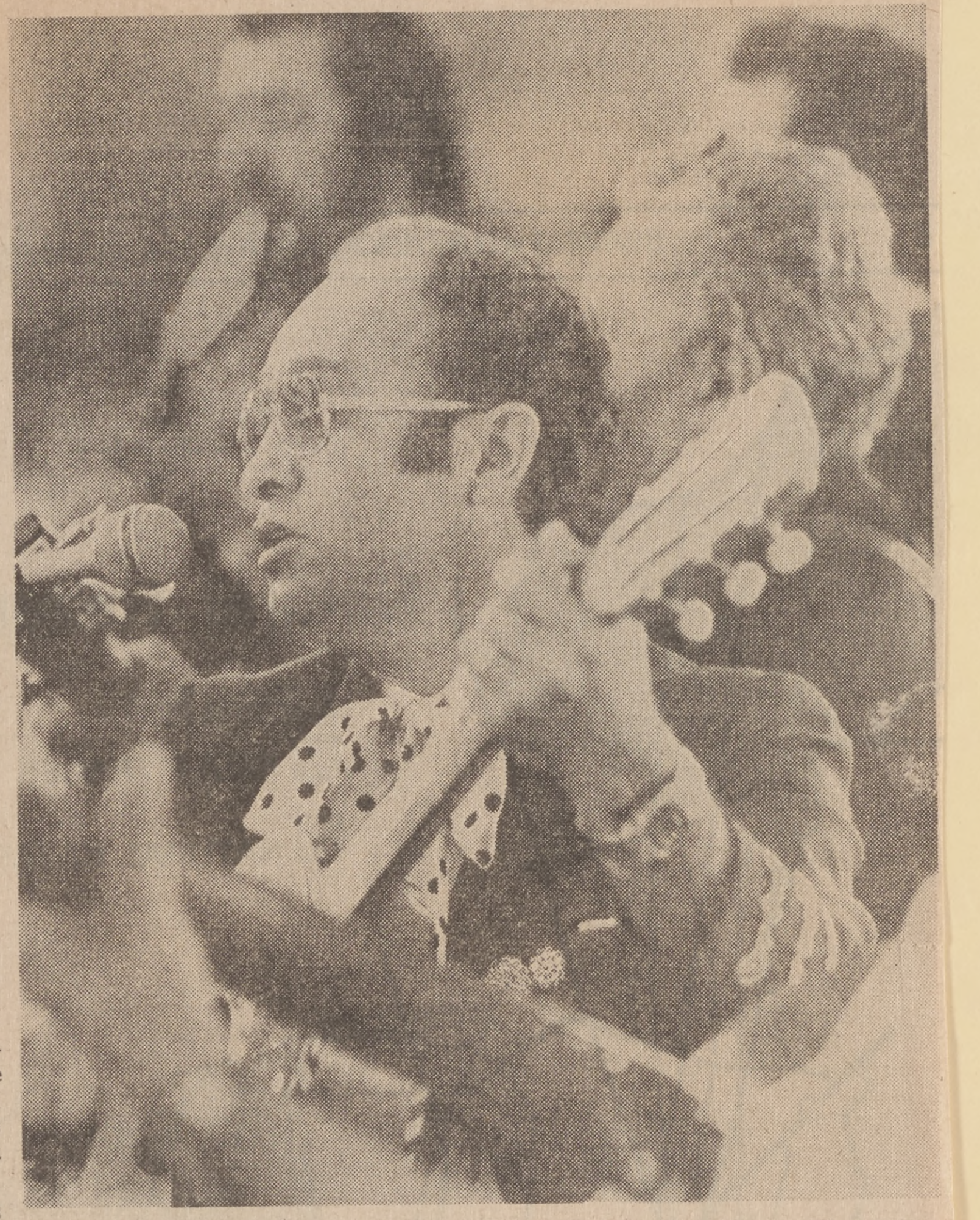
"When I was growing up, I liked country and western music," he recalled. "But later I became more intersted in Mexican music and really started getting into it."

And he's stayed with it ever since. "It's my culture," he explained. "For me, Mexican music has more feeling than any other music in the world. It's full of romance, with songs telling about the Revolution or about love. When I hear Mexican singing, I get chills up my back. It makes me feel at home."

Menudo Hall, meanwhile, was buzzing with the chatter of the Sunday church goers who stopped for a bite to eat before heading home. They sat at long tables filled with cups of condiments — parsley, chopped onion, chile sauce, and lemon — which they added sparingly to their bowls of menudo. They conversed with acquaintances sitting at the same table, between spoonfuls of food.

Virginia Paiz, 19, a member of the church's youth group, which sponsored this Sunday's menudo feed, hovered over the stove where she stirred a large pot of the stew. She estimated that some 100 pounds of the stew had been served throughout the day.

"We figure we'll make more than $100," she said. The money will go toward a picnic the youth group is planning this summer, she said. The teen-agers spent their Saturday preparing the meal, under the watchful eyes of their parents, Ms. Paiz said.



Ben Gonzalez plays at Our Lady of Guadelupe Church
— Staff photos by Ron Burda

Father David Hitchcock conducts Sunday services

Virginia Paiz stirs menudo for after-church feed

MAR. 8, 1978 San Jose Mercury News

Sheet covers church mural —but not the controversy

By MARITA HERNANDEZ
Staff Writer

ALUM ROCK — A floor-to-ceiling brilliant splash of color, which for nearly a year adorned the wall behind the main altar at Our Lady of Guadalupe Church, now lies hidden behind a stark white curtain.

The huge mural, depicting in vibrant colors the celestial heavens, complete with shooting stars, the sun, moon and the Virgin of Guadalupe at its center, was termed "psychedelic" by some members of the parish. But it didn't turn them on.

"The day it was unveiled, some of us were shocked," said one parishioner, a member of Las Guadalupanas, a group of ladies who look after the church's altar and other ceremonial details.

"After Mass, people gathered in small groups outside the church to talk about the mural. It didn't appeal to very many of us."

Critics have called the mural "gawdy" and "distracting" — an invader in their peaceful spiritual oasis.

Although it was Fr. Robert Pfisterer, parish pastor, who first came up with the idea for some art work — "I thought we needed some color in the church" — he, too, agrees the mural's strong color is a bit overpowering.

"It's the right mural in the wrong place," he said. "It would be fine outdoors somewhere, but inside the church, it's too distracting. The colors keep you in a constant state of agitation."

The mural is the work of Carlos Bueno, a Mexican artist who worked for several years in a community art program in East Los Angeles.

It was the parish council, made up of church community members, who commissioned the mural at a cost of $1,000.

"Our big mistake was in not demanding a color sketch of the mural," Fr. Pfisterer said. "We were too quick to jump at it."

The council will take up the issue of the mural at its next meeting, he said. The white curtain which now covers the wall was placed there as a temporary measure during the Christmas season in order to display the church's traditional holiday banners.

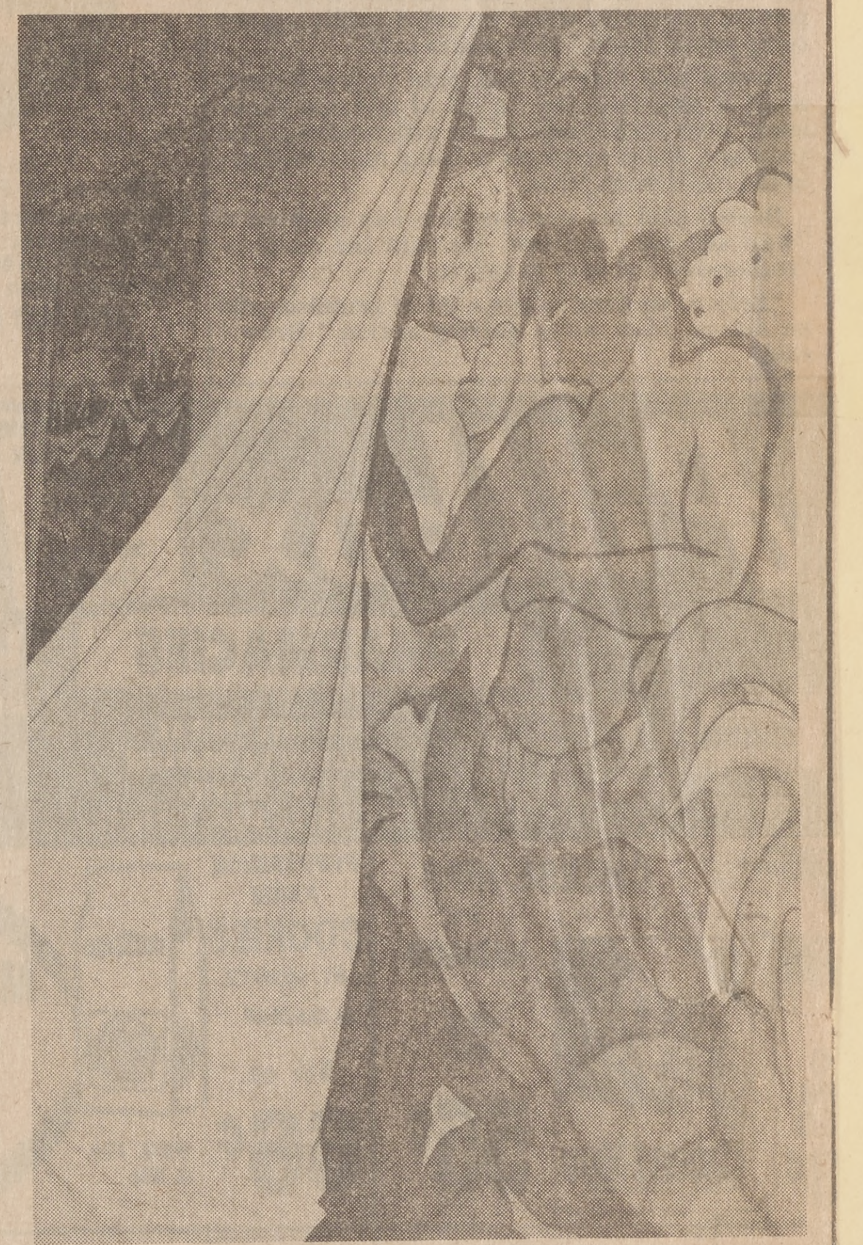
Although no one's taken the initiative to remove the curtain, Fr. Pfisterer said it will be up to the council to decide whether the mural remains covered or not.

"I didn't realize people get so excited about these things," he said. "It shows that our parishioners have some very strong convictions about what they want and that they want a say. They don't want to be pushed around."

Another instance came to mind. The church tabernacle, which had traditionally rested on the main altar, was moved to a smaller side altar while the mural was being painted, Fr. Pfisterer related.

As one parishioner continues the story, a group of church ladies went to see Fr. Pfisterer to lodge their complaint and ask that a poll of the church members be taken to decide the issue. The vote was overwhelmingly in favor of placing the tabernacle in its "rightful place."

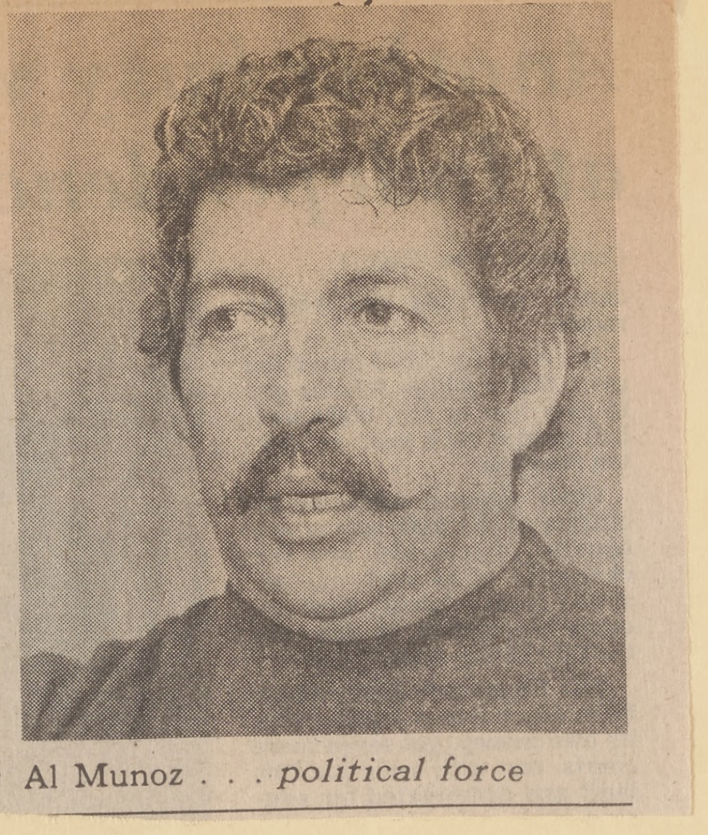
But before the priest could act on the wishes of the parishioners, one night the tabernacle was "mysteriously" moved back to the main altar. And there it remains.



'Gawdy' mural peeks from behind curtain
— Staff photo by Dick Wisdom

San Jose Mercury News East 5

East Side organizing bid finally paying off



Al Munoz . . . *political force*

By Marita Hernandez
Staff Writer

It's been two years now since the promising seed of a grassroots community organizing effort called Eastside-Downtown Organizing Project (EDOP) was first planted in the fertile soil of East San Jose.

It has taken hold, those involved will tell you with certainty.

Although the effort has been slow in flowering, the time has served to build a strong foundation and to nurture the developing movement, according to Al Munoz, a leader in the effort.

Munoz, a native of East San Jose and long-time leader in the Our Lady of Guadalupe Church parish, calls EDOP's work the most extensive organizing effort ever attempted on the East Side. The group's goal, according to Munoz, is to organize the area into a viable political force.

"We want to confront the people who make the decisions that affect our lives — the city council, the corporations who employ us . . ." he said. "We want more control over our own lives and neighborhoods."

For the past two years, with the help of a $53,000 grant from the Campaign for Human Development, a national Catholic organization, and other contributions, EDOP has been involved in an intense organizing training program.

It contracted with the controversial Chicago-based Industrial Areas Foundation for consultation services and the training of community members in organizing skills.

The foundation, founded by the late professional organizer Saul Alinski, is a renowned community organizing training institute which has helped organize poor communities across the United States to gain a political voice.

EDOP has sent a handful of its leaders to Chicago and New York to the foundation's training programs. And they've returned to their community to share their new knowledge with other members of EDOP. On occasion, leaders of the Industrial Areas Foundation have visited San Jose to lead training workshops in the community, Munoz said.

Guadalupe Church and its parish council were the first to back the idea for the EDOP organizing effort. Soon afterward Sacred Heart Church joined. Since then four other parishes — Most Holy Trinity, St. John Vianney, St. Patrick's and St. Maria Goretti — have also joined. A handful of religious orders, including the Franciscans, Alexian Brothers, Holy Family Sisters and Presentation Sisters, have also added their support to the effort, both moral and financial.

Despite the widespread support, it has still fallen short of what Munoz and the group had anticipated. Munoz had counted on gaining the support of at least a dozen Catholic parishes by now.

EDOP is also behind schedule on the selection and hiring of a full-time professional organizer. "The search for an organizer has been a big problem," Munoz said, adding that the group began its search last April. "We've looked throughout the country, contacted 13 different organizer trainings institutions, and we keep hearing the same thing: there's a shortage of organizers in the United States."

"It seems like everybody's organizing. It's a growing movement," he said. "And our problem is compounded by the fact that we want a bilingual, bicultural organizer to better identify with the (East Side) community."

Munoz said the group has found two organizers who might fit the bill, but they are currently under contract elsewhere. "We'll just have to keep on looking."

As far as the recruitment of other church parishes, Munoz said the group has "hit some roadblocks." He explained that residents and church leaders in the area "have been burned" by past organizing attempts which netted the community few lasting rewards. Because of this, they are often skeptical about allowing EDOP to use the church structure as a base for this most recent organizing effort.

Munoz is disappointed by the slow progress in this area, he said, but not disheartened. He understands the apprehension well.

"I was always skeptical about people wanting to come in and organize us," he said. "I didn't believe it could be done," he said, recalling his own initital reaction to an organizer who first presented him with the idea of a grassroots organization in East San Jose. "I didn't believe him."

Munoz now hears the same words directed at him.

"People are skeptical. They say: 'Here they come again to use our church and tell us what's good for us.'"

"But I'm glad they ask questions," he said. "It gives us a chance to explain that we're not a pyramid style organization or agency, with people at the top telling us what to do. But that, we, the people, will decide the issues we want to work on."

Munoz laughed at the irony of his position.

"Never in my wildest dreams did I imagine two years ago that I would be doing this type of work," he said. "I was very happy teaching religion, giving catechism classes to children in my parish and working with the parish council."

For Munoz, whose world extended no further than his family and parish, EDOP and his training as an organizer have been eye-openers.

"It's changed my attitudes," he said. "I see a need for social change. I feel more committed to people than ever before. And I realize I have a responsibility to them."

Munoz said the group is ready and anxious to hire a professional organizer to lead the group in its next stage of development— organizing meetings in the homes and neighborhoods to help residents decide on the issues they wish to tackle; helping research the issues and planning strategy for resolving them.

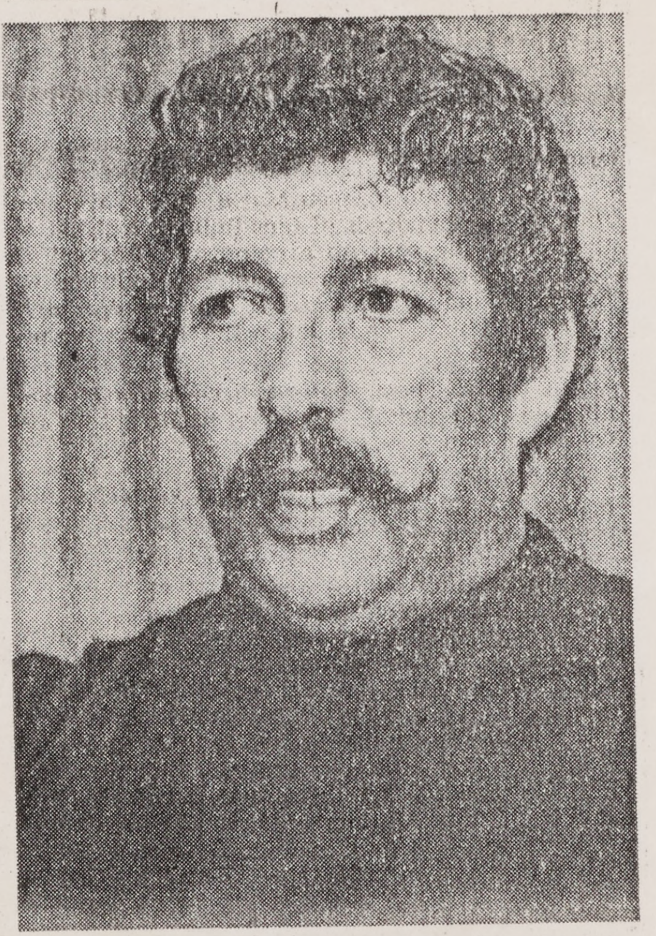
Munoz sounds anxious to get on with it.

"We're ready," he said. "We've built a strong base, we've disciplined ourselves. We've learned to efficiently sit down and conduct our business, at a well-run meeting." The group has also raised more than $90,000 to finance its efforts, he noted.

"We have the money, the people and the issues," he said. "No doubt about it, this is going to fly."

San Jose Mercury News 3/15/78

East Side citizens group wins development battle



Al Munoz . . . 'changed their minds'

ALUM ROCK — The San Jose Planning Commission last week unanimously turned down a proposed duplex development across the street from Our Lady of Guadalupe Church.

It was a sweet victory for area residents and members of a grass-roots community organizing effort called EDOP (Eastside Downtown Organizing Project. About 100 of them crowded the commission meeting to voice their strong opposition to the project.

"We changed their minds," said an elated Al Munoz, EDOP co-chairman. The planning commission's own staff had recommended approval of the project, Munoz said. And it was the overwhelming opposition from citizens, armed with 542 of their neighbors' signatures, which swayed the commissioners in their favor, according to Munoz.

The issue was particularly significant because it was EDOP's first victory.

"After long months of hard work and trying to organize, we finally did something for the community," Munoz said.

For the past four months, Munoz and other EDOP members have undergone intense training in community organizing.

The goal: to organize and unite the East Side community to have a say in matters that affect them.

Munoz calls EDOP the most extensive grass-roots organizing effort ever attempted in East San Jose. The group, organized through Catholic parishes in the area, includes parishioners from Our Lady of Guadalupe, St. Patrick, Most Holy Trinity, St. John Vianney and Sacred Heart churches. "We got our feet wet on this one, and learned a little more about the process," said Munoz of the duplex development issue.

He added, however, that it was only a "partial victory." The issue will go to the city council in about three weeks for a final determination with the planning commission's recommendation for denial.

The proposed project is for construction of 12 duplexes (24 individual units) on a 2.2-acre parcel on San Antonio Street near Sunset Avenue. The developer, Julio Garcia of Alum Rock Realty, requested a change in the single family residential zoning of the property to allow for construction of the duplexes.

About two weeks ago, Munoz and Father Tom Rosenberger, assistant pastor at Our Lady of Guadalupe Church, called a community meeting at the church to discuss the issue.

"It was very clear residents didn't want the duplexes," Munoz said and he decided to ask EDOP endorsement of the issue.

Residents' main objections to the proposed project, according to Munoz, are:

- That, like other duplex rentals in the immediate area, it would not be maintained and take on the looks of a slum.
- There is a need in the area for single family residences since none have been built in the area for several years.
- That the higher density would cause congestion in the area.

Munoz, a life long resident of East San Jose, said that for years the East Side has been the dumping ground for apartments, duplexes and cheap construction.

"I don't think the people here were or are asked what (kind of development) they want," he said.

And EDOP is committed to giving them a say, he added.

"Obviously the community didn't want this (duplex development), yet city planners were going to go ahead with it," he said.

Munoz is convinced that if residents hadn't shown up at the commission meeting to voice their opinions, their welfare would not have been taken into account.

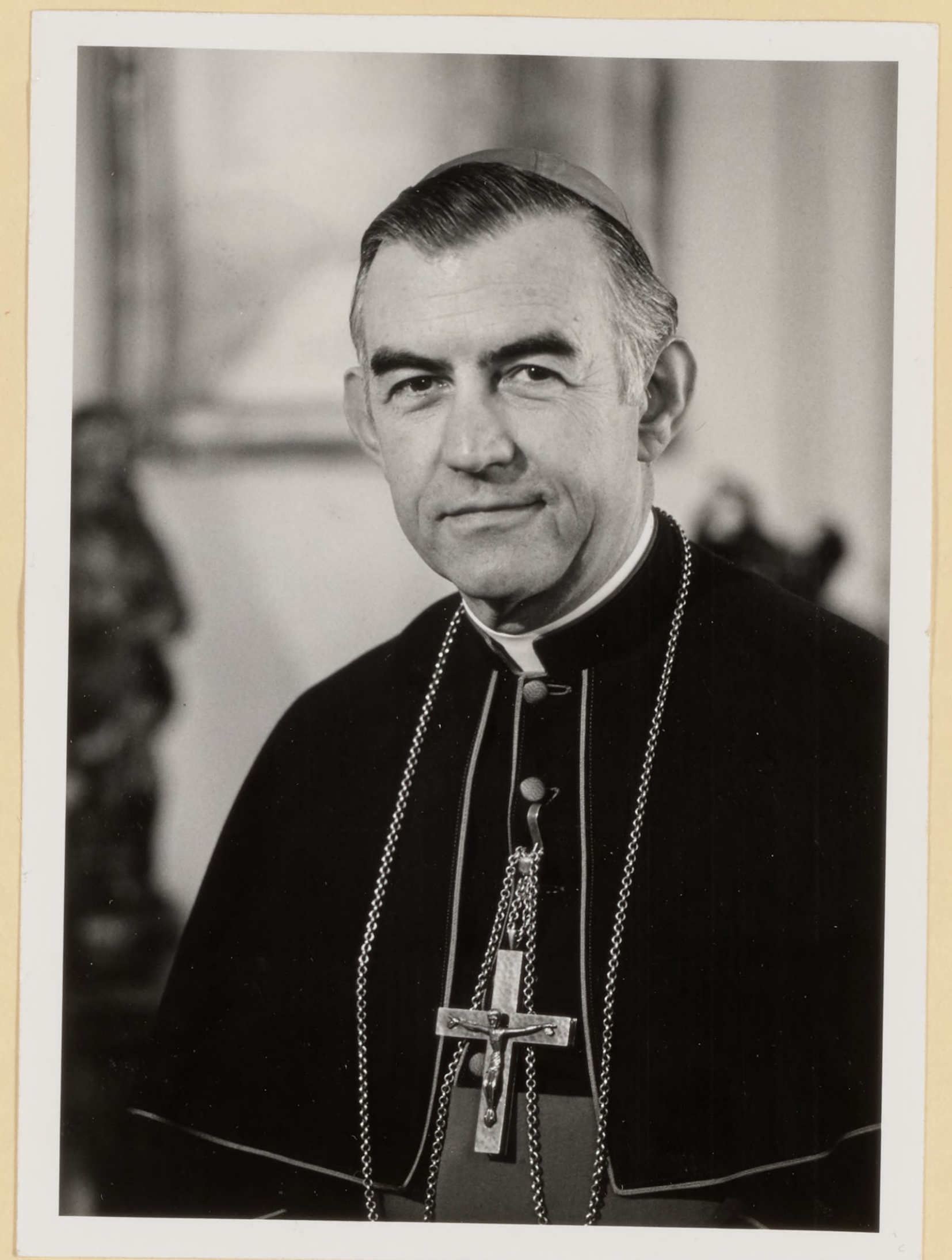
"This proves people can have a voice and that they should voice their feelings, no matter how unsophisticated they are at doing so.

It was a small victory, but it was only the first, Munoz said.

1978

1978

DEACONS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OUR LADY'S GUILD

PARISH COUNCIL

4 East San Jose Mercury News 12-27-78

Mayfair: The roots of a barrio

By Leland Joachim
Staff Writer

The roots of a neighborhood are being unearthed by a team of researchers working out of the Community Services Organization (CSO).

One objective of the project is a high school history book, according to Manuel Espinosa, CSO executive director and head of the study.

The neighborhood is Mayfair, whose boundaries are the Bayshore Freeway, Alum Rock Avenue, Capitol Expressway and Story Road.

Working with Espinosa are Tom Tafolla, Rita Zamora, Felipe Mucarquer, Martha Chavez and Blanca Arana.

Espinosa, Tafolla and Ms. Zamora are graduate students in the San Jose State University School of Social Work.

Mucarquer, who will be the principal writer on the project, is a Chilean native who has a master's degree in psychology and a Ph.D. in philosophy.

The five students are paid through the Comprehensive Employment and Training Act (CETA). The project is funded for one year at $65,000, and 95 percent of that goes for wages, Espinosa said. To make ends meet, the group has looked since October for others who can help.

Tafolla has prepared a 30-page bibliography of research papers and other documents. The team is looking for other private studies which were never published.

Mucarquer, who speaks six languages, and Ms. Zamora will interview members of the community. To verify the recollections contained in these oral histories, the researchers will check radio and newspaper files, trace the family trees of important families and conduct a title search of properties, the researchers said.

Besides helping insure the accuracy of the oral history, the checking will turn up more leads. The group hopes to videotape the interviews.

The study, to be valid, must include the history of Italians, Puerto Ricans, Portuguese, blacks and Mexicans in the area, Espinosa said.

Histories written about the area have focused on one ethnic group or one institution. Espinosa said some history of the CSO may be included, but only because the organization is significant and has been around for some time.

"There's a lot of political hostility, and we have to overcome it. . . The CSO has not had a history of working well with other ethnic groups."

Espinosa and his colleagues said the history of Mayfair goes back to about the 1870's when the land was "ejido" or commons used for agriculture.

A title search will hopefully find out when the land was granted to individuals.

Espinosa, who "hated history" while at Overfelt High School, has been interested for years in writing a history of the Santa Clara Valley.

"I wasn't interested in Colonial America, Europe or England," he said.

He thinks many students, especially in East San Jose, turn off to history, "not only because the teachers are incompetent, but because it's not concerned with our own world.

"It's amazing how many people have lived on the East Side all their lives and don't know anything about it," Espinosa said.

The existence of several communities throughout the area is "a positive thing," he said, "but it also makes it difficult. They (the separate communities) often are very tight and mistrust others."

He said the researchers may prepare a paper on how to conduct research in a factionalized community.

The Mexican-American community alone has been divided geographically into four neighborhoods or "barrios," Sal Si Puedes, Mayfair, Posole and Piojo, Espinosa noted.

Besides the 150-page textbook for history and civics classes, the team wants to publish a "scholarly monograph" detailing their work.

Still another result will be an assessment of needs in the area — with this difference: it will focus on some of the qualities that have enabled people to survive, Espinosa said.

The high school textbook will tell the history of Mayfair, the evolving patterns of social and political organization, the continuity of family groups and the social inheritance from the original settlers.

Martha
for scrapbook

8B San Jose Mercury, Wednesday, Augu

Perseverance pays: Mayfair wins

By Marita Hernandez
Staff Writer

Perseverance paid off for Mayfair area residents last week when the U.S. Department of Housing and Urban Development finally agreed to finance construction of a 100-unit housing project for the elderly in the East Side neighborhood.

The project, planned for an 8.5-acre city redevelopment site known as Mayfair I, was twice turned down by the federal housing agency. Area residents, city officials and congressional representatives, however, refused to take no for an answer.

After both the area and regional HUD offices rejected the proposal earlier this year, city and state representatives lobbied the main HUD office in Washington, D.C., winning a promise from assistant secretary for housing Lawrence P. Simons for one more review.

The result was an announcement last week by Mayor Janet Gray Hayes, following a meeting with HUD area director James Price, that the agency had agreed to finance construction of the estimated $2.1 million project.

Construction should start by next spring.

In exchange, the city has agreed to develop a long-range program for upgrading the commercial strip along Alum Rock Avenue. HUD's original objections to the project, located on Alum Rock between Scharff and Sunset avenues, were based on the contention that the surrounding area is rundown and already densely populated with low-income people. Another objection was that the commercial establishments in the area would not adequately meet the needs of the proposed project's future residents.

The city will be looking into a variety of means for helping businessmen in the area upgrade their establishments, said city housing and community development director John Brezzo. "We have a lot of research to do," he said, adding that it will involve meeting with area merchants to assess their needs as well as invetigating ways of meeting them through such as things as loans from private institutions and the Small Business Administration.

"We've known for some time that we would have to do something on Alum Rock," he said, "but up to now, the city's priorities

st 2, 1978

100-unit housing project

have been primarily in residential areas."

At his meeting with city officials last week, Price also asked that the city revise the project's plans to locate the proposed senior citizens' housing toward the rear of the parcel, away from the avenue. Brezzo said construction is expected to begin by early next spring.

The project will be built by A.F. Evans Construction Co. HUD will provide the financing and, later, rental assistance for the project's tenants.

HUD's new commitment to the project was good news for the Rev. Tom Rosenberger, a Franciscan priest and member of the Guadalupe-East Side Housing Task Force, which led the community-based effort.

"So many times our dealings with government are downers," he said. "But this time, it's a real high. We had a situation where the bureaucrats wanted one thing and the people in the community another. We were able to convince government officials that the project was necessary and to work it out."

Rosenberger said the project's developer has agreed to allow the citizens' housing task force, consisting of 15 community representatives, to participate in the project's design, construction and operation.

Christmas 1978

San Jose Mercury
Sunday, May 7, 1978

Meeting set with HUD on housing for the elderly

East San Jose citizens will meet in their home turf with Department of Housing and Urban Development (HUD) officials Monday to demonstrate community support for a subsidized housing development for the elderly recently turned down by the federal agency.

The meeting is scheduled for 10 a.m. at McDonald Hall at Our Lady of Guadalupe Church, 2020 E. San Antonio Ave.

About two weeks ago, HUD officials denied an application from the City of San Jose for 100 units of housing for the elderly to be built in the Mayfair redevelopment project area, south of Alum Rock Avenue between Scharff and Sunset avenues.

The housing application was denied on the grounds the site is already populated by a large number of low-income persons and that it lacks enough stores to fill the needs of old people.

The city has since lodged an appeal with HUD's regional administrator to reverse the decision.

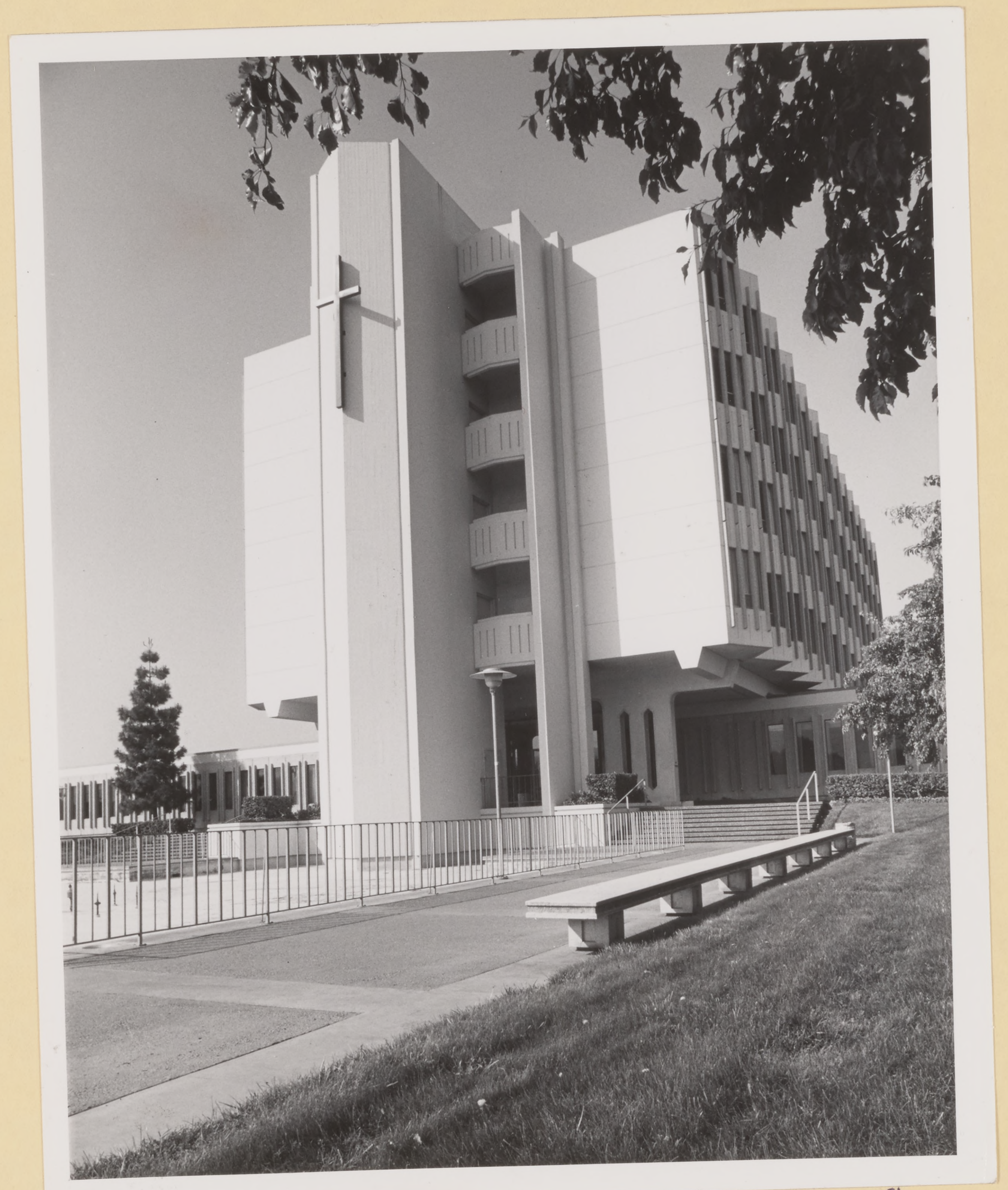
"We've invited the HUD officials to come back and talk," said Franciscan Father Tom Rosenberger of Our Lady of Guadalupe Church who is a member of a citizens committee backing the housing project. "As members of the community we want to communicate to HUD our strong feeling about the need for housing for seniors in the Mayfair area."

Rosenberger disagreed with HUD's appraisal that the area lacked enough stores to serve the elderly, pointing out that there are pharmacies, a bank, a post office, grocery store, churches and a hosptial near the proposed site.

He also noted that the old people in the area who are in need of housing have lived there for many years and have relatives there.

"This is their neighborhood, their home. They don't see it as a deteriorating area and they want to stay here," he said.

Rosenberger encouraged area residents to attend the meeting and said the citizens group expected city officials also to attend.



ALEXIAN BROS. HOSP. 1978

Final farewells bid for East Valley activist—

By TOM GILSENAN

ED VILLAGRAN'S friends gathered to remember him last week. It was a moving tribute to a man who had left his mark on the Mayfair area during the past decade.

Villagran died March 2, just two weeks after suffering a stroke.

He had come to the area in 1970 as community school director at Lee Mathson school on Kammerer Avenue. He expanded the job into a role as lobbyist for the neighborhood and frequently for the whole East Valley.

At last week's memorial service, more than a dozen people recalled times Villagran had helped with community and school improvement efforts. County human relations director Jim McEntee recalled his work with youth. "Sometimes we take young people for granted. Ed did not," he said.

BOB STROUGHTER, director of the Mayfair Center recalled the early 1970s when warm summer evenings seemd to create a climate for community unrest. "Ed and I would hunt each other up. We would stay up late at night watching the (school) buildings and hoping they wouldn't burn down."

With some people, Villagran had a reputation for being brusque and unsentimental. But one associate said that wasn't true at all. "I'd like to tell you a secret," she told the crowd of several hundred at Our Lady of Guadalupe. "Ed didn't hate flowers. He used to ask me: 'Are you going to send me flowers when I die?' "

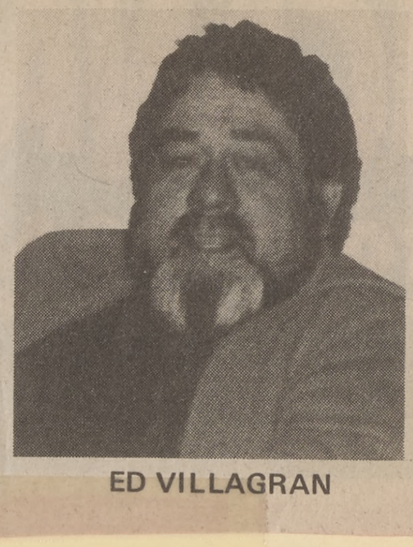
Others recalled Villagran's earlier days as a Teamster organizer and farmworker organizer. A representative of the American GI Forum remembered Villagran's military career during World War II and said he had been a charter member of the GI Forum chapter in the East Valley.

Many of Villagran's friends remembered his dislike for formal meetings — and formality in general. One recalled Ed's reaction when asked why he didn't wear a tie.

"In my community, people wear ties when someone dies," Villagran had said. "And our community isn't dead. It's very much alive."

A COMMON thread in all the stories about Villagran was a hope that efforts at community improvement continue. "Even in his dying, he was organizing," said one speaker, who observed the wide assortment of people who had come for the memorial service.

"This is Ed's last community meeting that he has called," said Stroughter, saying the rest is up to the people who were touched by Villagran's life.



ED VILLAGRAN

The recollections were part of a memorial Mass celebrated by Father Robert Pfisterer, pastor of Our Lady of Guadalupe. Music was provided by El Central Cultural, an artists group which is based at Mathson School.

A reading during the Mass talked about Villagran in the words of a character in John Steinbeck's novel "Grapes of Wrath:"

"I ain't saying I'm like Jesus. But I got tired like him . . . There was the hills, and there was me. And we wasn't separate no more . . . I got to thinking how we was holy when we was one thing — when we're all working together."

East San Jose SUN 3/14/79

San Jose Mercury, Monday, January 22, 1979

Upcoming

The Council of Churches of Santa Clara County will hold its annual general assembly at 5:45 p.m. Tuesday in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., San Jose.

Church women will serve a Mexican dinner at 6:30 p.m.

Dave Weller of the San Jose Christian Peace Center will discuss "Christian Peace-making." New officers and directors will be elected.

San Jose Mercury News, Saturday, February 10, 1979

Another minority joins church council

By Jim Dickey
Staff Writer

Three decades ago it was poor farmworkers.

Last year it was homosexual Christians.

Now the Santa Clara County Council of Churches has embraced another minority group — Roman Catholics.

The council, whose past liberal actions have prompted member church defections, has accepted into membership Our Lady of Guadalupe Catholic Church and St. Peter Damian Traditional Old Roman Catholic Church.

Acceptance of the two Catholic churches follows a year-old decision by the council to take in churches and religious organizations which may disagree philosophically but support the church's various ministries.

The council was created in 1942 as an umbrella organization for Protestant churches.

In 1948 the council began to support farm workers when their poverty was a national scandal.

Some churches resigned then from the council, saying it was "communistic" to get involved in the plight of migrants.

And last year a half-dozen fundamentalist churches walked out after the council voted to accept as a member the Metropolitan Church, which consists of gay Christians.

There have not been any reported resignations since the Catholics signed up.

The entry of the two Catholic churches is considered primarily the work of the council's executive minister, the Rev. Dwight Kintner, who has a national reputation for his ecumenical work.

Kintner, a Methodist minister, worked himself out of a job in Connecticut by bringing Protestants and Catholics together.

He was general secretary of that state's council of churches, but his job disappeared when the council went out of business to be replaced by the Christian Conference of Connecticut.

At its recent annual meeting, the council also accepted as a member another church representing long-standing friends — blacks.

Blacks have long been affiliated with council activities.

The new member is St. Paul's Missionary Baptist Church, whose pastor is J. D. Houston, president of the Bay Area District Association of Baptists and president of the Interdenominational Ministers Alliance.

Our Lady of Guadalupe Church, which serves the East Side Chicano community, was begun as a mission in 1953 by a priest who offered masses at ranches and orchards for migrant workers. The church is directed by the Franciscan fathers.

St. Peter Damian Traditional Old Roman Catholic Church serves the sick and infirm, visiting and saying Mass in convalescent hospitals.

The church differs from other Catholic churches in that Mass is celebrated in the traditional Latin rather than English or Spanish.

CAMINANDO POR JUSTICIA

Por Julie Sopetrán

AHORA 4/4/79

En la esquina de McKee y King Rd. en Plata Arroyo Park, el pasado día 24 de Marzo, se celebró una Misa al aire libre, fue una manifestación de fe en público, a la que asistieron los chicanos de San José y muchos defensores de la justicia. La misa fue concelebrada por el Padre Matthew Sheedy, pastor de la Parroquia de la Santísima Trinidad. El Padre Ricardo García, Director y Capellán del Pueblo Hispano. El Padre Roberto, Director de los Franciscanos y el Padre Moriarty, Párroco del Sagrado Corazón.

Fue la Hermana Jacinta Millán, junto con Enrique Domínguez, quienes distribuyeron la Sagrada Comunión y el Caliz. La joven María Pérez, del grupo "Youth Getting Together", leyó las oraciones y fue un acto de verdadera importancia religiosa para la comunidad Latina de San José.

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East San Jose SUN/February 14, 1979/

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Historically, Catholic churches both here and elsewhere around the country have stayed away from councils of churches and similar organizations which embraced many different faiths. But since the Catholic Vatican Council of the early 60s, there has been a change in attitude as Catholic church leaders became more interested in ecumenism.

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Last year, Our Lady of Guadalupe celebrated its 25th anniversary. Father Robert Pfisterer is pastor.

Also last month, the local council of churches added St. Paul's Missionary Baptist Church (which has a predominantly black congregation) and St. Peter Damian, a Traditional Catholic Church.

4 East San Jose Mercury News 12-27-78

Mayfair: The roots of a barrio

By Leland Joachim
Staff Writer

The roots of a neighborhood are being unearthed by a team of researchers working out of the Community Services Organization (CSO).

One objective of the project is a high school history book, according to Manuel Espinosa, CSO executive director and head of the study.

The neighborhood is Mayfair, whose boundaries are the Bayshore Freeway, Alum Rock Avenue, Capitol Expressway and Story Road.

Working with Espinosa are Tom Tafolla, Rita Zamora, Felipe Mucarquer, Martha Chavez and Blanca Arana.

Espinosa, Tafolla and Ms. Zamora are graduate students in the San Jose State University School of Social Work.

Mucarquer, who will be the principal writer on the project, is a Chilean native who has a master's degree in psychology and a Ph.D. in philosophy.

The five students are paid through the Comprehensive Employment and Training Act (CETA). The project is funded for one year at $65,000, and 95 percent of that goes for wages, Espinosa said. To make ends meet, the group has looked since October for others who can help.

Tafolla has prepared a 30-page bibliography of research papers and other documents. The team is looking for other private studies which were never published.

Mucarquer, who speaks six languages, and Ms. Zamora will interview members of the community. To verify the recollections contained in these oral histories, the researchers will check radio and newspaper files, trace the family trees of important families and conduct a title search of properties, the researchers said.

Besides helping insure the accuracy of the oral history, the checking will turn up more leads. The group hopes to videotape the interviews.

The study, to be valid, must include the history of Italians, Puerto Ricans, Portuguese, blacks and Mexicans in the area, Espinosa said.

Histories written about the area have focused on one ethnic group or one institution. Espinosa said some history of the CSO may be included, but only because the organization is significant and has been around for some time.

"There's a lot of political hostility, and we have to overcome it. . . The CSO has not had a history of working well with other ethnic groups."

Espinosa and his colleagues said the history of Mayfair goes back to about the 1870's when the land was "ejido" or commons used for agriculture.

A title search will hopefully find out when the land was granted to individuals.

Espinosa, who "hated history" while at Overfelt High School, has been interested for years in writing a history of the Santa Clara Valley.

"I wasn't interested in Colonial America, Europe or England," he said.

He thinks many students, especially in East San Jose, turn off to history, "not only because the teachers are incompetent, but because it's not concerned with our own world.

"It's amazing how many people have lived on the East Side all their lives and don't know anything about it," Espinosa said.

The existence of several communities throughout the area is "a positive thing," he said, "but it also makes it difficult. They (the separate communities) often are very tight and mistrust others."

He said the researchers may prepare a paper on how to conduct research in a factionalized community.

The Mexican-American community alone has been divided geographically into four neighborhoods or "barrios," Sal Si Puedes, Mayfair, Posole and Piojo, Espinosa noted.

Besides the 150-page textbook for history and civics classes, the team wants to publish a "scholarly monograph" detailing their work.

Still another result will be an assessment of needs in the area — with this difference: it will focus on some of the qualities that have enabled people to survive, Espinosa said.

The high school textbook will tell the history of Mayfair, the evolving patterns of social and political organization, the continuity of family groups and the social inheritance from the original settlers.

San Jose Mercury
June 17, 1978

HUD reconsiders thwarted east side housing project

By Marita Hernandez
Staff Writer

Federal officials have once again opened the door — after twice closing it — on a proposal for a subsidized housing project for the elderly in East San Jose.

The U.S. Department of Housing and Urban Development has agreed to "take another look at the project," said John Brezzo, San Jose housing and community development director. "I'd like to first see it in writing, but I think it's a virtual go-ahead they've given us."

Word that Lawrence Simons, assistant secretary of HUD in Washington, D.C., had agreed to review the project, after both the area and regional HUD offices had rejected it, was good news to San Jose city officials and East Side citizens who have long pushed for it.

San Francisco-based HUD officials had denied the city' s application for the 100 units of housing for the elderly planned in the East Side redevelopment area known as Mayfair I. The officials contended that the location of the proposed project, fronting on Alum Rock Avenue, is in an area already too densely populated by low income people.

The matter was appealed to the HUD Washington office this week by a representative of the City of San Jose and by Rep. Don Edwards (D-San Jose). Following a meeting with Simons, Edwards reported that the housing agency had "agreed to take another hard look at this project."

Brezzo interpreted the news to mean that HUD "is willing to work it out. They're saying the project will eventually be built and that now it's just a matter of working out the details.

Brezzo credited the change in attitude by the housing agency to "a greater sensitivity on the part of the Washintgton office.

Christmas 1978

San Jose Mercury
Sunday, May 7, 1978

Meeting set with HUD on housing for the elderly

East San Jose citizens will meet in their home turf with Department of Housing and Urban Development (HUD) officials Monday to demonstrate community support for a subsidized housing development for the elderly recently turned down by the federal agency.

The meeting is scheduled for 10 a.m. at McDonald Hall at Our Lady of Guadalupe Church, 2020 E. San Antonio Ave.

About two weeks ago, HUD officials denied an application from the City of San Jose for 100 units of housing for the elderly to be built in the Mayfair redevelopment project area, south of Alum Rock Avenue between Scharff and Sunset avenues.

The housing application was denied on the grounds the site is already populated by a large number of low-income persons and that it lacks enough stores to fill the needs of old people.

The city has since lodged an appeal with HUD's regional administrator to reverse the decision.

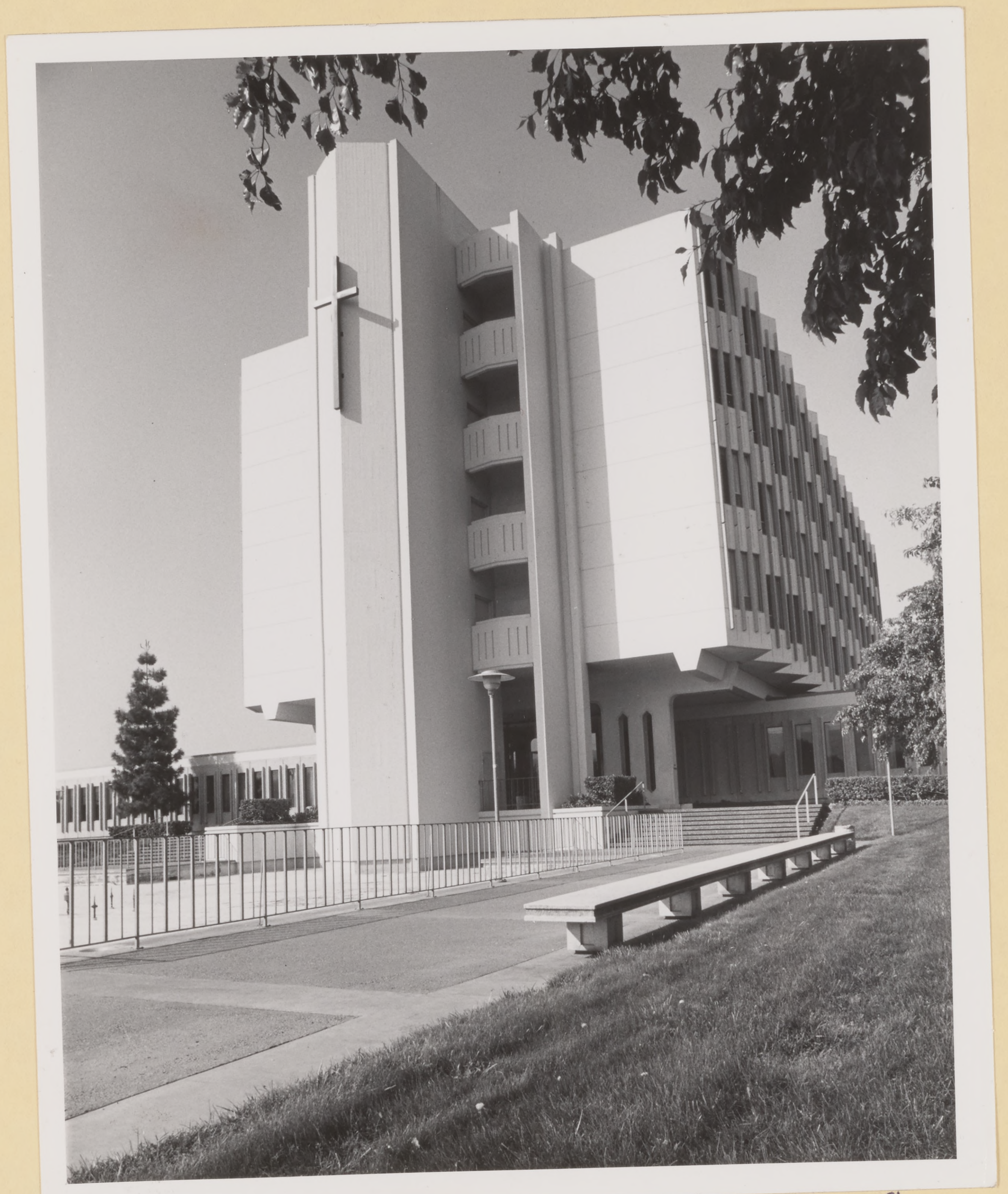
"We've invited the HUD officials to come back and talk," said Franciscan Father Tom Rosenberger of Our Lady of Guadalupe Church who is a member of a citizens committee backing the housing project. "As members of the community we want to communicate to HUD our strong feeling about the need for housing for seniors in the Mayfair area."

Rosenberger disagreed with HUD's appraisal that the area lacked enough stores to serve the elderly, pointing out that there are pharmacies, a bank, a post office, grocery store, churches and a hosptial near the proposed site.

He also noted that the old people in the area who are in need of housing have lived there for many years and have relatives there.

"This is their neighborhood, their home. They don't see it as a deteriorating area and they want to stay here," he said.

Rosenberger encouraged area residents to attend the meeting and said the citizens group expected city officials also to attend.



ALEXIAN BROS. HOSP. 1978

Final farewells bid for East Valley activist—

By TOM GILSENAN

ED VILLAGRAN'S friends gathered to remember him last week. It was a moving tribute to a man who had left his mark on the Mayfair area during the past decade.

Villagran died March 2, just two weeks after suffering a stroke.

He had come to the area in 1970 as community school director at Lee Mathson school on Kammerer Avenue. He expanded the job into a role as lobbyist for the neighborhood and frequently for the whole East Valley.

At last week's memorial service, more than a dozen people recalled times Villagran had helped with community and school improvement efforts. County human relations director Jim McEntee recalled his work with youth. "Sometimes we take young people for granted. Ed did not," he said.

BOB STROUGHTER, director of the Mayfair Center recalled the early 1970s when warm summer evenings seemd to create a climate for community unrest. "Ed and I would hunt each other up. We would stay up late at night watching the (school) buildings and hoping they wouldn't burn down."

With some people, Villagran had a reputation for being brusque and unsentimental. But one associate said that wasn't true at all. "I'd like to tell you a secret," she told the crowd of several hundred at Our Lady of Guadalupe. "Ed didn't hate flowers. He used to ask me: 'Are you going to send me flowers when I die?' "

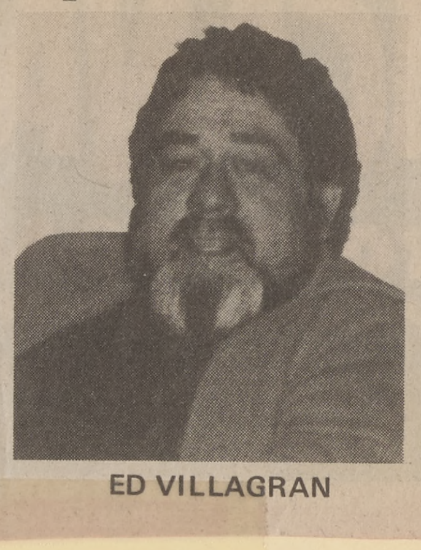
Others recalled Villagran's earlier days as a Teamster organizer and farmworker organizer. A representative of the American GI Forum remembered Villagran's military career during World War II and said he had been a charter member of the GI Forum chapter in the East Valley.

Many of Villagran's friends remembered his dislike for formal meetings — and formality in general. One recalled Ed's reaction when asked why he didn't wear a tie.

"In my community, people wear ties when someone dies," Villagran had said. "And our community isn't dead. It's very much alive."

A COMMON thread in all the stories about Villagran was a hope that efforts at community improvement continue. "Even in his dying, he was organizing," said one speaker, who observed the wide assortment of people who had come for the memorial service.

"This is Ed's last community meeting that he has called," said Stroughter, saying the rest is up to the people who were touched by Villagran's life.



ED VILLAGRAN

The recollections were part of a memorial Mass celebrated by Father Robert Pfisterer, pastor of Our Lady of Guadalupe. Music was provided by El Central Cultural, an artists group which is based at Mathson School.

A reading during the Mass talked about Villagran in the words of a character in John Steinbeck's novel "Grapes of Wrath:"

"I ain't saying I'm like Jesus. But I got tired like him . . . There was the hills, and there was me. And we wasn't separate no more . . . I got to thinking how we was holy when we was one thing — when we're all working together."

East San Jose SUN 3/14/79

San Jose Mercury, Monday, January 22, 1979

Upcoming

The Council of Churches of Santa Clara County will hold its annual general assembly at 5:45 p.m. Tuesday in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., San Jose.

Church women will serve a Mexican dinner at 6:30 p.m.

Dave Weller of the San Jose Christian Peace Center will discuss "Christian Peace-making." New officers and directors will be elected.

San Jose Mercury News, Saturday, February 10, 1979

Another minority joins church council

By Jim Dickey
Staff Writer

Three decades ago it was poor farmworkers.

Last year it was homosexual Christians.

Now the Santa Clara County Council of Churches has embraced another minority group — Roman Catholics.

The council, whose past liberal actions have prompted member church defections, has accepted into membership Our Lady of Guadalupe Catholic Church and St. Peter Damian Traditional Old Roman Catholic Church.

Acceptance of the two Catholic churches follows a year-old decision by the council to take in churches and religious organizations which may disagree philosophically but support the church's various ministries.

The council was created in 1942 as an umbrella organization for Protestant churches.

In 1948 the council began to support farm workers when their poverty was a national scandal.

Some churches resigned then from the council, saying it was "communistic" to get involved in the plight of migrants.

And last year a half-dozen fundamentalist churches walked out after the council voted to accept as a member the Metropolitan Church, which consists of gay Christians.

There have not been any reported resignations since the Catholics signed up.

The entry of the two Catholic churches is considered primarily the work of the council's executive minister, the Rev. Dwight Kintner, who has a national reputation for his ecumenical work.

Kintner, a Methodist minister, worked himself out of a job in Connecticut by bringing Protestants and Catholics together.

He was general secretary of that state's council of churches, but his job disappeared when the council went out of business to be replaced by the Christian Conference of Connecticut.

At its recent annual meeting, the council also accepted as a member another church representing long-standing friends — blacks.

Blacks have long been affiliated with council activities.

The new member is St. Paul's Missionary Baptist Church, whose pastor is J. D. Houston, president of the Bay Area District Association of Baptists and president of the Interdenominational Ministers Alliance.

Our Lady of Guadalupe Church, which serves the East Side Chicano community, was begun as a mission in 1953 by a priest who offered masses at ranches and orchards for migrant workers. The church is directed by the Franciscan fathers.

St. Peter Damian Traditional Old Roman Catholic Church serves the sick and infirm, visiting and saying Mass in convalescent hospitals.

The church differs from other Catholic churches in that Mass is celebrated in the traditional Latin rather than English or Spanish.

CAMINANDO POR JUSTICIA

Por Julie Sopetrán

AHORA 4/4/79

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4 East   San Jose Mercury News   12-27-78

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Staff Writer

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San Jose Mercury, Wednesday, June 14, 1978

Appeal to Washington planned

3E

on veto of homes for elderly

By Marita Hernandez
Staff Writer

① Turned down a second time on their bid for federally subsidized housing for the elderly in East San Jose, the City of San Jose and East Side citizens plan to take their cause to Washington, D.C., and possibly to court.

The regional director of the Department of Housing and Urban Development (HUD) recently denied an appeal for reconsideration of a request for the construction of 100 units of housing for the elderly in the East Side redevelopment area known as Mayfair I. The original request by the city and East Side citizens for the housing project was denied by the HUD area office in April on the grounds that the site, located on Alum Rock Avenue, is already densely populated by low income people and that it lacks enough stores to serve old people.

About a week ago, in a letter to Mayor Janet Gray Hayes, HUD regional director Emma McFarlin said that, although she recognized the need for housing for the elderly in the largely Hispanic East Side area, she supported the decision of the area office based on the agency's rules and regulations.

"It's frustrating," said John Brezzo, city housing and community development director. "Given the tone and expressions made very clear by HUD representatives at a meeting

② held in the Mayfair community last month, I felt we had a pretty good chance of getting approved."

In addition to strong citizen support of the project, he said, U.S. Sen. Alan Cranston, D-Los Angeles, and Representatives Don Edwards, D-San Jose, and Norman Mineta, D-San Jose, had also written letters of support. Citizens and the city have consistently disagreed with HUD's reasons for denying the project, arguing that construction of the housing would not lead to higher density since it would primarily serve the elderly already living in the largely Chicano neighborhood. They also contend that the area has more than enough stores to serve the old people.

'Now we're going to pursue this at the Washington level,'' Brezzo said, noting that the city has written to Lawrence P. Simons, HUD's assistant secretary for housing, asking him to review the situation. Edwards has also scheduled a meeting with Simons to discuss the situation, Brezzo said.

The city's options are officially to appeal the project denial to the Washington HUD office or drop the proposal and sell the redevelopment property to private developers, five of whom have already expressed interest in purchasing the land, he said. A third alternative, he added, is to take legal action against the federal agency. The matter will be decided in the near future by the city's redevelopment agency, he said.

③ East Side residents, meanwhile, are contemplating action of their own. The Rev. Tom Rosenberger, a Franciscan priest and a member of the Guadalupe-East Side Housing Task Force, a community group which has been pushing for the housing project for the elderly, said the group has written letters to Ms. McFarlin, asking for a more detailed explanation of HUD's rejection, and to Simons, asking him to review the regional office's ruling. The citizens' group also plans to

④ meet with Mayor Hayes to review the situation and has hired an attorney to advise them on what legal recourse the community might have in challenging HUD's ruling. The group also plans to investigate the legality of HUD's offer to the city to waive certain regulations to allow the city to sell the redevelopment property to a private developer, Rosenberger said.

"We haven't given up," he said. "We feel that seven years ago HUD committed itself to this project when it moved people off the land and tore down their houses.

⑤ "For seven years HUD has been stringing the city of San Joe and the community along, and now, all of a sudden, they say the site doesn't meet the agency's rules and regulations," he said. "We haven't given up. We feel HUD has a moral commitment to this community and we'll do everything we can to hold them to it."

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Christmas 1978

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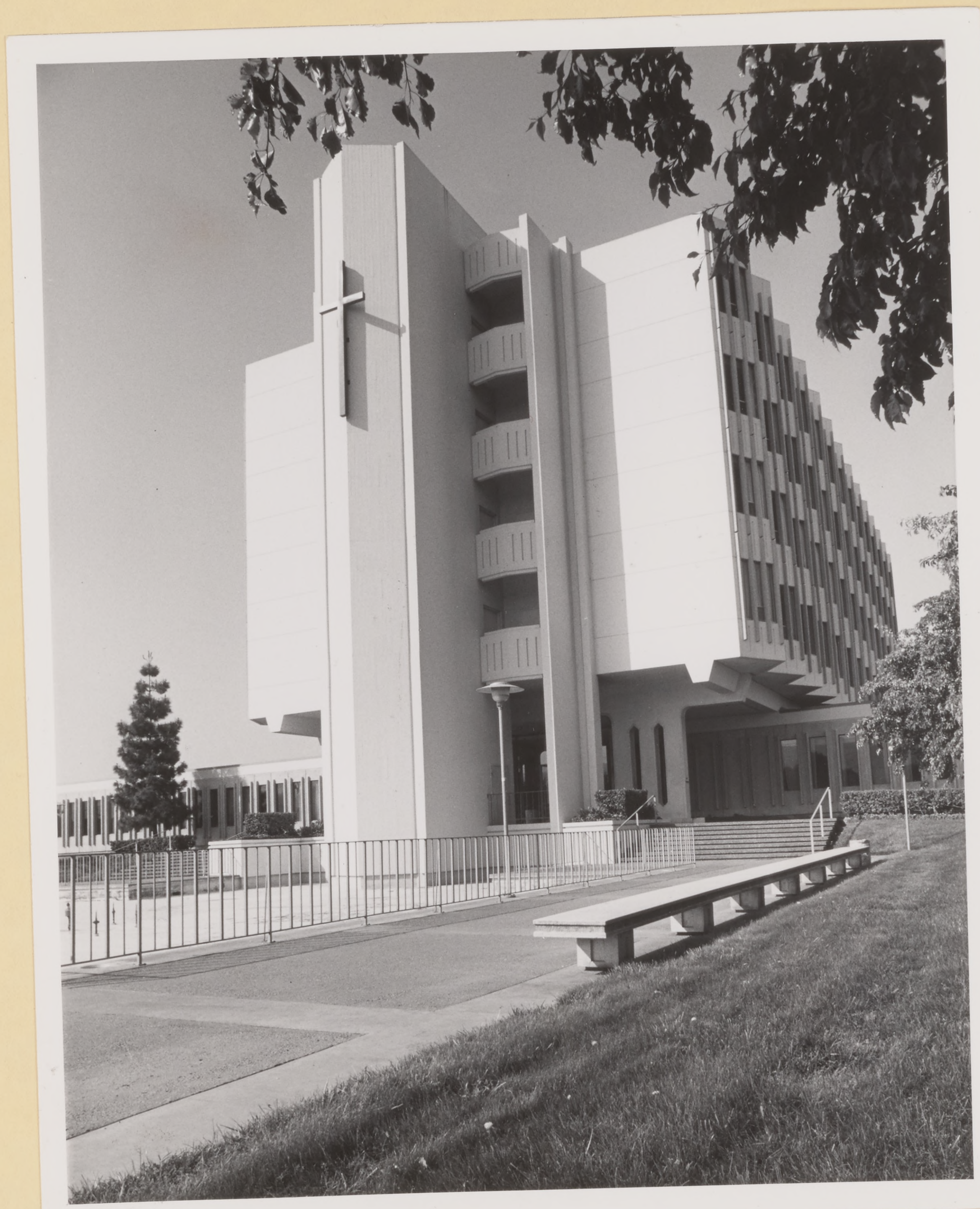
Rosenberger disagreed with HUD's appraisal that the area lacked enough stores to serve the elderly, pointing out that there are pharmacies, a bank, a post office, grocery store, churches and a hosptial near the proposed site.

He also noted that the old people in the area who are in need of housing have lived there for many years and have relatives there.

"This is their neighborhood, their home. They don't see it as a deteriorating area and they want to stay here," he said.

Rosenberger encouraged area residents to attend the meeting and said the citizens group expected city officials also to attend.



ALEXIAN BROS. HOSP. 1978

Final farewells bid for East Valley activist—

By TOM GILSENAN

ED VILLAGRAN'S friends gathered to remember him last week. It was a moving tribute to a man who had left his mark on the Mayfair area during the past decade.

Villagran died March 2, just two weeks after suffering a stroke.

He had come to the area in 1970 as community school director at Lee Mathson school on Kammerer Avenue. He expanded the job into a role as lobbyist for the neighborhood and frequently for the whole East Valley.

At last week's memorial service, more than a dozen people recalled times Villagran had helped with community and school improvement efforts. County human relations director Jim McEntee recalled his work with youth. "Sometimes we take young people for granted. Ed did not," he said.

BOB STROUGHTER, director of the Mayfair Center recalled the early 1970s when warm summer evenings seemd to create a climate for community unrest. "Ed and I would hunt each other up. We would stay up late at night watching the (school) buildings and hoping they wouldn't burn down."

With some people, Villagran had a reputation for being brusque and unsentimental. But one associate said that wasn't true at all. "I'd like to tell you a secret," she told the crowd of several hundred at Our Lady of Guadalupe. "Ed didn't hate flowers. He used to ask me: 'Are you going to send me flowers when I die?' "

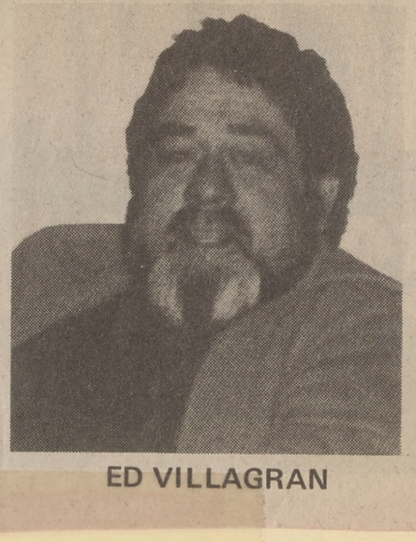
Others recalled Villagran's earlier days as a Teamster organizer and farmworker organizer. A representative of the American GI Forum remembered Villagran's military career during World War II and said he had been a charter member of the GI Forum chapter in the East Valley.

Many of Villagran's friends remembered his dislike for formal meetings — and formality in general. One recalled Ed's reaction when asked why he didn't wear a tie.

"In my community, people wear ties when someone dies," Villagran had said. "And our community isn't dead. It's very much alive."

A COMMON thread in all the stories about Villagran was a hope that efforts at community improvement continue. "Even in his dying, he was organizing," said one speaker, who observed the wide assortment of people who had come for the memorial service.

"This is Ed's last community meeting that he has called," said Stroughter, saying the rest is up to the people who were touched by Villagran's life.



ED VILLAGRAN

The recollections were part of a memorial Mass celebrated by Father Robert Pfisterer, pastor of Our Lady of Guadalupe. Music was provided by El Central Cultural, an artists group which is based at Mathson School.

A reading during the Mass talked about Villagran in the words of a character in John Steinbeck's novel "Grapes of Wrath:"

"I ain't saying I'm like Jesus. But I got tired like him . . . There was the hills, and there was me. And we wasn't separate no more . . . I got to thinking how we was holy when we was one thing — when we're all working together."

East San Jose SUN 3/14/79

San Jose Mercury, Monday, January 22, 1979

Upcoming

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Church women will serve a Mexican dinner at 6:30 p.m.

Dave Weller of the San Jose Christian Peace Center will discuss "Christian Peace-making." New officers and directors will be elected.

CAMINANDO POR JUSTICIA

Por Julie Sopetrán

AHORA 4/4/79

En la esquina de McKee y King Rd. en Plata Arroyo Park, el pasado día 24 de Marzo, se celebró una Misa al aire libre, fue una manifestación de fe en público, a la que asistieron los chicanos de San José y muchos defensores de la justicia. La misa fue concelebrada por el Padre Matthew Sheedy, pastor de la Parroquia de la Santísima Trinidad. El Padre Ricardo García, Director y Capellán del Pueblo Hispano. El Padre Roberto, Director de los Franciscanos y el Padre Moriarty, Párroco del Sagrado Corazón.

Fue la Hermana Jacinta Millán, junto con Enrique Domínguez, quienes distribuyeron la Sagrada Comunión y el Caliz. La joven María Pérez, del grupo "Youth Getting Together", leyó las oraciones y fue un acto de verdadera importancia religiosa para la comunidad Latina de San José.

Después de la Misa, en un día de sol esplendido, comenzó la primera Marcha chicana Espiritual organizada por los hermanos Enrique y Jesús Domínguez. El fín primordial de esta marcha fue protestar contra las injusticias que se cometen en contra de los latinos. Los hermanos Domínguez comentaron estas injusticias para AHORA.

"La discriminación racial en la educación, es algo que todos podemos comprobar. El sistema educativo de muchas escuelas está en contra de los latinos, se inspeccionan y se miden los programas biculturales no considerándolos como un derecho, sino como un privilegio. Se discrimina en Welfare, el abuso de Emigración y de la policía. Estas fuerzas abusan a los trabajadores del campo y controlan la libertad del latino. También se discrimina en el alquiler de casas. El alto precio de las rentas es abusivo y también muchas personas no quieren alguilar a mexicanos o latinos. También hay mucha discriminación de empleo. discriminación sexual. Salarios muy bajos al obrero y al campesino. Protestamos contra el abuso de drogas y el conflicto contra los Americanos Nativos del Rio Pit y el Punto de concepción, respecto a todos los derechos de los tratados, sin excluir el derecho de Guadalupe Hidalgo. Discriminación a la juventud latina".

"Esta marcha está basada en el amor y el cariño de todos los de nuestra raza", estas fueron palabras de Enrique y Jesús Domínguez, "no odiamos al enemigo, solo queremos protestar pacíficamente unidos, para conseguir una mayor justicia a la que tenemos derecho". El padre Ricardo García, comentó la discriminación que se hace al que sufre, también los tristes resultados de la Proposición 13. El Padre Mateo comentó brevemente la intervención del grupo comunista en la marcha. "Parece que este grupo estaba enfadado porque no habiá sido invitado a participar en "Chicano Spiritual Walk" este grupo de Trosky, es menos pacifista que nosotros, ellos quieren acción". La Marcha terminó en el Distrito Garnder, Community Center donde hablaron algunos líderes chicanos. Se esperaba la presencia de César Chávez, pero fue cancelada debido a que tenía que estar en Los Angeles.

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El padre Roberto, Franciscano, Parroquia de Nuestra Señora de Guadalupe, en un momento de la Misa. También el Padre Moriarte del Sagrado Corazón participando en este acto.

■●■

San Jose Mercury News, Saturday, February 10, 1979

Another minority joins church council

By Jim Dickey
Staff Writer

Three decades ago it was poor farmworkers.

Last year it was homosexual Christians.

Now the Santa Clara County Council of Churches has embraced another minority group — Roman Catholics.

The council, whose past liberal actions have prompted member church defections, has accepted into membership Our Lady of Guadalupe Catholic Church and St. Peter Damian Traditional Old Roman Catholic Church.

Acceptance of the two Catholic churches follows a year-old decision by the council to take in churches and religious organizations which may disagree philosophically but support the church's various ministries.

The council was created in 1942 as an umbrella organization for Protestant churches.

In 1948 the council began to support farm workers when their poverty was a national scandal.

Some churches resigned then from the council, saying it was "communistic" to get involved in the plight of migrants.

And last year a half-dozen fundamentalist churches walked out after the council voted to accept as a member the Metropolitan Church, which consists of gay Christians.

There have not been any reported resignations since the Catholics signed up.

The entry of the two Catholic churches is considered primarily the work of the council's executive minister, the Rev. Dwight Kintner, who has a national reputation for his ecumenical work.

Kintner, a Methodist minister, worked himself out of a job in Connecticut by bringing Protestants and Catholics together.

He was general secretary of that state's council of churches, but his job disappeared when the council went out of business to be replaced by the Christian Conference of Connecticut.

At its recent annual meeting, the council also accepted as a member another church representing long-standing friends — blacks.

Blacks have long been affiliated with council activities.

The new member is St. Paul's Missionary Baptist Church, whose pastor is J. D. Houston, president of the Bay Area District Association of Baptists and president of the Interdenominational Ministers Alliance.

Our Lady of Guadalupe Church, which serves the East Side Chicano community, was begun as a mission in 1953 by a priest who offered masses at ranches and orchards for migrant workers. The church is directed by the Franciscan fathers.

St. Peter Damian Traditional Old Roman Catholic Church serves the sick and infirm, visiting and saying Mass in convalescent hospitals.

The church differs from other Catholic churches in that Mass is celebrated in the traditional Latin rather than English or Spanish.

East San Jose SUN/February 14, 1979

A first

Catholic church joins the county council of churches

A ROMAN Catholic parish has joined the Santa Clara County Council of Churches for the first time. Our Lady of Guadalupe, an East Valley church which began as a mission to the Spanish-speaking, became a member of the council last month.

Historically, Catholic churches both here and elsewhere around the country have stayed away from councils of churches and similar organizations which embraced many different faiths. But since the Catholic Vatican Council of the early 60s, there has been a change in attitude as Catholic church leaders became more interested in ecumenism.

Recently, several Catholic parishes have joined councils of churches in metropolitan areas around the country. Locally, a Catholic priest has been an individual member of the council, but until now no parish has joined.

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IN 1962, the mission became a parish under the direction of the Franciscan order. The church and parish hall are on East San Antonio Street.

Last year, Our Lady of Guadalupe celebrated its 25th anniversary. Father Robert Pfisterer is pastor.

Also last month, the local council of churches added St. Paul's Missionary Baptist Church (which has a predominantly black congregation) and St. Peter Damian, a Traditional Catholic Church.

4 East San Jose Mercury News 12-27-78

Mayfair: The roots of a barrio

By Leland Joachim
Staff Writer

The roots of a neighborhood are being unearthed by a team of researchers working out of the Community Services Organization (CSO).

One objective of the project is a high school history book, according to Manuel Espinosa, CSO executive director and head of the study.

The neighborhood is Mayfair, whose boundaries are the Bayshore Freeway, Alum Rock Avenue, Capitol Expressway and Story Road.

Working with Espinosa are Tom Tafolla, Rita Zamora, Felipe Mucarquer, Martha Chavez and Blanca Arana.

Espinosa, Tafolla and Ms. Zamora are graduate students in the San Jose State University School of Social Work.

Mucarquer, who will be the principal writer on the project, is a Chilean native who has a master's degree in psychology and a Ph.D. in philosophy.

The five students are paid through the Comprehensive Employment and Training Act (CETA). The project is funded for one year at $65,000, and 95 percent of that goes for wages, Espinosa said. To make ends meet, the group has looked since October for others who can help.

Tafolla has prepared a 30-page bibliography of research papers and other documents. The team is looking for other private studies which were never published.

Mucarquer, who speaks six languages, and Ms. Zamora will interview members of the community. To verify the recollections contained in these oral histories, the researchers will check radio and newspaper files, trace the family trees of important families and conduct a title search of properties, the researchers said.

Besides helping insure the accuracy of the oral history, the checking will turn up more leads. The group hopes to videotape the interviews.

The study, to be valid, must include the history of Italians, Puerto Ricans, Portuguese, blacks and Mexicans in the area, Espinosa said.

Histories written about the area have focused on one ethnic group or one institution. Espinosa said some history of the CSO may be included, but only because the organization is significant and has been around for some time.

"There's a lot of political hostility, and we have to overcome it. . . The CSO has not had a history of working well with other ethnic groups."

Espinosa and his colleagues said the history of Mayfair goes back to about the 1870's when the land was "ejido" or commons used for agriculture.

A title search will hopefully find out when the land was granted to individuals.

Espinosa, who "hated history" while at Overfelt High School, has been interested for years in writing a history of the Santa Clara Valley.

"I wasn't interested in Colonial America, Europe or England," he said.

He thinks many students, especially in East San Jose, turn off to history, "not only because the teachers are incompetent, but because it's not concerned with our own world.

"It's amazing how many people have lived on the East Side all their lives and don't know anything about it," Espinosa said.

The existence of several communities throughout the area is "a positive thing," he said, "but it also makes it difficult. They (the separate communities) often are very tight and mistrust others."

He said the researchers may prepare a paper on how to conduct research in a factionalized community.

The Mexican-American community alone has been divided geographically into four neighborhoods or "barrios," Sal Si Puedes, Mayfair, Posole and Piojo, Espinosa noted.

Besides the 150-page textbook for history and civics classes, the team wants to publish a "scholarly monograph" detailing their work.

Still another result will be an assessment of needs in the area — with this difference: it will focus on some of the qualities that have enabled people to survive, Espinosa said.

The high school textbook will tell the history of Mayfair, the evolving patterns of social and political organization, the continuity of family groups and the social inheritance from the original settlers.

EAST SAN JOSE SUN Wed., May 10, 1978

Mayfair redevelopment area

Keeping up the fight for housing for elderly

By TOM GILSENAN

HOUSING FOR the elderly in the Mayfair area isn't a dead issue. That's the word from supporters of a 110 unit development for the elderly which was recently rejected by the federal government.

Located just south of Alum Rock Avenue between King and Jackson, the Mayfair area has been designated for redevelopment for some years. Large tracts of land have been cleared, but no new housing has been built.

The chief signs of redevelopment in the neighborhood have been public works improvements. Streets have been widened and repaved, new street lights and storm sewers installed and trees planted along the streets.

For a time, the city was considering moving houses from the neighborhoods near the airport into Mayfair. A few were moved, but the idea met with strong resistance from area residents.

Neighborhood committees advising the city on redevelopment have stated several times that housing for seniors should be the top goal. First with Model Cities, later with the city's redevelopment agency and more recently with the city's economic development department, residents have said housing for old people is what is most needed.

Putting together a development package which is acceptable to the city and federal governments as well as financially attractive to a developer has turned out to be a ticklish business. Several different proposals have been stymied at some point.

The latest was a joint venture by the National Housing Partnership (NHP) and the Guadalupe Eastside Project (GEP), a residents group. A.F. Evans of Alamo was to be the builder.

THE FEDERAL government's role in the project is to provide a subsidy through the Department of Housing and Urban Development (HUD).

But the federal government turned down the subsidy application, saying

1) The area already had too many people with low incomes and

2) There isn't enough shopping nearby.

Neighborhood supporters of the elderly housing object to both reasons for the denial. It's true a lot of the people in the neighborhood are poor, admits Father Tom Rosenberger at Our Lady of Guadalupe parish. But that's exactly why the housing is needed, he says. He also thinks that if old people move into the new housing, some of the other homes might be available for young families now looking for a place to live.

The objection about lack of shopping just isn't true, supporters of the housing say. Just a short distance from the proposed building site is a major commercial intersection (Alum Rock and Jackson). Included there are restaurants, a bank, hardware store, a drugstore, and a supermarket. Also just a few blocks away is Alexian Brothers Hospital.

Urged by the residents committee, the city has appealed HUD's rejection of the federal subsidy. The mayor and Congressman Don Edwards have written letters as well.

Monday, May 8, HUD representatives from the district and regional offices were to return to San Jose to tour the Mayfair area again.

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Christmas 1978

San Jose Mercury
Sunday, May 7, 1978

Meeting set with HUD on housing for the elderly

East San Jose citizens will meet in their home turf with Department of Housing and Urban Development (HUD) officials Monday to demonstrate community support for a subsidized housing development for the elderly recently turned down by the federal agency.

The meeting is scheduled for 10 a.m. at McDonald Hall at Our Lady of Guadalupe Church, 2020 E. San Antonio Ave.

About two weeks ago, HUD officials denied an application from the City of San Jose for 100 units of housing for the elderly to be built in the Mayfair redevelopment project area, south of Alum Rock Avenue between Scharff and Sunset avenues.

The housing application was denied on the grounds the site is already populated by a large number of low-income persons and that it lacks enough stores to fill the needs of old people.

The city has since lodged an appeal with HUD's regional administrator to reverse the decision.

"We've invited the HUD officials to come back and talk," said Franciscan Father Tom Rosenberger of Our Lady of Guadalupe Church who is a member of a citizens committee backing the housing project. "As members of the community we want to communicate to HUD our strong feeling about the need for housing for seniors in the Mayfair area."

Rosenberger disagreed with HUD's appraisal that the area lacked enough stores to serve the elderly, pointing out that there are pharmacies, a bank, a post office, grocery store, churches and a hosptial near the proposed site.

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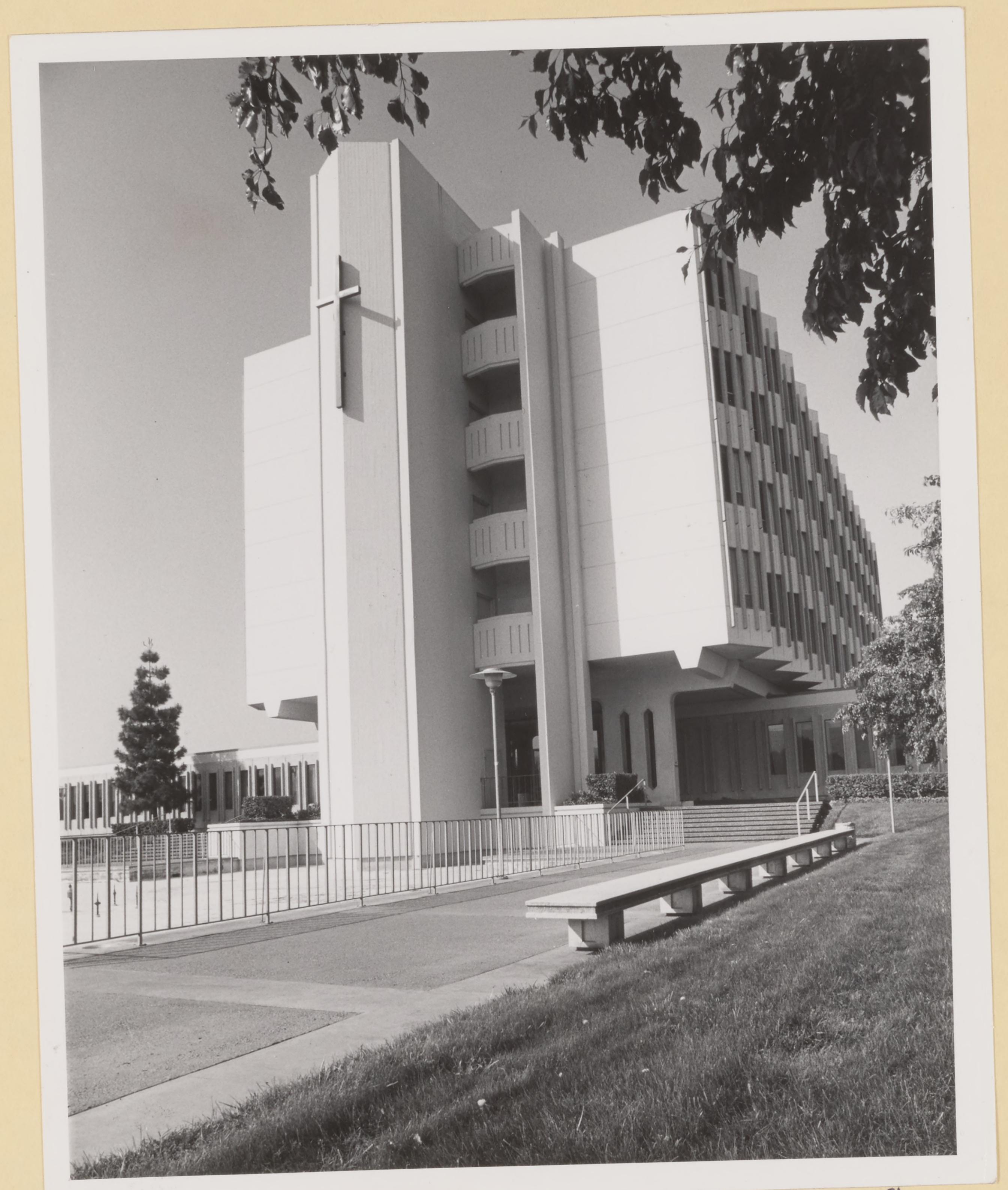

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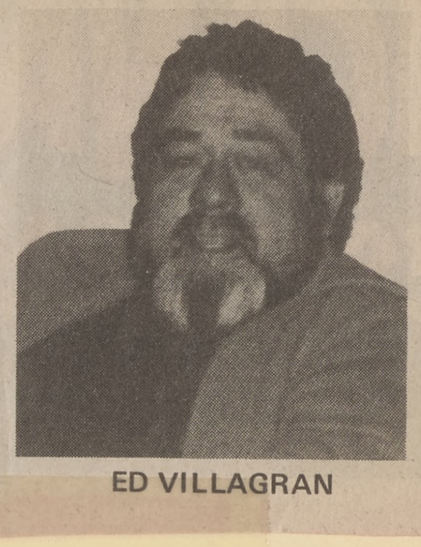

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By Leland Joachim
Staff Writer

The roots of a neighborhood are being unearthed by a team of researchers working out of the Community Services Organization (CSO).

One objective of the project is a high school history book, according to Manuel Espinosa, CSO executive director and head of the study.

The neighborhood is Mayfair, whose boundaries are the Bayshore Freeway, Alum Rock Avenue, Capitol Expressway and Story Road.

Working with Espinosa are Tom Tafolla, Rita Zamora, Felipe Mucarquer, Martha Chavez and Blanca Arana.

Espinosa, Tafolla and Ms. Zamora are graduate students in the San Jose State University School of Social Work.

Mucarquer, who will be the principal writer on the project, is a Chilean native who has a master's degree in psychology and a Ph.D. in philosophy.

The five students are paid through the Comprehensive Employment and Training Act (CETA). The project is funded for one year at $65,000, and 95 percent of that goes for wages, Espinosa said. To make ends meet, the group has looked since October for others who can help.

Tafolla has prepared a 30-page bibliography of research papers and other documents. The team is looking for other private studies which were never published.

Mucarquer, who speaks six languages, and Ms. Zamora will interview members of the community. To verify the recollections contained in these oral histories, the researchers will check radio and newspaper files, trace the family trees of important families and conduct a title search of properties, the researchers said.

Besides helping insure the accuracy of the oral history, the checking will turn up more leads. The group hopes to videotape the interviews.

The study, to be valid, must include the history of Italians, Puerto Ricans, Portuguese, blacks and Mexicans in the area, Espinosa said.

Histories written about the area have focused on one ethnic group or one institution. Espinosa said some history of the CSO may be included, but only because the organization is significant and has been around for some time.

"There's a lot of political hostility, and we have to overcome it. . . The CSO has not had a history of working well with other ethnic groups."

Espinosa and his colleagues said the history of Mayfair goes back to about the 1870's when the land was "ejido" or commons used for agriculture.

A title search will hopefully find out when the land was granted to individuals.

Espinosa, who "hated history" while at Overfelt High School, has been interested for years in writing a history of the Santa Clara Valley.

"I wasn't interested in Colonial America, Europe or England," he said.

He thinks many students, especially in East San Jose, turn off to history, "not only because the teachers are incompetent, but because it's not concerned with our own world.

"It's amazing how many people have lived on the East Side all their lives and don't know anything about it," Espinosa said.

The existence of several communities throughout the area is "a positive thing," he said, "but it also makes it difficult. They (the separate communities) often are very tight and mistrust others."

He said the researchers may prepare a paper on how to conduct research in a factionalized community.

The Mexican-American community alone has been divided geographically into four neighborhoods or "barrios," Sal Si Puedes, Mayfair, Posole and Piojo, Espinosa noted.

Besides the 150-page textbook for history and civics classes, the team wants to publish a "scholarly monograph" detailing their work.

Still another result will be an assessment of needs in the area — with this difference: it will focus on some of the qualities that have enabled people to survive, Espinosa said.

The high school textbook will tell the history of Mayfair, the evolving patterns of social and political organization, the continuity of family groups and the social inheritance from the original settlers.

San Jose Mercury News
May 9, 1978

Moving plea wins HUD pledge to reconsider housing for poor

By Marita Hernandez
Staff Writer

East San Jose senior citizens and community representatives met with Department of Housing and Urban Development (HUD) officials Monday to describe in moving tones the need for construction of 100 housing units for the elderly in an East Side redevelopment area.

Their words elicted a positive response from the officials, who said they would reconsider HUD's recent decision against construction of the development.

In rejecting San Jose's request for the federally subsidized project on Alum Rock Avenue more than two weeks ago, HUD officials pointed to the large proportion of low-income housing already in the area and to a lack of commercial facilities to serve the elderly.

The city has since lodged an appeal of the decision with HUD's regional administrator.

More than 100 persons, most of them senior citizens, attended the meeting held at the East Side Community Center, just a few blocks from the proposed redevelopment site.

"I've contributed to the building of this county. I've worked in the community for 40 years and have never accepted welfare," said one older gentleman. "Now, I need help."

The man said he sold his house this year because he couldn't afford to pay the taxes on it. "It's the only thing I owned."

A 70-year-old woman who lived 25 years in East San Jose and raised her children there, said she had to move from the area in order to find subsidized housing she could afford.

"I hated to leave the East Side. I'm so used to it here. I put an application in for a home (subsidized housing) here but they told me there are hundreds on the waiting list.

"I love the East Side. I would like to come back here," she said.

Ramona Sarinana, director of the East Side Community Center which serves a majority of Latin-American senior citizens, referred to the elderly, "especially the Latin seniors," as forgotten people.

She talked about the disappointement and depression that results from being "shoved around" from place to place as happens with the elderly people she works with.

"I have many seniors who have been moved out of the area to the West Side," she said. "Some of these elderly people have been moved around more than 10 times because they aren't comfortable where they are sent to live. They get emotionally upset and depressed. They say they don't belong on the West Side. Here (on the East Side) is where their relatives and friends are. They miss the area. The East Side may be poor, but this is where they've lived and where they belong. It's their home."

"You quoted us HUD regulations . . . we have presented you human beings with a great need for stability in their lives. They have their families and their friends here and they need to stay here," said The Rev. Tom Rosenberger of Our Lady of Guadalupe Church to the four HUD officials at the meeting.

Following the meeting, Jim Liska, supervisory housing representative from HUD's area office in San Francisco, said he was moved by remarks made at the gathering.

"After listening to all this, I feel there is a definite need here," he said, adding that he would reconsider the decision against elderly housing in the area.

"We'll have to go back and see what types of funding are available," he said. He insisted, however, as he had throughout the meeting, that the redevelopment site on Alum Rock Avenue was not the best location for senior housing.

"We still want to look at alternate sites in the area," he said.

"The problem is with the site, not with providing senior housing out here." Among problems he listed earlier, were the "strip commercial" nature of Alum Rock Avenue and the need for the City of San Jose "to do its fair share" to upgrade the area.

Liska said he intended to meet with city officials again over the matter and to encourage community involvement in selecting an alternative site for the housing project.

Christmas 1978

San Jose Mercury
Sunday, May 7, 1978

Meeting set with HUD on housing for the elderly

East San Jose citizens will meet in their home turf with Department of Housing and Urban Development (HUD) officials Monday to demonstrate community support for a subsidized housing development for the elderly recently turned down by the federal agency.

The meeting is scheduled for 10 a.m. at McDonald Hall at Our Lady of Guadalupe Church, 2020 E. San Antonio Ave.

About two weeks ago, HUD officials denied an application from the City of San Jose for 100 units of housing for the elderly to be built in the Mayfair redevelopment project area, south of Alum Rock Avenue between Scharff and Sunset avenues.

The housing application was denied on the grounds the site is already populated by a large number of low-income persons and that it lacks enough stores to fill the needs of old people.

The city has since lodged an appeal with HUD's regional administrator to reverse the decision.

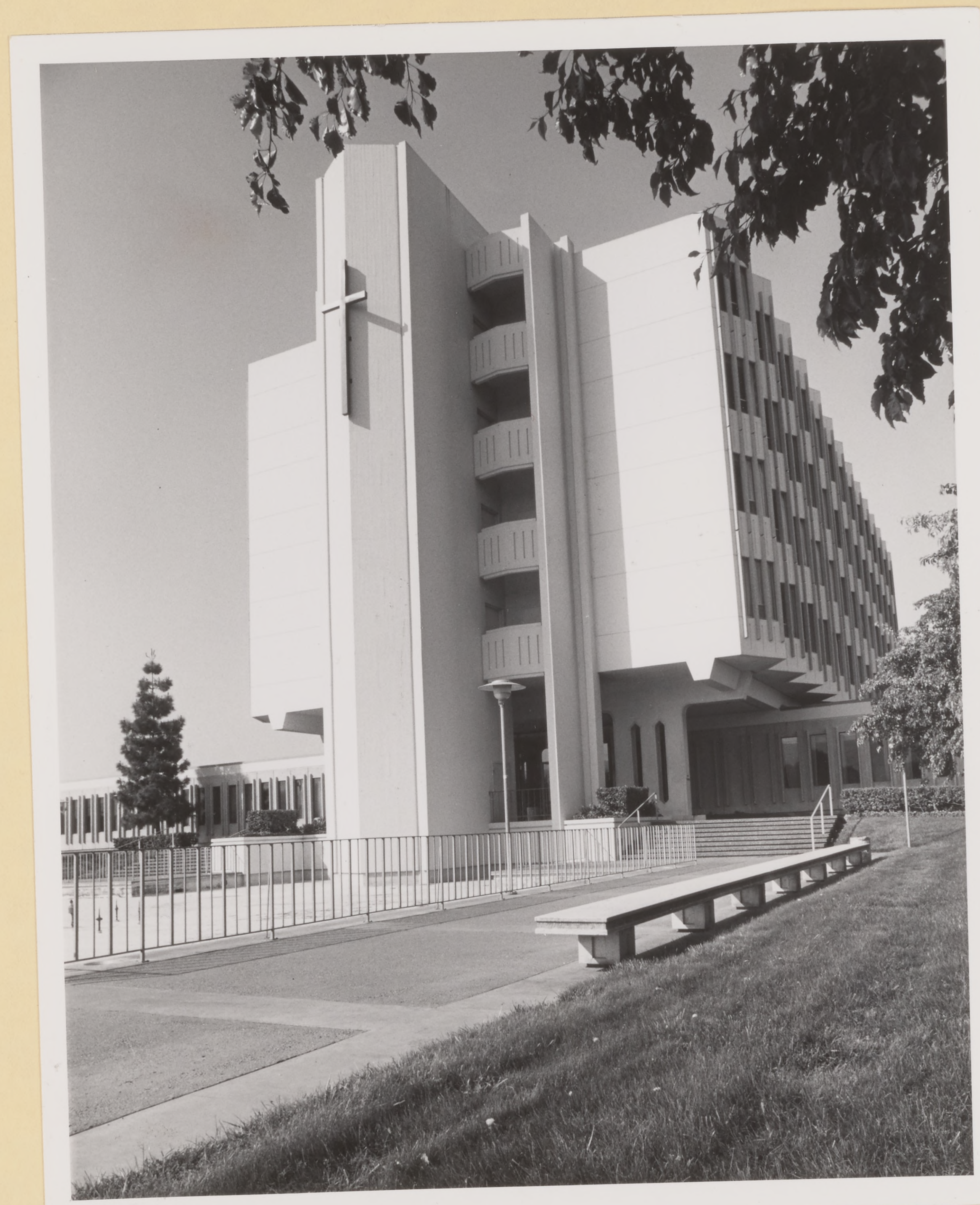
"We've invited the HUD officials to come back and talk," said Franciscan Father Tom Rosenberger of Our Lady of Guadalupe Church who is a member of a citizens committee backing the housing project. "As members of the community we want to communicate to HUD our strong feeling about the need for housing for seniors in the Mayfair area."

Rosenberger disagreed with HUD's appraisal that the area lacked enough stores to serve the elderly, pointing out that there are pharmacies, a bank, a post office, grocery store, churches and a hosptial near the proposed site.

He also noted that the old people in the area who are in need of housing have lived there for many years and have relatives there.

"This is their neighborhood, their home. They don't see it as a deteriorating area and they want to stay here," he said.

Rosenberger encouraged area residents to attend the meeting and said the citizens group expected city officials also to attend.



ALEXIAN BROS. HOSP. 1978

Final farewells bid for East Valley activist—

By TOM GILSENAN

ED VILLAGRAN'S friends gathered to remember him last week. It was a moving tribute to a man who had left his mark on the Mayfair area during the past decade.

Villagran died March 2, just two weeks after suffering a stroke.

He had come to the area in 1970 as community school director at Lee Mathson school on Kammerer Avenue. He expanded the job into a role as lobbyist for the neighborhood and frequently for the whole East Valley.

At last week's memorial service, more than a dozen people recalled times Villagran had helped with community and school improvement efforts. County human relations director Jim McEntee recalled his work with youth. "Sometimes we take young people for granted. Ed did not," he said.

BOB STROUGHTER, director of the Mayfair Center recalled the early 1970s when warm summer evenings seemd to create a climate for community unrest. "Ed and I would hunt each other up. We would stay up late at night watching the (school) buildings and hoping they wouldn't burn down."

With some people, Villagran had a reputation for being brusque and unsentimental. But one associate said that wasn't true at all. "I'd like to tell you a secret," she told the crowd of several hundred at Our Lady of Guadalupe. "Ed didn't hate flowers. He used to ask me: 'Are you going to send me flowers when I die?' "

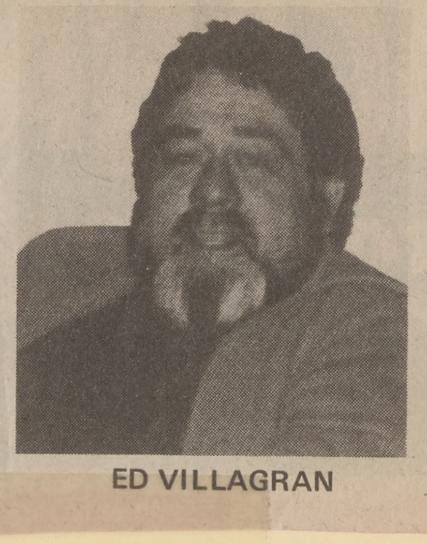
Others recalled Villagran's earlier days as a Teamster organizer and farmworker organizer. A representative of the American GI Forum remembered Villagran's military career during World War II and said he had been a charter member of the GI Forum chapter in the East Valley.

Many of Villagran's friends remembered his dislike for formal meetings — and formality in general. One recalled Ed's reaction when asked why he didn't wear a tie.

"In my community, people wear ties when someone dies," Villagran had said. "And our community isn't dead. It's very much alive."

A COMMON thread in all the stories about Villagran was a hope that efforts at community improvement continue. "Even in his dying, he was organizing," said one speaker, who observed the wide assortment of people who had come for the memorial service.

"This is Ed's last community meeting that he has called," said Stroughter, saying the rest is up to the people who were touched by Villagran's life.



ED VILLAGRAN

The recollections were part of a memorial Mass celebrated by Father Robert Pfisterer, pastor of Our Lady of Guadalupe. Music was provided by El Central Cultural, an artists group which is based at Mathson School.

A reading during the Mass talked about Villagran in the words of a character in John Steinbeck's novel "Grapes of Wrath:"

"I ain't saying I'm like Jesus. But I got tired like him . . . There was the hills, and there was me. And we wasn't separate no more . . . I got to thinking how we was holy when we was one thing — when we're all working together."

East San Jose SUN 3/14/79

San Jose Mercury, Monday, January 22, 1979

Upcoming

The Council of Churches of Santa Clara County will hold its annual general assembly at 5:45 p.m. Tuesday in Our Lady of Guadalupe Catholic Church, 2020 E. San Antonio St., San Jose.

Church women will serve a Mexican dinner at 6:30 p.m.

Dave Weller of the San Jose Christian Peace Center will discuss "Christian Peace-making." New officers and directors will be elected.

San Jose Mercury News, Saturday, February 10, 1979

Another minority joins church council

By Jim Dickey
Staff Writer

Three decades ago it was poor farmworkers.

Last year it was homosexual Christians.

Now the Santa Clara County Council of Churches has embraced another minority group — Roman Catholics.

The council, whose past liberal actions have prompted member church defections, has accepted into membership Our Lady of Guadalupe Catholic Church and St. Peter Damian Traditional Old Roman Catholic Church.

Acceptance of the two Catholic churches follows a year-old decision by the council to take in churches and religious organizations which may disagree philosophically but support the church's various ministries.

The council was created in 1942 as an umbrella organization for Protestant churches.

In 1948 the council began to support farm workers when their poverty was a national scandal.

Some churches resigned then from the council, saying it was "communistic" to get involved in the plight of migrants.

And last year a half-dozen fundamentalist churches walked out after the council voted to accept as a member the Metropolitan Church, which consists of gay Christians.

There have not been any reported resignations since the Catholics signed up.

The entry of the two Catholic churches is considered primarily the work of the council's executive minister, the Rev. Dwight Kintner, who has a national reputation for his ecumenical work.

Kintner, a Methodist minister, worked himself out of a job in Connecticut by bringing Protestants and Catholics together.

He was general secretary of that state's council of churches, but his job disappeared when the council went out of business to be replaced by the Christian Conference of Connecticut.

At its recent annual meeting, the council also accepted as a member another church representing long-standing friends — blacks.

Blacks have long been affiliated with council activities.

The new member is St. Paul's Missionary Baptist Church, whose pastor is J. D. Houston, president of the Bay Area District Association of Baptists and president of the Interdenominational Ministers Alliance.

Our Lady of Guadalupe Church, which serves the East Side Chicano community, was begun as a mission in 1953 by a priest who offered masses at ranches and orchards for migrant workers. The church is directed by the Franciscan fathers.

St. Peter Damian Traditional Old Roman Catholic Church serves the sick and infirm, visiting and saying Mass in convalescent hospitals.

The church differs from other Catholic churches in that Mass is celebrated in the traditional Latin rather than English or Spanish.

East San Jose SUN/February 14, 1979

A first

Catholic church joins the county council of churches

A ROMAN Catholic parish has joined the Santa Clara County Council of Churches for the first time. Our Lady of Guadalupe, an East Valley church which began as a mission to the Spanish-speaking, became a member of the council last month.

Historically, Catholic churches both here and elsewhere around the country have stayed away from councils of churches and similar organizations which embraced many different faiths. But since the Catholic Vatican Council of the early 60s, there has been a change in attitude as Catholic church leaders became more interested in ecumenism.

Recently, several Catholic parishes have joined councils of churches in metropolitan areas around the country. Locally, a Catholic priest has been an individual member of the council, but until now no parish has joined.

Our Lady of Guadalupe was originally Guadalupe Mission. It was started in 1953 by Father Donald McDonnell, who held masses at ranches and orchards around the East Valley for migrant worker families.

IN 1962, the mission became a parish under the direction of the Franciscan order. The church and parish hall are on East San Antonio Street.

Last year, Our Lady of Guadalupe celebrated its 25th anniversary. Father Robert Pfisterer is pastor.

Also last month, the local council of churches added St. Paul's Missionary Baptist Church (which has a predominantly black congregation) and St. Peter Damian, a Traditional Catholic Church.

CAMINANDO POR JUSTICIA

Por Julie Sopetrán

AHORA 4/4/79

En la esquina de McKee y King Rd. en Plata Arroyo Park, el pasado día 24 de Marzo, se celebró una Misa al aire libre, fue una manifestación de fe en público, a la que asistieron los chicanos de San José y muchos defensores de la justicia. La misa fue concelebrada por el Padre Matthew Sheedy, pastor de la Parroquia de la Santísima Trinidad. El Padre Ricardo García, Director y Capellán del Pueblo Hispano. El Padre Roberto, Director de los Franciscanos y el Padre Moriarty, Párroco del Sagrado Corazón.

Fue la Hermana Jacinta Millán, junto con Enrique Domínguez, quienes distribuyeron la Sagrada Comunión y el Caliz. La joven María Pérez, del grupo "Youth Getting Together", leyó las oraciones y fue un acto de verdadera importancia religiosa para la comunidad Latina de San José.

Después de la Misa, en un día de sol esplendido, comenzó la primera Marcha chicana Espiritual organizada por los hermanos Enrique y Jesús Domínguez. El fín primordial de esta marcha fue protestar contra las injusticias que se cometen en contra de los latinos. Los hermanos Domínguez comentaron estas injusticias para AHORA.

"La discriminación racial en la educación, es algo que todos podemos comprobar. El sistema educativo de muchas escuelas está en contra de los latinos, se inspeccionan y se miden los programas biculturales no considerándolos como un derecho, sino como un privilegio. Se discrimina en Welfare, el abuso de Emigración y de la policía. Estas fuerzas abusan a los trabajadores del campo y controlan la libertad del latino. También se discrimina en el alquiler de casas. El alto precio de las rentas es abusivo y también muchas personas no quieren alguilar a mexicanos o latinos. También hay mucha discriminación de empleo. discriminación sexual. Salarios muy bajos al obrero y al campesino. Protestamos contra el abuso de drogas y el conflicto contra los Americanos Nativos del Rio Pit y el Punto de concepción, respecto a todos los derechos de los tratados, sin excluir el derecho de Guadalupe Hidalgo. Discriminación a la juventud latina".

"Esta marcha está basada en el amor y el cariño de todos los de nuestra raza", estas fueron palabras de Enrique y Jesús Domínguez, "no odiamos al enemigo, solo queremos protestar pacíficamente unidos, para conseguir una mayor justicia a la que tenemos derecho". El padre Ricardo García, comentó la discriminación que se hace al que sufre, también los tristes resultados de la Proposición 13. El Padre Mateo comentó brevemente la intervención del grupo comunista en la marcha. "Parece que este grupo estaba enfadado porque no habiá sido invitado a participar en "Chicano Spiritual Walk" este grupo de Trosky, es menos pacifista que nosotros, ellos quieren acción". La Marcha terminó en el Distrito Garnder, Community Center donde hablaron algunos líderes chicanos. Se esperaba la presencia de César Chávez, pero fue cancelada debido a que tenía que estar en Los Angeles.

"Infundir la unidad y la fuerza espiritual en nuestra gente, recordando que caminamos por amor a nuestro pueblo y sin odio al enemigo", fue el lema esencial.

El padre Roberto, Franciscano, Parroquia de Nuestra Señora de Guadalupe, en un momento de la Misa. También el Padre Moriarte del Sagrado Corazón participando en este acto.

■●■

12-27-78

Mayfair: The roots of a barrio

By Leland Joachim
Staff Writer

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One objective of the project is a high school history book, according to Manuel Espinosa, CSO executive director and head of the study.

The neighborhood is Mayfair, whose boundaries are the Bayshore Freeway, Alum Rock Avenue, Capitol Expressway and Story Road.

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"It's amazing how many people have lived on the East Side all their lives and don't know anything about it," Espinosa said.

The existence of several communities throughout the area is "a positive thing," he said, "but it also makes it difficult. They (the separate communities) often are very tight and mistrust others."

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The Mexican-American community alone has been divided geographically into four neighborhoods or "barrios," Sal Si Puedes, Mayfair, Posole and Piojo, Espinosa noted.

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SAN JOSE MERCURY NEWS
Sat., April 22, 1978

HUD turns down city's bid for 100 housing for elderly

By Armando Acuna
Staff Writer

The federal government has turned down a request from the City of San Jose and an East Side citizens group to build 100 units of housing for the elderly in an East Side redevelopment area.

In response, the city has lodged an appeal with the regional administrator for the Department of Housing and Urban Development (HUD) to get the federally subsidized housing built.

James Price, area director for HUD, denied the housing application on the grounds the site for the housing was already impacted with low-income people and that it lacked enough stores for old people.

Members of the citizens group and city spokesmen don't agree. They say there are more than enough nearby stores and that many of the elderly in the largely Chicano neighborhood don't want to leave the area and thus the housing wouldn't lead to more impaction.

The area in question is located south of Alum Rock Avenue between Scharff and Sunset avenues in the city's Mayfair I redevelopment project.

"The area in which the proposed site is located does contain a high proportion of low-income persons, and we feel that the construction of a subsidized housing project on this site would not promote a greater choice of housing opportunities for low-income persons, elderly or family, at the present time," read a part of Price's letter sent to Mayor Janet Gray Hayes on April 10.

HUD suggests that instead the city allow the development of homes for families at a cost of between $45,000 to $55,000.

". . .(this) should assist the city in introducing new income ranges to the . . . area, and should assist the city in upgrading the area," said Price in his letter.

Franciscian Father Tom Rosenberger, of Our Lady of Guadalupe Church and a member of the citizens committee that wants the elderly housing, said Friday that HUD's rules and regulations are being misapplied.

"Normally I'd agree with HUD's attempt not to have more subsidized units in the area especially if this was for families, but this is 100-units for the elderly and there is a growing need for this type of housing here," Rosenberger said.

He said another factor is the ethnic makeup of the Mayfair area.

"Many of the old people around here have raised their families here and lived here for many years. To them it's not like moving into a low-income area. This is their barrio, they feel comfortable here, they don't want to be transplanted," added Rosenberger.

He and others from the citizens committee question Price's criticism over the lack of stores.

Rosenberger and the city say there are enough facilities, such as Alexian Brothers Hospital, a supermarket, a pharmacy, church, bank and Post Office within easy walking distance. In addition, they claim, the site is served by bus lines.

Christmas 1978

San Jose Mercury
Sunday, May 7, 1978

Meeting set with HUD on housing for the elderly

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"We've invited the HUD officials to come back and talk," said Franciscan Father Tom Rosenberger of Our Lady of Guadalupe Church who is a member of a citizens committee backing the housing project. "As members of the community we want to communicate to HUD our strong feeling about the need for housing for seniors in the Mayfair area."

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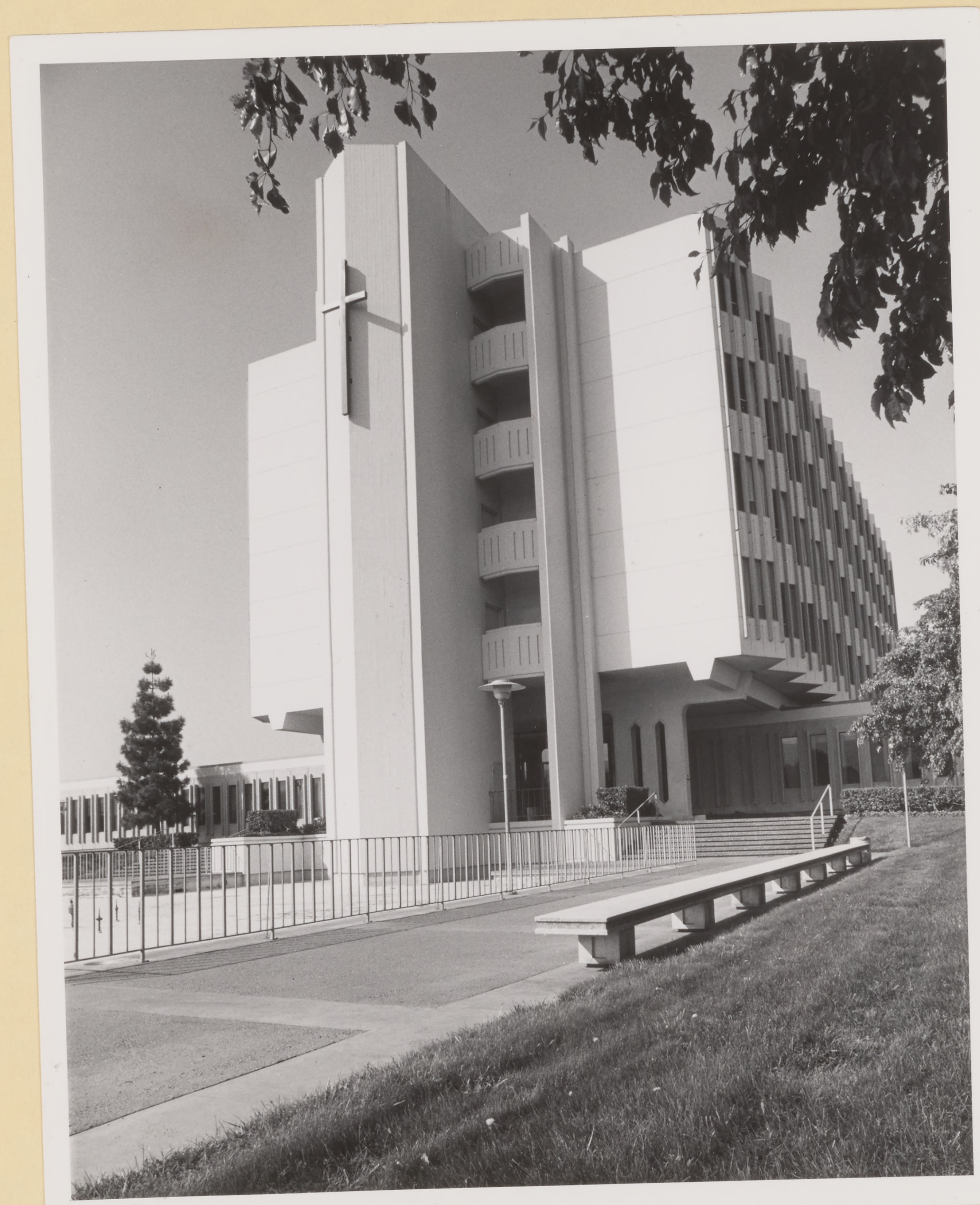
He also noted that the old people in the area who are in need of housing have lived there for many years and have relatives there.

"This is their neighborhood, their home. They don't see it as a deteriorating area and they want to stay here," he said.

Rosenberger encouraged area residents to attend the meeting and said the citizens group expected city officials also to attend.



ALEXIAN BROS. HOSP. 1978

Final farewells bid for East Valley activist—

By TOM GILSENAN

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He had come to the area in 1970 as community school director at Lee Mathson school on Kammerer Avenue. He expanded the job into a role as lobbyist for the neighborhood and frequently for the whole East Valley.

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Many of Villagran's friends remembered his dislike for formal meetings — and formality in general. One recalled Ed's reaction when asked why he didn't wear a tie.

"In my community, people wear ties when someone dies," Villagran had said. "And our community isn't dead. It's very much alive."

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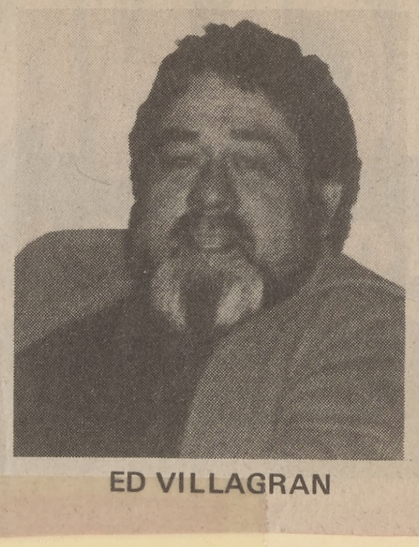

ED VILLAGRAN

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East San Jose- SUN 3/14/79

San Jose Mercury, Monday, January 22, 1979

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Dave Weller of the San Jose Christian Peace Center will discuss "Christian Peace-making." New officers and directors will be elected.

San Jose Mercury News, Saturday, February 10, 1979

Another minority joins church council

By Jim Dickey
Staff Writer

Three decades ago it was poor farmworkers.

Last year it was homosexual Christians.

Now the Santa Clara County Council of Churches has embraced another minority group — Roman Catholics.

The council, whose past liberal actions have prompted member church defections, has accepted into membership Our Lady of Guadalupe Catholic Church and St. Peter Damian Traditional Old Roman Catholic Church.

Acceptance of the two Catholic churches follows a year-old decision by the council to take in churches and religious organizations which may disagree philosophically but support the church's various ministries.

The council was created in 1942 as an umbrella organization for Protestant churches.

In 1948 the council began to support farm workers when their poverty was a national scandal.

Some churches resigned then from the council, saying it was "communistic" to get involved in the plight of migrants.

And last year a half-dozen fundamentalist churches walked out after the council voted to accept as a member the Metropolitan Church, which consists of gay Christians.

There have not been any reported resignations since the Catholics signed up.

The entry of the two Catholic churches is considered primarily the work of the council's executive minister, the Rev. Dwight Kintner, who has a national reputation for his ecumenical work.

Kintner, a Methodist minister, worked himself out of a job in Connecticut by bringing Protestants and Catholics together.

He was general secretary of that state's council of churches, but his job disappeared when the council went out of business to be replaced by the Christian Conference of Connecticut.

At its recent annual meeting, the council also accepted as a member another church representing long-standing friends — blacks.

Blacks have long been affiliated with council activities.

The new member is St. Paul's Missionary Baptist Church, whose pastor is J. D. Houston, president of the Bay Area District Association of Baptists and president of the Interdenominational Ministers Alliance.

Our Lady of Guadalupe Church, which serves the East Side Chicano community, was begun as a mission in 1953 by a priest who offered masses at ranches and orchards for migrant workers. The church is directed by the Franciscan fathers.

St. Peter Damian Traditional Old Roman Catholic Church serves the sick and infirm, visiting and saying Mass in convalescent hospitals.

The church differs from other Catholic churches in that Mass is celebrated in the traditional Latin rather than English or Spanish.

CAMINANDO POR JUSTICIA

Por Julie Sopetrán

AHORA 4/4/79

En la esquina de McKee y King Rd. en Plata Arroyo Park, el pasado día 24 de Marzo, se celebró una Misa al aire libre, fue una manifestación de fe en público, a la que asistieron los chicanos de San José y muchos defensores de la justicia. La misa fue concelebrada por el Padre Matthew Sheedy, pastor de la Parroquia de la Santísima Trinidad. El Padre Ricardo García, Director y Capellán del Pueblo Hispano. El Padre Roberto, Director de los Franciscanos y el Padre Moriarty, Párroco del Sagrado Corazón.

Fue la Hermana Jacinta Millán, junto con Enrique Domínguez, quienes distribuyeron la Sagrada Comunión y el Caliz. La joven María Pérez, del grupo "Youth Getting Together", leyó las oraciones y fue un acto de verdadera importancia religiosa para la comunidad Latina de San José.

Después de la Misa, en un día de sol esplendido, comenzó la primera Marcha chicana Espiritual organizada por los hermanos Enrique y Jesús Domínguez. El fín primordial de esta marcha fue protestar contra las injusticias que se cometen en contra de los latinos. Los hermanos Domínguez comentaron estas injusticias para AHORA.

"La discriminación racial en la educación, es algo que todos podemos comprobar. El sistema educativo de muchas escuelas está en contra de los latinos, se inspeccionan y se miden los programas biculturales no considerándolos como un derecho, sino como un privilegio. Se discrimina en Welfare, el abuso de Emigración y de la policía. Estas fuerzas abusan a los trabajadores del campo y controlan la libertad del latino. También se discrimina en el alquiler de casas. El alto precio de las rentas es abusivo y también muchas personas no quieren alguilar a mexicanos o latinos. También hay mucha discriminación de empleo. discriminación sexual. Salarios muy bajos al obrero y al campesino. Protestamos contra el abuso de drogas y el conflicto contra los Americanos Nativos del Rio Pit y el Punto de concepción, respecto a todos los derechos de los tratados, sin excluir el derecho de Guadalupe Hidalgo. Discriminación a la juventud latina".

"Esta marcha está basada en el amor y el cariño de todos los de nuestra raza", estas fueron palabras de Enrique y Jesús Domínguez, "no odiamos al enemigo, solo queremos protestar pacíficamente unidos, para conseguir una mayor justicia a la que tenemos derecho". El padre Ricardo García, comentó la discriminación que se hace al que sufre, también los tristes resultados de la Proposición 13. El Padre Mateo comentó brevemente la intervención del grupo comunista en la marcha. "Parece que este grupo estaba enfadado porque no habiá sido invitado a participar en "Chicano Spiritual Walk" este grupo de Trosky, es menos pacifista que nosotros, ellos quieren acción". La Marcha terminó en el Distrito Garnder, Community Center donde hablaron algunos líderes chicanos. Se esperaba la presencia de César Chávez, pero fue cancelada debido a que tenía que estar en Los Angeles.

"Infundir la unidad y la fuerza espiritual en nuestra gente, recordando que caminamos por amor a nuestro pueblo y sin odio al enemigo", fue el lema esencial.

El padre Roberto, Franciscano, Parroquia de Nuestra Señora de Guadalupe, en un momento de la Misa. También el Padre Moriarte del Sagrado Corazón participando en este acto.

East San Jose SUN/February 14, 1979

A first

Catholic church joins the county council of churches

A ROMAN Catholic parish has joined the Santa Clara County Council of Churches for the first time. Our Lady of Guadalupe, an East Valley church which began as a mission to the Spanish-speaking, became a member of the council last month.

Historically, Catholic churches both here and elsewhere around the country have stayed away from councils of churches and similar organizations which embraced many different faiths. But since the Catholic Vatican Council of the early 60s, there has been a change in attitude as Catholic church leaders became more interested in ecumenism.

Recently, several Catholic parishes have joined councils of churches in metropolitan areas around the country. Locally, a Catholic priest has been an individual member of the council, but until now no parish has joined.

Our Lady of Guadalupe was originally Guadalupe Mission. It was started in 1953 by Father Donald McDonnell, who held masses at ranches and orchards around the East Valley for migrant worker families.

IN 1962, the mission became a parish under the direction of the Franciscan order. The church and parish hall are on East San Antonio Street.

Last year, Our Lady of Guadalupe celebrated its 25th anniversary. Father Robert Pfisterer is pastor.

Also last month, the local council of churches added St. Paul's Missionary Baptist Church (which has a predominantly black congregation) and St. Peter Damian, a Traditional Catholic Church.

San Jose Mercury, Wednesday, April 25, 1979

Class for Hispanic women provides more than recipes

Emil Edgren — Mercury and News

Fish and its preparation is covered during new program

THE women clustered around a sizzling skillet of fish patties, at first glance, could be an ordinary San Jose cooking class. But this group, for which the new YWCA Hispanic Program was catalyst, is a unique manifestation of inter-community agency cooperation.

Object is to fill unmet needs of a specific group — Hispanic women isolated by language and cultural backgrounds. The class, conducted in Spanish by University of California Extension representatives, provides much more than recipes and cooking techniques.

Other than the Spanish language, one obvious difference between this class and those in the Anglo-majority community is that pre-schoolers are not filed away in a "nursery". Here children play at one end of the social hall at Our Lady of Guadalupe Church (2020 E. San Antonio) while mothers are in the kitchen-equipped end of the room.

There is constant interchange among mothers and youngsters. When tasting time comes around the children are encouraged to try new foods on the theory that group experience will carry into the home. On the day that iron-rich liver was prepared, mothers were astounded with the gusto with which it was downed. At home there had been turned-up noses.

Cooking, here, is a socialization and educational process which can take the place of communal laundry facilities still used in many Latin-American cities. It is a place where women compare notes on behavior problems of children, the best way to keep husbands happy, latest fashions, or disease symptoms. It is a means of introducing foods that are inexpensive in San Jose, but with which many women from Hispanic cultures are unfamiliar. It is a lesson in nutrition, economics, and household management.

Roots of this group go back to the 1977 Spanish-Speaking Women's Task Force organized by the Board of Directors of the YWCA in Santa Clara Valley, with Lupe Robles Sane as chairwoman. As a result of a needs assessment, it was decided YW staff must be expanded to effectively reach out into selected Hispanic family neighborhoods. Available budget, funded by United Way, memberships, gifts, and bequests, would not stretch, so application was made for Comprehensive Employment Training Act funding. It is a temporary Public Service Employment grant, designed to underwrite the Hispanic Program's beginnings.

Patricia Perkins is one of those hired as the result of the CETA funding. Not too long ago she was a mother of three pre-schoolers new in this English-speaking country. She could empathize with needs of the women with whom she was to work.

Those who are in what is now a nutrition and cooking class were originally contacted to bring together women with common needs and backgrounds. Our Lady of Guadalupe Church was an acceptable meeting place in a culture that is protective of its women. They decided they wanted classes in which they could learn how to prepare foods to properly nourish their families. They wanted to expand menus to include the many different types of foods available in California. They were interested in budgeting and shopping.

It was Ms. Perkins who contacted the University Extension Service Food and Nutrition Education Program. This agency provides Spanish-speaking instructors Martha Bueno and Martha Cavazos. Ms. Perkins also contacted the Food Bank, a federal program supplying surplus food to agencies working with limited income persons. In addition, she has obtained donations from grocery stores. What does not come free from those sources must be underwritten by the YWCA.

On a recent Wednesday morning the Food Bank supplied broccoli, carrots, oranges, lettuce and English muffins. Ms. Perkins brought canned Jack Mackerel, oil, eggs, pineapple, yogurt, condiments and seasonings.

It wasn't until the day before that the UC Extension staff knew what would be available from the Food Bank. But recipes are always available in time for class, along with nutrition lessons.

While Ms. Cavazos demonstrated fish patties, she talked about the value of fish and protein in the diet. All the while, children were eating oranges prepared by the woman assigned to keep an eye on them. Other class members prepared broccoli to steam and grated carrots to go into a pineapple-yogurt salad.

As the broccoli steamed, talk was on vitamins A and C. When Ms. Cavazos mentioned that cheese sauce is excellent on broccoli, she enlarged on the value of milk. Her cheese sauce recipe calls for nonfat dry milk, recommended for use by families on limited budgets.

When lesson is over and prepared food consumed by mothers and children, the Food Bank surplus is divided. In addition, the mothers take home recipes in both English and Spanish. Many of these women are first generation U.S. residents. They can read Spanish, but they use the English recipes to practice reading this language.

Literacy is highly prized. When the women were contacted by the YW many listed tutoring for their children as a high priority on their "wish lists." As a result, one of the other projects under the YW Hispanic Program is a Saturday morning tutorial class.

Spanish-speaking women who would like to participate in the cooking class should telephone the YWCA, 295-4011. The class is continuing on Wednesday.

CRISP FRIED FISH

2 pounds fish, fresh or frozen
1½ teaspoons salt
Dash pepper
¼ cup milk
½ cup flour or cornmeal OR a mixture of flour and cornmeal
Fat or oil for frying

Thaw frozen fish. Add salt and pepper to milk. Dip fish in milk and roll in flour or cornmeal. Fry in hot fat at moderate heat for 4 to 5 minutes or until brown on 1 side. Turn carefully and fry 4 to 5 minutes longer or until other side is brown and fish flakes easily when tested with a fork. Makes 6 servings.

FISH PATTIES

1 pound can fish
½ cup chopped onion
¼ cup melted fat or oil
⅓ cup dry bread crumbs
⅓ cup fish liquid
2 eggs, beaten
1 teaspoon mustard
½ teaspoon salt
½ cup dry bread crumbs
Fat or oil for frying

Drain fish. Save liquid. Break fish into small pieces. Cook onion in fat until tender. Add ⅓ cup crumbs, liquid, eggs, mustard, salt, and fish; mix well. Shape into 6 burgers. Roll in crumbs. Fry in hot fat at moderate heat for 3 to 4 minutes or until brown on 1 side. Turn carefully and fry 3 to 4 minutes longer or until brown on other side. Makes 6 servings.

LIVER STICKS

Cut liver in strips about ½ inch wide and roll in mixture of:

½ cup flour
¼ to ½ cup nonfat dry milk powder
½ teaspoon salt (add other seasoning if desired, such as garlic salt, herbs, etc.)

Use just enough oil or lard to barely cover the bottom of the frying pan. Fry liver until lightly browned, 2 or 3 minutes. (Children may enjoy these liver strips as finger food with catsup.)

CHEESE SAUCE

4 tablespoons margarine (½ cube)
4 tablespoons flour
2 cups nonfat dry milk, liquefied
½ teaspoon prepared mustard
½ cup grated cheese
1 teaspoon salt
⅛ teaspoon pepper

Melt margarine over medium heat, add flour and seasonings. Stir and blend until thoroughly mixed. Add milk, all at once. Cook and stir over medium heat until thickened. Add cheese and stir until melted. For a thinner sauce: use half the amount of margarine and flour.

CREAMED PEAS

4 tablespoons margarine (½ cube)
4 tablespoons flour
1 teaspoon salt
⅛ teaspoon pepper
1 can (No. 303) peas
Liquid from peas and milk to make 2 cups

Drain peas. measure liquid and add milk to make 2 cups.

Melt margarine over medium heat, add flour, salt and pepper. Stir and blend thoroughly. Add drained liquid from peas and milk to make 2 cups. Cook and stir over moderate heat until thickened. Add peas.

TASTY GREENS

2 or more bunches of greens, cut up (spinach, mustard, chard, beets or turnip tops)
2 tablespoons bacon fat or oil
½ onion, chopped
½ teaspoon salt

In a large, deep pan heat oil and cook onion until soft. Add greens and salt. Use only the water which clings to the leaves, unless the greens are coarse. If so, a small amount of water may be added. Cook over high heat for a few minutes, turning frequently. Cover the pan, lower the heat and continue cooking for 5 to 15minutes or until the greens are tender. Thicken juices by adding 1 tablespoon cornstarch dissolved in 2 tablespoons water. Cook and stir until thickened. If chard is used, put sliced stems on bottom of pan and cover with leaves.

BROCCOLI WITH MUSTARD SAUCE

1 bunch broccoli
1 teaspoon salt
Boiling water
½ cup mayonnaise
1 tablespoon prepared mustard
2 tablespoons lemon juice or vinegar

Wash broccoli and trim off the toughest part of the stalk. Split stems so they will cook as fast as the flower part. Arrange broccoli in a skillet or tie in a bunch and stand upright in a saucepan. Add salt. Pour boiling water over broccoli to half fill the pan. Cover loosely and boil for 5 minutes. Lower fire, cover tightly, and continue cooking for 3 to 5 minutes or until broccoli is just tender. Drain and serve with Mustard Sauce, made by combining remaining ingredients.

East San Jose Sun

Vol. 30, No. 4
Wednesday, January 28, 1981

Plan for condos comes under fire

By Robert Hof

Despite assurances from the city and the developer that a condominium project on the East Side will not hurt the neighborhood, leaders of a local parish say they may still ask that the project be scaled down.

More than 200 residents and members of Our Lady of Guadalupe Church on East San Antonio Street told developer Buzz Schulte they wanted to know whether his 25-unit condominium project on two acres would make traffic, police and maintenance problems in the area worse.

Parishioner Gary Serda said that in talking to at least 50 families in the area, "our families are concerned abotu traffic. The situation is bad now."

"All of our schools are impacted," added 12-year parish member Phil Ripp. "A large influx of children into our community could be detrimental."

Dave Valencia, a lifetime area resident, cited other similar projects where poor maintenance makes them unsuitable for families.

Several residents complained about the walls around the project, especially the ones facing San Antonio.

Parishioner Ramona Sarinana said the walls would only become "chalkboards" for local vandals and would create a feeling of separation between neighbors instead of unity.

She also complained that the area could be overrun by too-dense housing.

City planner Pat Colombe said the project was turned down by city staff in June because it was for rental duplexes instead of owner-occupied, single-family homes.

The new plans should provide for more pride in the area and cause few maintenance problems, she said.

Colombe added the streets can handle the traffic from the the new residents, a contention disputed by parish Father Luis Baldonado, who said 6,700 cars have been clocked at the intersection of nearby San Antonio and King Road in a 12-hour period.

"This will probably be a very stable little neighborhood," Colombe said, especially the $80,000 price tag on the homes would attract people with an interest in maintaining their homes and yards.

Colombe said new projects in the city generally attract only one child per two to four units, so the schools in the area would not be strained.

Schulte added that two school districts told him the local schools can handle the load.

Parish leaders plan to meet this week with the developer to work out plans acceptable to the community.

Valencia said the parish leadership will then decide whether to ask the Planning Commission to reduce the number of units in the project.

A zone change on the site comes again before the Planning Commission this Wednesday in the Council Chambers at City Hall, First and Mission streets.

San Jose Mercury News, Saturday, August 16, 1980

4F

Religion

Guadalupe parish to bid farewell to Father Pfisterer

Parishioners of San Jose's our Lady of Guadalupe Church will gather Sunday morning at the 2020 E. San Antonio Street sanctuary to bid farewell to their pastor of the last eight years, the Rev. Robert Pfisterer.

Father Pfisterer will be officiating at his last Mass here at 11 a.m.

He has been reassigned to St. Boniface Church in San Francisco's Tenderloin district. The Roman Catholic priest is being replaced by the Rev. Luis Baldonado, a pastor for the past 12 years at Los Angeles' St. Joseph's Church.

Pfisterer left the academic world of theologians (he taught at the Graduate Theological Union in Berkeley) in 1972 to assume pastoral duties at Our Lady of Guadalupe.

Father Baldonado will arrive in San Jose Aug. 25 and is expected to assume his duties at the San Jose church Sept. 1.

EA-7 NO-5

East San Jose SUN/ North San Jose SUN/ April 1, 1981

Parish group turns frustration with city into action

By Robert Hof

They're drawn together only by their faith and their determination to do something about problems they say the city has dumped in their neighborhoods.

Problems like sewage bubbling up out of their lawns. Like hundreds of traffic accidents from too-narrow streets outside their doors. Like waiting 45 minutes for a police car to respond to a robbery.

The frustration those problems generated came to a head about a year ago as leaders of six Catholic churches and one Episcopal church in San Jose got together to form what they call the Ecumenical Sponsoring Committee.

The parishes are located mostly in less affluent areas: Out Lady of Guadalupe Church, Most Holy Trinity Parish, St. Maria Goretti Church, St. John Vianney Parish and St. Phillip's Episcopal Church, all on the East Side; and St. Patrick's Church and Sacred Heart Church in central San Jose.

According to Father Larry Largente, pastor of St. Patrick's Church and one of the group's founders, the group's aim was to try to take a practical approach to the National Office of Bishop's decree that churches work to improve family life.

And now, he says, they're finally seeing some results.

Largente, a former economics major at UC Berkeley, said some may not see much connection between the nationally publicized decline of the family and such local issues as housing development and roadbuilding.

But he points out that even driving an hour and a half to and from work takes away from family time and increases tension.

"You can see the impact," he says. "That's just one impact."

> "We are more informed than that whole council."

He adds that he and the others feel the church's value system is not merely an abstract notion.

"It doesn't take place in a vacuum. It takes place in the neighborhoods."

That's why each church literally took to the streets to find out in thousands of one-to-one interviews what people in their parish neighborhoods thought were the most important problems affecting their lives.

"Each parish is starting to surface its own issues," says Largente, who adds that the sponsoring committee is just that, raising money and providing support but not telling each parish what to do.

The interviews had led hundreds of parishioners to City Hall to fight denser housing for Evergreen and hundreds more to each of a half-dozen meetings with developers and city officials at each church.

Recently Our Lady of Guadalupe Church in East San Jose lost a battle to reduce the size of a condominium project across the street from the church.

But Guadalupe and other churches also have won some victories in part because of the research they do on those issues.

"I wore a blister on the bottom of my feet walking City Hall corridors," says Nancy Lynas of Sacred Heart Church. "We have had to dig. When we put information in front of the council, their eyes bug out."

"We are more informed than that whole council," says Mel Giddings of Most Holy Trinity Church.

The group thinks the parishes have been as successful as they have been because they've united behind one issue at a time, issues brought out in their interviews.

"It's brought us all together," says Lynas. "It's a beautiful feeling."

They also credit the sense of community they and the parish members have and try to encourage.

"This is our community," asserts Julie Sabadin of Most Holy Trinity. "We're going to stay."

> "This is our community. We're going to stay."

"We're getting commitments we never got before," says Jo Williams of Sacred Heart. "By being there, we support the public. It says to us that the people we elect . . . are not really doing what we elected them to do."

Loni Swearingen said their commitment comes from a belief that "people who have lived here five years" should not be "coming in and telling us what we need."

The group hastens to add that they're not trying to develop a "secondary city council."

"What we've discovered is everybody is a leader," says Father John Sandersfeld, pastor of Most Holy Trinity and co-founder of the committee.

Nor is the group a self-styled moral enforcer.

"The point is the issues come from the one-on-one interviews," says Williams. Most of the group appeared not to have any great love for the Moral Majority, and not all of the groups is Catholic.

Father Largente admits it may seem strange for a religious group to get involved in politics.

"Obviously it has political overtones," he says. "It's inevitable.

"It's pretty new to us. I don't think the present type of approach is old." But he said the church has a tradition of providing basic services to immigrants.

"Political means people," points out Lynas.

Their approach hasn't won them friends universally, however. Largente says he was threatened in one letter for his activities.

But the group doesn't plan to stop. Williams, in fact, sees the Ecumenical Sponsoring Committee containing 25 to 30 parishes in the next five years, a hope bolstered by the fact that the bishop of the new San Jose diocese, Pierre DuMaine, is a member of the committee.

"We are not an ad hoc group that will go away tomorrow," says Giddings.

"We're only going to get stronger," echoes Gary Serda of Guadalupe. "We're going to be back."

East San Jose Sun

Zone A
Zone B

Vol. 30, No. 9
Wednesday, March 4, 1981

25¢

News: 255-7500
Classified: 252-2131

Parish loses fight to cut condo units

A 25-unit condominium project that neighbors say may tear apart their neighborhood won approval from the City Council last week.

The developer of the project at East San Antonio Street and Scharff Avenue originally had asked for approval of 25 units, but the city Planning Commission recommended reducing the density to 22 after parish members protested.

Opponents, many of them members of Our Lady of Guadalupe Church across the street from the project site, had argued that 25 units on 2.2 acres continued the pattern of too-dense housing in Alum Rock. They said that would strain already-inadequate services such as sewage and street capacity, police and fire protection and classroom space.

Keith Cakebread, associate superintendent for the Alum Rock Union School District, criticized the city's standards for determining whether area schools have enough space for new students from the project.

Cakebread said the two nearest schools are full and children already must be bused to other schools even though the city figures show they have room.

But Planning Director Gary Schoennauer said that if the city wants to continue its policy of "in-filling" areas inside the city with housing instead of developing the foothills, neighborhood schools may not be possible any more. The issue is being reviewed this month, he added.

Father Luis Baldonado, pastor of the church, said the community wants to have a hand in planning its neighborhoods rather than leave it to "outside people."

"Our first concern is for the people of the community," he said.

"We are asking for a balance in this community (of single-family and multiple-unit homes)," added parishioner Phil Ripp.

Josephine Sanchez pointed out that the area has suffered 205 accidents in the past year and the project would make traffic worse.

The group also said any reduction in density would help because so many similar projects are planned for Alum Rock.

Developer Buzz Schulte said he had met the city's recommendation last year that he build condos instead of rental duplexes. He also said he had met four of five demands of the church, including providing for graffiti cleanup and agreeing not to build a fence that would have separated the project from the neighborhood.

Cutting three units, he said, would jack up the cost of the rest of the units. He estimated they would sell for $70,000 to $90,000.

Buyers would have to certify that they would live in the condo themselves, he added.

Willow Glen Councilwoman Nancy Ianni said she knows of projects in her district where three units have made a great difference. She said the council owes it to the residents to make the best decision for them, not merely the most convenient.

But only Alum Rock Councilwoman Blanca Alvarado agreed, saying only single-family homes would reverse the trend in the area. The other eight on the council voted for the full 25-unit project.

Vice Chairwoman Iola Williams invited the parish group to meet with her and Alvarado to go over General Plan changes anticipated for next December so long-range planning decisions are agreeable to the group.

Specific plans for the project will come up for approval at a future council meeting.

4B ●●●

San Jose Mercury, Wednesday, February 25, 1981

Housing approved over protests

By Philip J. Trounstine
Staff Writer

Over the objections of neighborhood leaders, the San Jose City Council Tuesday night approved a 25-unit housing development at East San Antonio and Scharff streets in the Alum Rock district.

At issue was the city's so-called infill policy, which calls for increasing densities on vacant parcels within city limits in hopes of forestalling development on the urban fringe.

That policy has been opposed by neighborhood residents, who fear that increased densities in their midst will upset the quality of life and level of city services in their areas.

Members of Our Lady of Guadalupe Parish Community Organization had fought against the project at the planning commission and managed to convince the commission to recommend that the number of housing units be reduced from 25 to 22 on the two acres.

They asked the council to uphold the planning commission's recommendation, but argued against the project.

Philip Pipp said the project will further aggravate flooding problems in the neighborhood.

Josie Sanchez said police services and traffic conditions will be worsened.

David Valencia said that families will be torn apart because schoolchildren will have to be bused from the neighborhood.

"Do you stand with the families who elected you or do you stand with the special interests?" Valencia asked.

The Rev. Luis Baldonado, pastor of Our Lady of Guadalupe, said, "Our first concern is the quality of life for our neighborhood." The residents don't want "outsiders" planning for them and they want to help design their own community, he said.

Councilman Tom McEnery added that it would be easy to vote for 22 units but that doing so would be a lie because it would make no real difference in the neighborhood's quality of life.

In the end the vote was 8-2, with Councilwoman Nancy Ianni joining Alvarado in opposition. Mayor Janet Gray Hayes was in Washington.

Planning Director Gary Schoennauer, who urged the council to approve the 25 units, responded that flooding, police and schools are not serious problems for the project. If these were issues, reducing the project from 25 to 22 units would make no difference, he said.

"There is no denying the fact that for 20 years, Alum Rock has been the recipient of substantial amounts of high-density, low-cost housing," he said. "This is not that type of project."

Developer Buzz Shulte and engineer Hank Young said the homes, attached single-family units, would sell for $70,000 to $90,000. This is, by San Jose standards, below-average cost for new housing.

Plan to aid developer OK'd

Continued from Page 1B

the proposal.

They said HUD has guaranteed subsidies for 80 units of housing for the elderly and 80 units of family housing.

They originally hoped to finance construction under the Government National Mortgage Association program. But these funds were allocated in January lottery, and the Moreland project was not picked.

BAMIRCO later agreed to finance the project through a non-profit housing corporation. In the past, non-profit agencies primarily used bond financing to finance low-income housing.

According to Thomas Leather, assistant vice president of BAMRICO, however, bond attorneys say promissory notes, signed by non-profit agencies like the one proposed for San Jose, are treated the same as bonds in qualifying for low-interest loans under government programs.

The only change that will occur in the project is that two of the units HUD designated for families will be re-designated by HUD as units for the elderly.

Gerry Bernhard, chair of the Moreland Site Committee, opposed the proposal, arguing that the city could be financially liable for the project. She also said Davidson should not be treated as a non-profit corporation.

Councilwoman Lu Ryden, who represents the Moreland area, said the proposal could set a precedent of the city playing a role that should be played by private investors.

Councilwomen Nancy Ianni and Blanca Alvarado also expressed reservations. Ianni wanted a city auditor's report on potential liabilities and Alvarado said citywide use of the non-profit agency should be studied before it is created to service one developer.

Most council members, however, agreed with Claude Fletcher who called the proposal "one of the most creative financing methods I've seen."

The vote was 7-3, with Ryden, Alvarado and Ianni opposed. Mayor Janet Gray Hayes was traveling to Washington.

Nuevo Instituto Pastoral Bíblico en San José

BIBLIA DE JERUSALÉN

La gráfica muestra (de izq. a der.) al p. Mateo Sheedy, la Hna. Esperanza Gonzáles, M.E.SST, Marina Lepe, M.E.SST. y el P. Fausto López. Todos dirigentes del nuevo Instituto Pastoral Bíblico de San José, CA.

SAN JOSE, California — En octubre de 1980, se inició el **Instituto Pastoral Bíblico** coordinado por la Hna. Esperanza Gonzáles, el Padre Fausto López y el Señor Carlos Valdéz y patrocinado por el Centro Pastoral de San José.

Approximadamente noventa personas asisten a las sesiones semanales dirigidas por las Hnas. Esperanza, Marina Lepe, y los Padres Fausto López y Mateo Sheedy.

El objetivo de este estudio es proporcionar a todas las personas que quieran profundizar en el conocimiento de la Sagrada Escritura, un curso de tres años para los integrantes de las Comunidades Eclesiales de Base, la Renovación Cristiana, Círculos Bíblicos, Pastoral Familiar, Cursillos, Grupos Juveniles, y Diáconos, para que puedan ser mejores evangelizadores del Reino. Esta es la primera escuela Católica bíblica en Español en esta área.

10 EL VISITANTE DOMINICAL 22 de febrero de 1981

En California: Se Celebró El Simposio Diocesano: "Un Pueblo que Camina"

Por Rdo. Fausto López

San José - Los viejos claustros del Colegio-Seminario de San Patricio, en Mountain View, vivieron nuevamente el entusiasmo, el esfuerzo, la alegría y la esperanza de un **Pueblo en Marcha.**

Más de 70 líderes, representantes de casi todas las Parroquias de población hispana, y de movimientos apostólicos, todos ellos muy comprometidos con la Pastoral de la Iglesia, se reunieron para orar, estudiar, convivir y celebrar la vocación y dinamismo de un Pueblo que camina.

Este simposio, expresión de una Iglesia en búsqueda de su propia identidad, signo de una unidad que hay que construir cada día y presencia sacramental de la acción salvífica del Dios único que con su pueblo va haciendo historia, fué convocado, organizado y realizado por el **Centro Pastoral de San José.**

Con base en experiencia anteriores y gracias a las orientaciones, apoyo y directrices que en otras oportuidades recibieramos del **Secretariado Hispano Nacional**, este simposio fué realmente el fruto de un trabajo en Equipo.

La Preparación

La motivación previa y la preparación del mismo, facilitó desde un principio el desarrollo de este acontecimiento. Fué notable la animación de los jóvenes con quienes se logró una integración significativa. El espíritu de oración y las celebraciones litúrgicas fueron verdaderamente la inspiración, el alma y la fuerza motivadora del estudio, la investigación y todas las acciones logradas.

En la semana anterior el equipo se preparó con un día especial de oración, de ayuno. Durante el desarrollo del simposio nos respaldó en todo momento una red de oración y apoyo.

> Con el apoyo y directrices que en otras ocasiones recibimos del Secretariado de Asuntos Hispanos, se hizo un trabajo de equipo que dió un fruto verdadero.

Día Primero

El simposio se inició el viernes por la noche. La síntesis histórica para descubrir nuestra ubicación en el proceso fué muy clara, amena y motivadora.

Un grupo de jóvenes con gran talento artístico nos situaron dentro de la realidad con representaciones mímicas verdaderamente bellas y cuestionantes. La oración de esa noche captó el espíritu de una comunidad inquieta y responsable.

El Segundo Día

La oración personal y comunitaria del sábado por la mañana fué sólida y profunda, con una modalidad que inspiró los temas de Iglesia Personalizante y Comunitaria.

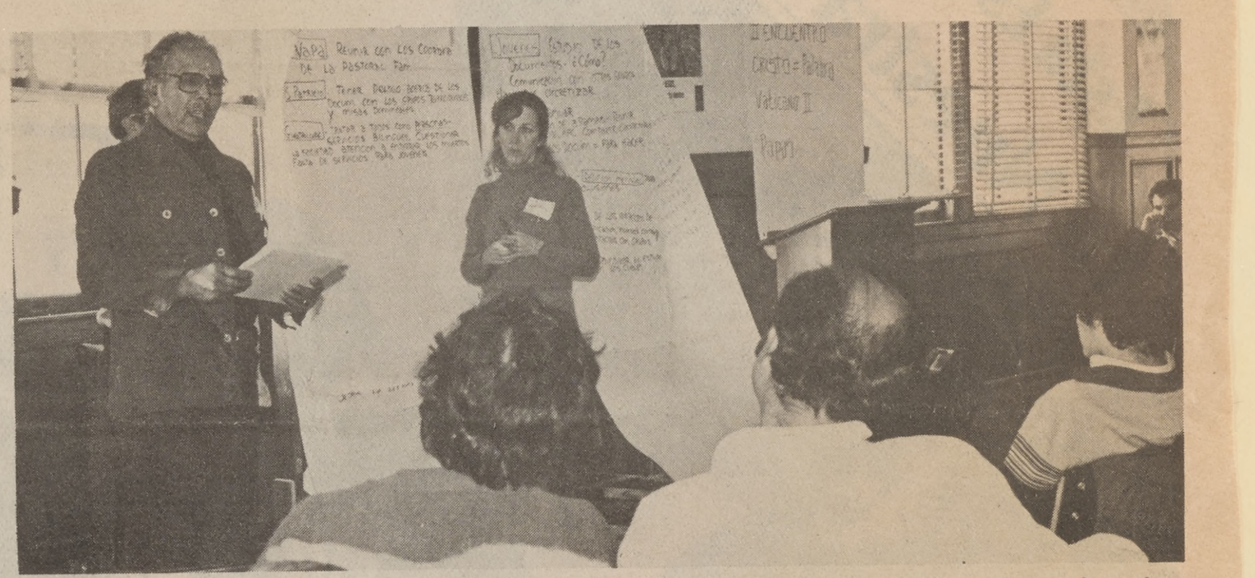
La celebración litúrgica de la renovación de nuestro Bautismo, profesión de Fe y Promesas Bautismales fué impresionante. Los signos del agua y del aceite recobraron su valor y significado. Así nos preparamos para el tema de Iglesia Encarnada y Evangelizadora.

El Tercer Día

La Eucaristía final el domingo fué verdaderamente la expresión de un Pueblo en Marcha que se reune a celebrar la Pascua. Nos ayudaron mucho los signos. Cada grupo puso alrededor del altar el emblema que lo identificaba y todos unidos compartimos el Pan de Vida que nos da identidad, fuerza para seguir caminando y motivación para llegar hasta la meta de nuestro destino.

COMUNITARIA
IGLESIA

La gráfica muestra a un grupo de participantes que asistieron al Simposio Diocesano de San José (de izq. a der.) Jacinta Millán, Gloria Loya, Jorge Rodríguez, Catalina Bayardo y Esperanza González. Los mismos fungieron como parte del equipo que desarolló dicho simposio.



El diácono Bruno García y la Hna. Sandra Price frente a los participantes durante uno de los plenarios.

CURSILLO
IGLESIA
SACERDOTES
GRUPOS JUVENILES
COMUNITARIA

Oficiaron durante la liturgia final del Simposio Diocesano de San José el Rdo. Fausto López y el diácono (der.) Bruno García.

Townhouses scaled down

East San Jose Sun
Feb. 4, 1981

Residents surrounding Our Lady of Guadalupe Church on the East Side won a victory last week in their attempts to scale down a townhouse project in their neighborhood.

The Planning Commission voted to reduce the density of a two-acre townhouse project at East San Antonio Street and Scharff Avenue from 25 units to 20 units. Proposal for the townhouses came from developer Buzz Shulte.

More than 200 residents had turned out at the church the week before to protest the density of the project as well as the walls around it which they said would turn into blackboards for vandals. Another complaint was how the grounds would be maintained.

Also, according to parish leader Dave Valencia, the project would strain already-overcrowded streets and city services such as sewers and police and fire protection.

Dr. Walter J. Symons, deputy superintendent of the Alum Rock Union Elementary School District, told the parish leadership that the nearby Mayfair and San Antonio schools are already filled and new students would have to be bused at least two miles. He called the formula for determining school availability "unrealistic."

Symons added the townhouse development would not provide enough room for children to play, so they would be forced to cross the busy San Antonio Street to Mayfair Center.

Residents originally asked Schulte to cut the number of units to 16, but 20 was "something we could live with," according to Valencia.

The Planning Commission's recommendation goes before the City Council in a few weeks.

East Side citizens support police

A recent article pictured Police Chief McNamara speaking with a large crowd of of East Side citizens. The citizens were requesting additional police protection and justified their requests with numerous examples of lawless conduct in their community.

In strange contrast to previous editorials, there were no demands by these citizens for police removals, no accusations of police harassment or brutality. These citizens were frightened and asked for protection from the lawless element of the community.

These legitimate requests contrasted sharply to the incessant demands by the King-Story crowd for abandonment of the police force's law enforcement duties. More than any previous disclosure, this account points up the overwhelming need for law enforcement in this area and discounts the questionable claims of a vocal minority. I believe Chief McNamara is entitled to an apology.

— I. H. Long
San Jose

Installation
Mass of
Fr. Luis
Baldonado, OFM

Sept. 14, 1980

¡Bienvenido Seas
amadisimo Padre Luis Baldonado

envenido Seas
adisimo Padre Luis Baldonado

San Jose Mercury, Tuesday morning, July 15, 1980

Police chief promises help for East Side

By Frank Sweeney
Staff Writer

San Jose Police Chief Joseph McNamara met the people of the East Side community Monday night, heard their complaints and he said he'd do something about them.

They told him response time to calls for help is too slow in their crime-ridden neighborhoods.

They said there aren't enough police officers in the area, and that those who are assigned don't get out of their patrol cars to meet the people of the community in non-emergency situations.

And they said there is a critical problem of youths, even small children, sniffing intoxicating inhalants such as paint and aerosols.

More than 200 people packed the parish hall of Our Lady of Guadalupe Church on East San Antonio Street for the meeting, called by the parish's Community Organization.

When the meeting ended, the applause showed most who attended were happy with what McNamara had to say.

"The police department exists only to serve the people," said McNamara. "We realize there have been problems in the past. We will try to do better in the future," he said.

"You have every right to demand the same level of safety as any other citizen in this city," he declared.

McNamara told them he would encourage officers to meet with the people. He said he'd give the area priority for more officers when he hires 75 additional employees and he said he'd look into why response time is so slow.

The police chief also said he would support adoption of a city ordinance prohibiting sale of inhalants to persons under 18, and said the police may be able to prosecute under the state Penal Code.

Speakers from the floor and a panel of Community Organization leaders told McNamara of their concerns about the department and the violence in the largely Hispanic, low-income neighborhoods in the parish.

The people of the parish have become involved, said the pastor, the Rev. Robert Pfisterer. "We found families being menaced and attacked by many forces. Outsiders exploit our youth for ill-gotten gains. And some of us are forced to live in subhuman conditions with high rents," he said.

"We want to build up the community, but sometimes we feel abandoned by public officials, even police," said Father Pfisterer.

David Valencia, who conducted hundreds of interviews for the church group, told McNamara, "One thing I keep hearing, over and over, is a need for a relationship with the police, not just when the red lights flash, but on a non-emergency basis."

Valencia said the problem of paint sniffing is so widespread that children as young as 7 are involved. "They even spray intoxicants on their fingers, go to class and get high," said Valencia.

"What can you do to help us help our children?" he asked McNamara.

Gary Serda, a group leader, told McNamara inhalants are readily accessible and cheap. Youths get high, commit crimes against property first, then against people, he said.

"The paint they don't sniff, they use to write on our walls," Serda declared.

He asked McNamara to support an ordinance banning the sale of inhalants to youths under 18. McNamara said he would do so.

Cap Carpenter — Mercury

Residents of San Jose's East Side air complaints about law enforcement to Police Chief Joseph McNamara

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Eas. Side Sun
July 23, 1980

McNamara answers critics

Residents promised better police protection

By ROBERT HOF

"WE GOT ALL these deacons up here — let's see what the hell they can do," one man in the audience remarked to the man next to him.

He was one of more than 250 people who packed the parish hall of Our Lady of Guadalupe Church on East San Antonio Street last week to ask San Jose Police Chief Joseph McNamara what he's going to do about all the crime in their neighborhood. They were especially concerned about what they called slow police response to non-emergency calls and young people's use of inhalants as intoxicants.

Father Robert Pfisterer told the gathering that the parish had formed their community organization last October because the police hadn't been responsive to area residents "when we need them the most." The group had talked to hundreds of residents, he said, and most said they wanted more police protection.

"We want our homes to be havens of peace," he said. "We want our homes to be a place to live proudly and second to none."

AFTER the meeting, McNamara was applauded and both he and church leaders said they thought the meeting was successful — but not before a half-dozen persons told the "jefe" about problems ranging from hourlong waits for the police to arrive to neighbors getting beaten up to 7-year-olds sniffing spray paint. The crowd nodded in agreement or clapped in response to many of their comments.

One woman who said she's a 22-year resident of the area told McNamara the police take too much time to respond to calls. It took the police 25 minutes to come after she reported a neighbor being beaten, she said, and she worried that her kids might be killed some time before the police arrive.

Another resident agreed with her, saying he reported a hit-and-run accident and hasn't heard about the result for two months despite repeated calls.

And one man who spoke in Spanish said the police take one or two hours to respond to some calls. "When we speak Spanish," he said through an interpreter, "we are not listened to."

"The thing I keep hearing over and over," said parishioner David Valencia, "is that we need relations with the police . . . not one where the lights are flashing." He said there's a fear of calling the police because when they don't come in time, the callers are subject to reprisals.

He also told of 7-year-olds sniffing paint at Eastridge shopping center.

"They even spray it on their fingers, go to school and get high," he said.

ONE WOMAN said crime is rampant throughout the Tropicana neighborhood, adding that she has had her tires slashed and car battery stolen. When she calls the police, she said, they waste time asking her questions.

"I care about the kids in my neighborhood," she sais. "It sure would be nice if I could see some more black-and-whites out there."

McNamara told the audience he'd check into specific complaints.

"We're your police department," he said. "We recognize there have been problems in the past. We'll work to make things better in the future."

Al Munoz of the church leadership told McNamara, "The only time we see police is flashing red lights." Because the response time is so long, he said, the officer on the beat can't meet people and allay their fears of the police. He asked how McNamara would improve response time.

The chief replied that he'd like the officers to be "human beings," and that the department has programs to involve the community, such as the Crime Prevention Unit.

ACCORDING TO THE latest figures, he claimed, the response time for both emergency and non-emergency calls is better in that area than in any other area in the city. He said afterwards that the calls the church was referring to, Priority 4, or lowest priority calls, constitute only about 10 or 20 out of more than 3,000 a month and that's not enough statistically to judge the department's performance.

Munoz also asked if the chief was willing to assign officers to a beat for a year. McNamara said he had fought for that, but contracts call for a maximum of six months that an officer can be required to stay on one beat, though he added that some stay longer if they wish.

Another church leader, Gary Serda, said after the meeting that investigating that issue would be the organization's next step, since the group wants police to be more a part of the community.

Serda said he was especially concerned about more and more young people using inhalants like spray paint and glue to become intoxicated.

"We see young people sniffing paint to get high is a threat to our future," he said, since children represent the future. "And the paint they don't sniff they spray on the wall," he added.

McNAMARA said he'd be willing to join the church in an effort to get the City Council to ban the sale of inhalants to minors. But he said he is also checking with the district attorney to see if a law currently in the state Penal Code will work better. He said the Police Department would be responsible and willing to enforce it.

The chief also said that of the 75 new officers in the city budget, more would be on patrol in the East Side area than any other, just as more are now on patrol there.

"Why?" shouted one person in the audience.

"Because you call more for the police," he answered quickly.

McNamara said the day after the meeting that the meeting was "very positive."

"I was impressed. I think it was the single largest meeting in the community I've been to in my four years here."

"In general it (the meeting) will help," said Munoz.

"I think we came away with some commitments," said church leader Serda, though he added that he plans to continue researching the problems with other parish organizations around the valley, representatives of which attended the meeting.

"This is just the first step," said Father Pfisterer. "We still have a long way to go."

San Jose Mercury

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Editorials JULY 17, 1980 6B

Listen to the neighborhoods

AS we've learned from our community meetings, in which editors meet with residents of various areas, every neighborhood has its own grievances and concerns — and the East Side of San Jose is no exception.

That's why we think it was a good thing for Police Chief Joe McNamara to meet with more than 200 East Side residents this week, at the invitation of the parish community organization at Our Lady of Guadalupe Church.

McNamara listened. He heard demands for more and better police service. He and many area residents agreed they'd like to see closer communication between police officers and the East Side's largely Hispanic population.

We'd like to see more of our city staff officials get the same face-to-face exposure to neighborhood complaints and concerns — particularly on the East Side.

PANORAMA NACIONAL

La gráfica muestra los portavoces de la Organización Comunitaria de la Parroquia de La Santísima Trinidad. De pie: Jesús Acevedo, y el Rdo. John Sandersfeld. Sentados: (de izq. a der.) P. Luis Baldonado, el Sr. David Valencia y P. John Coleman. La cuarta persona es un periodista no identificado.

En California: Organizaciones Parroquiales Luchan

SAN JOSE — Más de 300 miembros de la Organización Comunitaria de la parroquia de La Santísima Trinidad y delegados de organizaciones comunitarias hermanas de otras parroquias lograron una victoria muy significativa, con el voto de 6-1 por el Consejo de la Ciudad de San José, contra un propuesto cambio en su póliza hacia el desarrollo en el valle de Evergreen.

El Rev. John Sandersfeld, la **Sra. Julie Sabadín**, y el **Sr. Jesús Acevedo de La Santísima Trinidad**, fueron portavoces para varias organizaciones. Entre los líderes que representaron las delegaciones de parroquias hermanas (CPO) estaban los siguientes: **Rev. John Coleman, Sra. Lois Joesten, Sagrado Corazón CPO; Rev. Lawrence Largente, Sra. Carmen Johnson, San Patricio CPO; Rev. Terrence Sullivan, Sra. Lily Tenes, San Juan Vianney CPO; Rev. Luis Baldonado, Sr. David Valencia, Nstra. Sra. De Guadalupe CPO; Rev. Joseph Sullivan, Sra. Jo Williams, Santa María Goretti CPO y Rev. Rhinehimer, St. Philip's Episcopal CPO.**

Calles Congestionadas

La Asociation de la Industria de Construcción de Viviendas, había propuesto un cambio en la póliza de Evergreen, que permitiría la construcción de más viviendas sin mejorar las calles y caminos que existen actualmente, los cuales no podrían tolerar más tráfico. **Steve Speno**, director ejecutivo de la Asociación dijo que las guías según la póliza, deben permitir la construcción de casas según se ocupan, y no según la aprobación de zonas para residencias. **Gary Schoennauer**, director del Departamento de Planificación, dijo que tal cambio implica algo de riesgo pero podría hacerse sin sobrecargar los caminos si había un plan apropiado de operación que regulara la construcción gradualmente. Schoennauer, también indicó que el cambio que se estaba considerando se enfocaba solamente en el problema de la congestión de tráfico, y no se había tomado en consideración la capacidad de la ciudad para dar los servicios que eran esenciales a la comunidad.

El **Rev. John Sandersfeld**, párroco de La Santísima Trinidad insistió en lo tocante a la posición de las organizaciones comunitarias al Consejo: "No estamos en contra del desarrollo, o la construcción de viviendas, pero queremos proteger la calidad de vida en las comunidades. No podemos tolerar más riesgo para nuestras comunidades. No podemos negociar con nuestros niños, la calidad de vida que tenemos.

Representando las preocupaciones que fueron expresadas en miles de entrevistas con miembros de organizaciones comunitarias parroquiales en San José, Sandersfeld presento una lista de problemas urbanos incluso el tiempo que toma la policía para responder a llamados, la congestión de tráfico, el sistema de drenaje inadecuado, y desagües. "La póliza actual ha permitido desarrollo", agregó, explicando que el cambio que se proponía estaba basado en proyecciones de una reducción en el tráfico debido a cambios de hábito de los residentes de Evergreen. "Las proyecciones son solamente proyecciones" dijo Sandersfeld, "un desarrollo planeado es diferente."

Pope creates Diocese of San Jose

By Don Keller
Staff Writer

Mercury News
Jan 28, 1981

Profile of DuMaine, Page 1B

Pope John Paul II, noting Santa Clara County's booming growth, created the Diocese of San Jose on Tuesday and named Bishop Pierre R. DuMaine to head it.

The announcement was made by Archbishop John R. Quinn of San Francisco during a visit to St. Patrick's Church in downtown San Jose. St. Patrick's will become the cathedral for the new diocese, which comprises the entire county.

San Jose, which until now had been part of the San Francisco diocese, had been the largest city in the United States without its own bishop.

The new diocese, which covers the county's 15 cities and 1,300 square miles, has more than 300,000 Roman Catholics, about one-third of them of Hispanic origin.

Noting that there are 100,000 Hispanic members of the church, DuMaine delivered part of his message at St. Patrick's Tuesday in Spanish.

"I look forward to drawing closer to each segment of the community, old and new," he said.

DuMaine, 49, has been auxiliary bishop of San Francisco.

Back of Section, Col. 3

St. Patrick's to be cathedral for S.J. diocese

Continued from Page 1

In his announcement, Quinn said that Pope John Paul "has recognized the growth and the needs of this area by establishing a new Diocese of San Jose."

The new diocese will become official March 19 — the Feast of St. Joseph, after whom San Jose is named. The Rev. Laurent Largente of St. Patrick's, who will become cathedral rector, said the church holds only 900 persons. Since bishops from across the United States as well as clerical and lay officials from throughout California are expected to attend the formal ceremonies, use of the San Jose Civic Auditorium or another large facility is under consideration.

Largente said he and DuMaine were classmates at the Menlo Park Seminary in the late 1950s and on several occasions have talked about the special problems of minorities.

"I came back here (from being campus minister and faculty member at San Jose State University) to help in social work," said Largente. "And I know Bishop DuMaine has very much of a sensitivity to that issue, too.

"He said he wants to see himself as a bishop of all the people. I interpret that as a posture of being open and listening to the needs and values of the community."

Hank Rosendin, executive director of the Mexican-American Chamber of Commerce of San Jose, hailed the creation of the diocese, saying, "It's a long-overdue decision that certainly points out to the great majority we are no longer a suburb of San Francisco.

"I hope the bishop is sympathetic to the Mexican-American culture. I assume he is or he wouldn't have been selected.

"We must have a bishop, though, who also can relate to other minorities, such as the Portuguese and our very large Italian community, as well."

Jose Diaz Villa, who resigned as executive director of the Mexican-American Community Services Agency two years ago to become interim dean of the School of Social Work at San Jose State University, said he was "delighted" with DuMaine's appointment.

"I know him personally. He knows the workings of the church and the needs of the people. More specifically, he is keenly aware of the Chicanos and other minorities.

"I have faith in the guy," Villa said. "Since we didn't get a Chicano, he's a good compromise.

"And I think it's significant they named St. Patrick's as the cathedral. It's a strong message that the new diocese wants to identify with the least of our brethren in an area of high population of Hispanics, the poor, the elderly and an area with the highest crime rate," he said.

Quinn said the choice of DuMaine "is a clear recognition of his many personal gifts, among which is an unusual facility with Spanish and various other languages."

Quinn said DuMaine "will bring to the new diocese outstanding qualities of intelligence, experience and sensitivity to a variety of cultural and language groups which will quickly endear him to all. His background in education at all levels, his sense of humor, his tireless interest in scientific and other areas of specialization will bring special advantages to his new role in a rapidly developing area of our state."

DuMaine has served on several state and federal education advisory councils and other education agencies of national prestige.

He is on the boards of directors of Catholic Televison Network and the Public Service Satellite Consortium.

Speaking of the new diocese's special minority problems, Largente said, "One of our concerns is how to reach out to the Hispanics and to tap their leadership. We want to attract them not only to the church but also to the leadership of the church."

Usually, he said, priests are ordained at the archdiocese, but on St. Valentine's Day next month an ordination of a Hispanic priest will occur at St. Patrick's.

Adolfo Valdivia Aguirre, a native of Mexico whose parents live in San Jose, will be ordained by Archbishop P. J. Flores of San Antonio, Texas, where the Rev. Aguirre will return to assume a church post.

"It will have a good effect on the young people, seeing one of their own enter the church," said Largente. "Not a single Hispanic has entered the priesthood from this parish that I'm aware of."

Mercury News
Jan. 28, 1981

Bishop Pierre R. DuMaine, bishop of San Jose, believes a smaller diocese has built-in advantages

Emil Edgren
— Mercury

No radical changes foreseen by 1st S.J. bishop

By Miles Corwin
Staff Writer

The changes will be gradual. The impact will be subtle. The direction will be altered slightly.

"I don't envision radical or dramatic differences," said Bishop Pierre R. DuMaine, who will head the newly formed Roman Catholic Diocese of San Jose, which will serve all of Santa Clara County. "But with a smaller unit and numbers, we should be able to find out sooner and more accurately what people need and want. It comes down to better communicating, quicker response time and a sharper focus."

When asked about the problem of numerous American Catholics ignoring the church's bans on abortion and birth control, DuMaine said a smaller diocese can better address some of those problems.

"Many of the fundamental teachings of the church are not well-communicated," he said. "Most get their information from secular sources, especially on the more dramatic issues. They think that unless they follow all the rules, they will be excommunicated or tacitly ostracized. We want to help people cope with stresses and estrangement from the church.

"The idea of having a new diocese creates a climate where people can rethink their position with the church. There is a sense of newness and opportunity."

The Catholic church's recent problem of attracting young priests and nuns will be addressed by DuMaine. "I have several basic ideas in mind, but they're not ripe for publication now."

DuMaine, 49, is not a newcomer to Santa Clara County. From 1945 to 1951 he studied at St. Joseph's College in Mountain View.

Continued on Page 3B

New diocese of
San Jose —
Bishop Pierre Dumaine,
1st bishop.

Bishop to focus on parish schools

From Page 1B

He was ordained a priest in 1957 at St Mary's Cathedral in San Francisco. Pope Paul VI appointed him auxiliary bishop of San Francisco in 1978. A native of Paducah, Ky., DuMaine studied at the University of California at Berkeley and the Catholic University in Washington, D.C., where he received his doctorate in education.

DuMaine, who said his personal motto is "Joy and Hope," has been superintendent of schools for the San Francisco Archdiocese since 1974 and has served simultaneously as archdiocesan director of educational television. An expert in telecommunications policy for the church, Dumaine was named an auxiliary bishop in 1978.

Television has not been sufficiently utilized by the Catholic church, he said. Cable television and Catholic Television Network, he said, could be used more efficiently.

But, DuMaine said, he does not think a nationwide evangelical program, currently sponsored by several Christian organizations, would be appropriate for the Catholic church.

"I don't think that meets the need we conceive of: preaching alone. Catholic agencies could almost perceive that some superchurch was barging into their territory. Electronic outreach is not a substitute for personal contact, but it can be a valuable tool."

DuMaine said he will focus attention on the county's Catholic school system. "In some measure, in some places," he said, schools are departing from traditional Catholic education.

"The fundamental thing many parents want is the total education, with a religious climate and community," he said. "We have to give attention to what makes Catholic schools Catholic. It's been hard to maintain that in the last 10 years with the upheavals in schools and personnel policies. But the pendulum is swinging back."

Due to the ethnic composition of San Jose, DuMaine said it was imperative that the bishop of the new diocese be able to speak Spanish. DuMaine began studying Spanish informally in the late 1950s and has spent time in several Spanish-speaking communities.

the monitor

Official newspaper of the Archdiocese of San Francisco and the Dioceses of San Jose, Stockton and Santa Rosa.

123rd Year—No. 4—Established 1858

Thursday, March 26, 1981, SAN FRANCISCO, CALIFORNIA

Subscription price: $10 per year; 25c per copy

Bishop DuMaine *with Father Michael Mitchell (left) Vicar for Temporal Affairs, and Father Joseph Milani, Chancellor of San Jose, enter the church for the Vespers service and ceremonies to begin "A New Church."*

Speaking in Spanish, *Bishop DuMaine greeted a churchful of people at Our Lady of Guadalupe reception. Father Luis Baldonado, OFM, pastor, is at right.*

Ceremonies mark beginning of new San Jose Diocese

Bishop Pierre DuMaine warmly greets *Stella Bishop, his aunt and godmother during the Installation vespers. Aunt Ann Pease is next in line.*

By Roberta Ward

At 6:15 p.m. on Wednesday, March 18, Bishop Pierre DuMaine was seated in the episcopal chair of St. Patrick's Cathedral in San Jose, marking the moment of the creation of the new Diocese of San Jose and his installation as its first bishop.

Flanked by the Apostolic Delegate in the United States, Archbishop Pio Laghi, and San Francisco Archbishop John R. Quinn, Bishop DuMaine was escorted to the chair during a Vespers ceremony in the packed cathedral.

Archbishop Quinn delivered the homily saying, "It is a great joy for me to welcome all of you to St. Patrick's Cathedral on this most auspicious day which we will long remember."

St. Joseph

"On this feast of St. Joseph we have two simple reminders," he said. "St. Joseph is a model of faith and humility. He trusted in the Word of God. He obeyed and carried it out. He is an example of humility, greatly needed by the Church if we are to fulfill the mission Christ has set for us."

"St. Joseph is not famous for his rhetoric or his deeds," Archbishop Quinn said, "but he was an example of obedience to God. We must be obedient to God and to the Church."

"St. Joseph provides a model for our new bishop for St. Joseph was a guardian of the origins of the Church. He presided over the household of Jesus and Mary. A bishop is entrusted with the awesome task of preserving the Catholic Faith," he said, "and in addition, he is charged with the arduous task of being a bond of unity among all believers in his care, so that they live in unity and peace."

Mandates

Msgr. Daniel Walsh, Chancellor of the Archdiocese of San Francisco, read the papal mandate creating the new diocese and then presented it for inspection to the Archdiocesan Consultors for their acceptance.

The papal mandate naming Bishop DuMaine to head the new diocese was read by Msgr. Cornelius J. Burns, pastor of Star of the Sea parish in San Francisco. The consultors again inspected and approved the document.

The seating of Bishop DuMaine then took place followed by applause from the congregation, principally made up of people and priests forming delegations from parishes in Santa Claa County.

Apostolic Delegate

Archbishop Laghi addressed the congregation saying, "In this moment in which we have witnessed and taken part in the creation of this new diocese, I want to express in the name of Pope John Paul II my best wishes to the new bishop and the new diocese."

"This Cathedral," he said, "has a very significant name — St. Patrick — because he was a great protector. So also was St. Peter, the saint after whom your new bishop is named. And so, too, the great protector, St. Joseph, after which this new diocese is named. All are great names of great symbols for the Church."

"I want to assure you that these letters from the Holy Father (the mandates) are authentic," grinned the Delegate, "and they were signed a week ago by the Holy Father while he was on retreat."

First for him

He added that the creation of the new San Jose diocese was a particular pleasure for him because it is his first such official act in the United States, having arrived in Washington, D.C. in mid-January.

"A diocese," he said to the congregation, "is a real community, a family, and you have received this father and brother (Bishop DuMaine) of yours with real enthusiasm."

Teasing Bishop DuMaine, the Delegate added, "I notice that the coat of arms of the diocese has many crosses. I hope you will find only holy crosses in your new duties."

Bishop DuMaine then addressed those in St. Patrick's, saying, "In keeping with the mandates of the papal letters, and in order to provide for the pastoral care of those in the new diocese, I will begin by extending faculties to all those priests now serving in this county." In addition, Bishop DuMaine officially appointed and publicly stated "those who will assist me in central roles: Msgr. Norman Allen, Vicar General; Father Joseph Milani, Chancellor; Father Maurice Shea, Officialis of the Tribunal; and Father Michael Mitchell, Vicar for Temporal Affairs."

Consultors

In addition, Bishop DuMaine named the five deans of Santa Clara County as his initial Diocesan Consultors, saying, "This is the beginning of an ever-widening pastoral concern and greater consultation as we proceed."

Bishop DuMaine then thanked the clergy and staff of St. Patrick's cathedral "for their many efforts in the weeks just past," and the St. Anne's Chapel choir of Stan-

Continued on page 3

Next week

Next week's *Monitor* will carry a story and photos marking the celebration of Archbishop Joseph T. McGucken's 40th anniversary as a bishop. He was ordained a bishop March 19, 1941 and the anniversary celebration took place on March 15 in St. Mary's Cathedral.

Many events mark beginning of new Diocese of San Jose

Father Vincent Ring (right), President of the Senate of Priests, and Archbishop Quinn gave Bishop DuMaine a hand in opening the gift presented to him by Father Ring on behalf of diocesan and parish priests of the Archdiocese of San Francisco.

Bishop DuMaine displays the mosaic artwork by St. Galy presented to him by Father Vincent Ring. The mosaic features St. Joseph and includes the bishop's coat of arms.

Gifts

It was a gift for the road and a special suitcase for episcopal vestments that Bishop DuMaine received from diocesan priests in San Jose.

Priests from several dioceses in California attended the Vespers Service March 17 at St. Patrick Cathedral, the first religious event in the creation of the diocese of San Jose.

Father John Olivier, S.S. (at the organ) prepared the music for the Solemn Vespers of St. Patrick. Singing in the choir were, from left, Fathers Paul Schmidt, Jim Alyward, Kevin Joyce, Michael Strange, S.S. and Gerald Brown, S.S.

Vespers

St. Anne's Chapel Choir, under direction of William Marht, led the singing at the Installation Vespers for the Solemnity of St. Joseph, March 18.

Mass

Bishop DuMaine addressed the congregation from center stage at the Center for Performing Arts. Deacons of the Chair are Rev. Mr. Tom Combellick, left, and Rev. Mr. Robert Passalaqua.

The New Church in San Jose begins with the procession entering St. Patrick Cathedral for the creation services. Shown here are Archbishop Pio Laghi, Apostolic Delegate of Pope John Paul, (right), Msgr. Tim O'Brien, pastor of St. Martin in San Jose, and Timothy Cardinal Manning, Los Angeles, at far left.

Bishop DuMaine greets Father Roland Bunde, S.M. with great joy at the reception. Father Bunde is the first priest Bishop DuMaine ordained.

Ceremonies mark beginning of new Diocese of San Jose

Continued from page 1

ford University, "for their entry into the liturgical music of the traditional Church, and, at my request, for incorporating some of the musical motifs of the mission churches of early California."

Music for the first Vespers of the new diocese was provided by the St. Anne's choir under the direction of William Marht assisted by Peter Gaffney.

Inaugural Mass

The Inaugural Mass of the new diocese was celebrated on Thursday, March 19, in the San Jose Center for the Performing Arts, with some 30 bishops and Cardinal Timothy Manning of Los Angeles in attendance.

Archbishop Laghi brought greetings from Pope John Paul II, saying, "The Holy Father is present here this morning in my person, and this presence of the Holy Father is not only symbolic, but is real and concrete in the form of the documents creating this diocese and naming its first bishop."

Turning to Bishop DuMaine, the Apostolic Delegate, said, "The Holy Father promises always to be with you as you have promised to be with him in the Church of San Jose."

The papal mandates were once again read and Bishop DuMaine was seated in center stage. Bishop DuMaine, in his homily said, referring to the Gospel of the day, "Joseph had a dream and he trusted that dream. He was not just a pious patron but a man who lived and suffered. He was to be an instrument of God's promise for His chosen people."

"From time to time," he said, "we meet impasses and doubts, strangeness and alienation, as we try to take the place that the Lord has appointed for us — as we take our place in life. As we try to find focus, energy and direction for the Church, we must have our own waking dream for the new Church, grounded in Faith and rooted in the Word of God."

"In our times, in our Church in San Jose, let us make Jesus Christ visible and seen. Let the Church try to touch the consciousness of all men and women," Bishop DuMaine said.

Concelebrating at the altar with Bishop DuMaine were the Apostolic Delegate; Archbishop Quinn, who ordained Bishop DuMaine a bishop in 1978; Bishop Hugh Donohoe, retired Bishop of Fresno, who ordained Bishop DuMaine to the priesthood in 1957; Archbishop Joseph T. McGucken, retired, of San Francisco, who was celebrating his 40th anniversary as a bishop on March 19; and Bishop Manuel Perez-Gil of Mexicali, Mexico.

Photos of San Jose Diocese inaugural events by Paul Bacosa and Arlene Goetze.

Joining in the singing during the Installation Vespers are, from left, Father Maurice Shea, Father Joseph Milani, Bishop DuMaine, Father Michael Mitchell, Father Ludwig Andre, Archbishop John Quinn, and Father Terrence Sullivan.

Pausing for a moment following the Inaugural Mass are, from left, Archbishop Joseph T. McGucken, Archbishop Pio Laghi, Apostolic Delegate, Bishop Pierre DuMaine, Timothy Cardinal Manning of Los Angeles, and Archbishop John Quinn of San Francisco.

Sister Veronique, CSC, leads reception-goers at St. Francis High School in song at the opening of the reception program there.

'God Is Building a House,' sung and acted out by first graders at St. Martin School in San Jose, greeted Bishop DuMaine at the reception there. Larry Hancock, parish music director, leads the children.

Sister Valacia of St. Leo's presents a gift to Bishop DuMaine, 70 years to the day she presented a gift to Archbishop Quigly in Chicago. Sister has served 73 years as a Religious and March 19 was the 70th anniversary of her first vows.

Bishop DuMaine pauses to accept greeting from Mary Lynch on behalf of residents at Skyline Nursing Home at the reception at St. Martin's.

Bishop DuMaine talks with San Jose Mayor Janet Grey Hayes following the Inaugural Mass. Peter McHugh of Milpitas is at center.

Enthusiastic crowds greet new Bishop

By Arlene Goetze
San Jose Correspondent

From the opening song led by Sister Veronique, CSC, at the reception at St. Francis High School to the rousing sendoff by the *Nuevo Tepatitlan,* the Mariachi Band at Our Lady of Guadalupe, Bishop DuMaine was greeted, cheered and hugged by members of the new diocese of San Jose, during three receptions held on March 19, the day of the Inaugural Mass.

"We welcome you with great joy" were the opening sentiments expressed to Bishop DuMaine by Father Al Larkin of Our Lady of Rosary, Palo Alto, who coordinated the reception in North County. Brother Matthew Lyons, CSC, president of St. Francis High School and Paul Tollner, Student Body President were present to greet Bishop DuMaine. Members of the Motheer's Club served trays of fancy sandwiches, snacks and punch to the hundreds who filled the school hall.

A procession of gift bearers from parishes in San Jose were the center of attention at the reception at St. Martin in San Jose coordinated by Pastor, Msgr. Timothy O'Brien. Frances Pusateri's first grade students took center stage to act out jouously the words "God is building a house that will stand."

Scrolls, spiritual bouquets, flowers and banners were among the remembrances bestowed on Bishop DuMaine. St. Julie's parish gave a gift "from our hearts" symbolic of Silocon Valley, a calculator and watch.

"The opportunity to build together will happen only if we have time to spend together" were the words expressed by Bishop DuMaine after he greeted, in Spanish, the crowds that attended the third reception at Our Lady of Guadalupe.

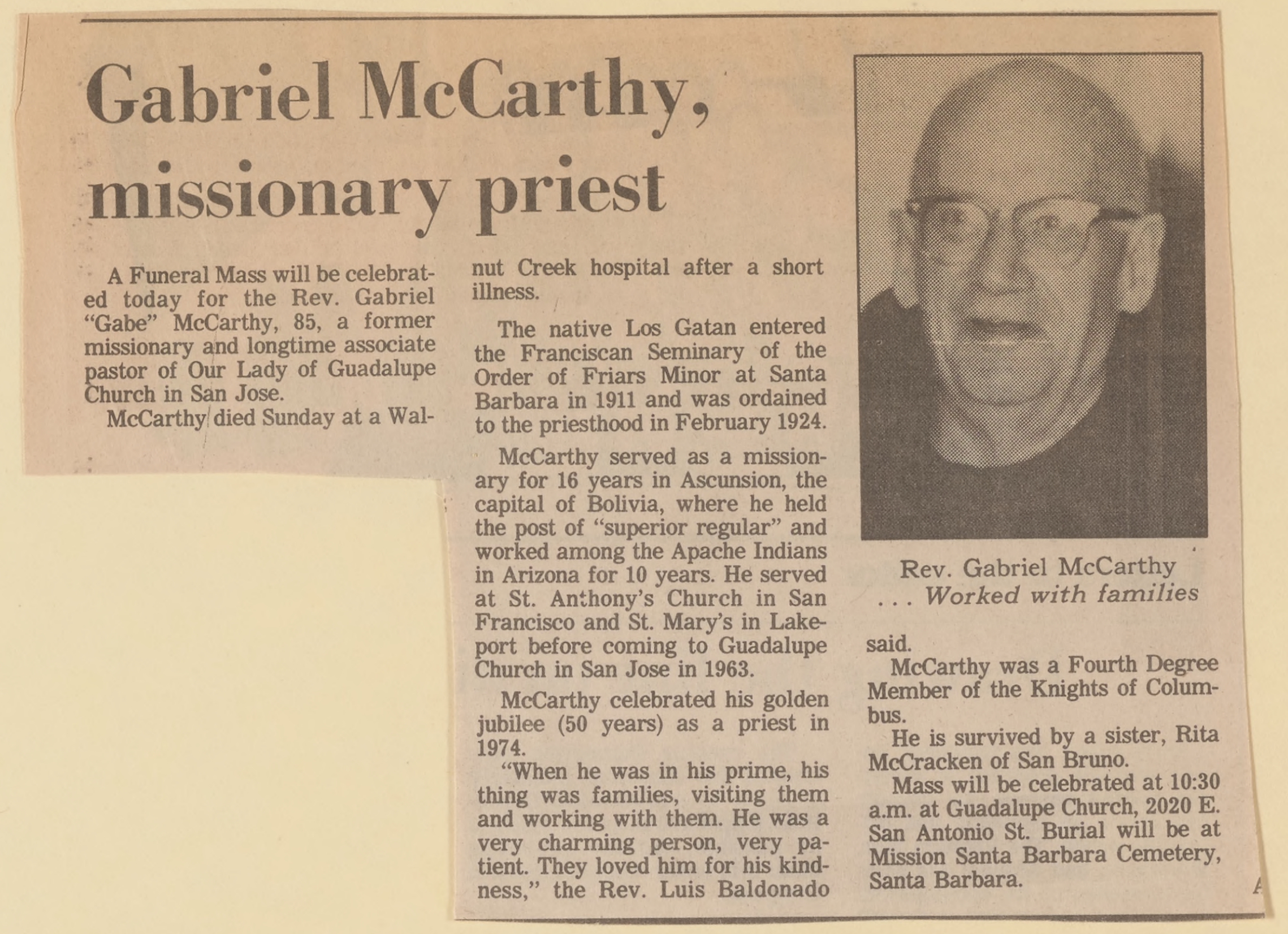
"It is my desire to meet in small groups and on many occasions," he told them. "I hope it will not take an excessive amount of time to get to know you" was a thought he expressed throughout the day.

1st
Grade
1981

CCD

1980-1981

1st
Grade
1981



Gabriel McCarthy, missionary priest

A Funeral Mass will be celebrated today for the Rev. Gabriel "Gabe" McCarthy, 85, a former missionary and longtime associate pastor of Our Lady of Guadalupe Church in San Jose.

McCarthy died Sunday at a Walnut Creek hospital after a short illness.

The native Los Gatan entered the Franciscan Seminary of the Order of Friars Minor at Santa Barbara in 1911 and was ordained to the priesthood in February 1924.

McCarthy served as a missionary for 16 years in Ascunsion, the capital of Bolivia, where he held the post of "superior regular" and worked among the Apache Indians in Arizona for 10 years. He served at St. Anthony's Church in San Francisco and St. Mary's in Lakeport before coming to Guadalupe Church in San Jose in 1963.

McCarthy celebrated his golden jubilee (50 years) as a priest in 1974.

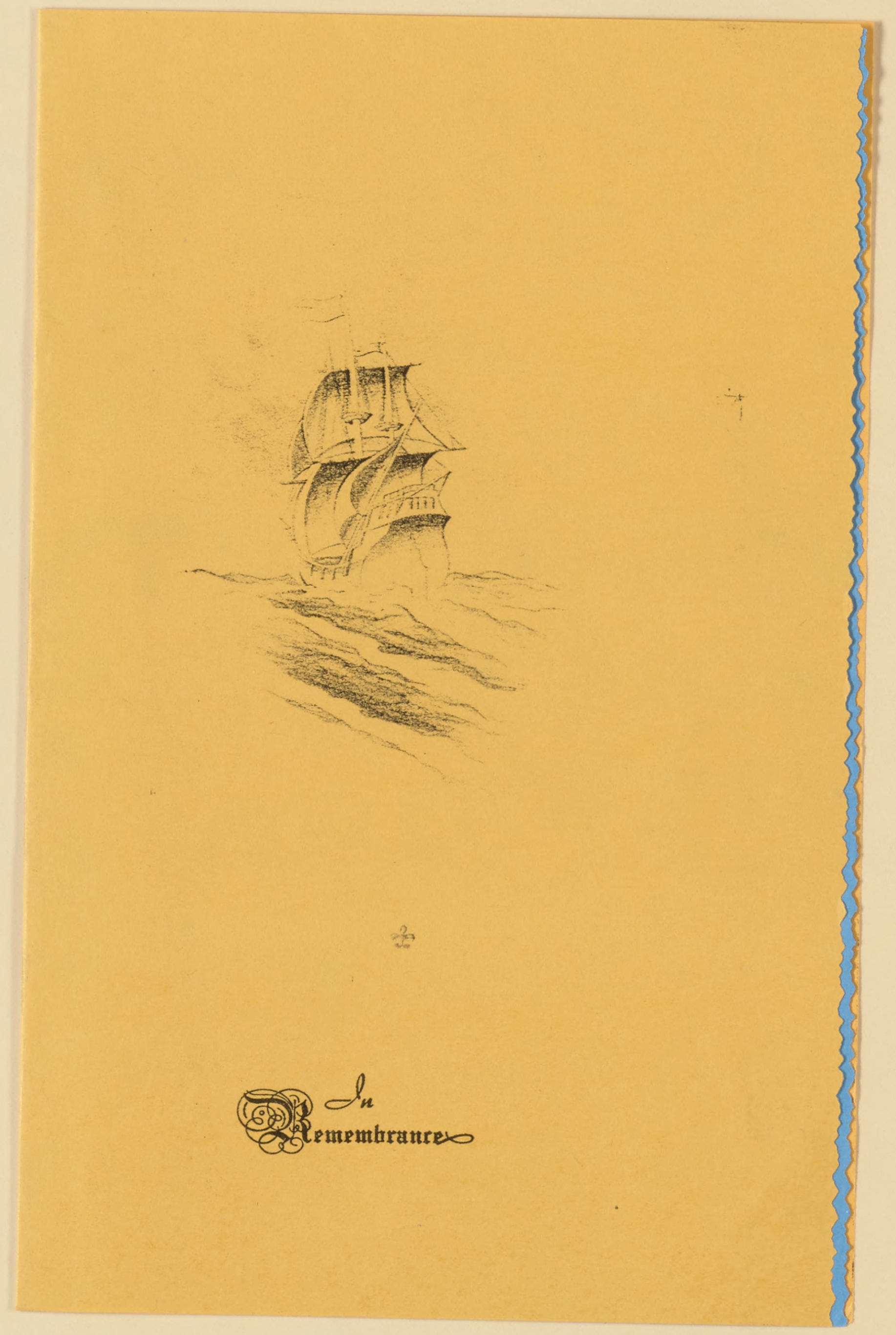
"When he was in his prime, his thing was families, visiting them and working with them. He was a very charming person, very patient. They loved him for his kindness," the Rev. Luis Baldonado said.

Rev. Gabriel McCarthy
. . . *Worked with families*

McCarthy was a Fourth Degree Member of the Knights of Columbus.

He is survived by a sister, Rita McCracken of San Bruno.

Mass will be celebrated at 10:30 a.m. at Guadalupe Church, 2020 E. San Antonio St. Burial will be at Mission Santa Barbara Cemetery, Santa Barbara.



Fr. Gabriel's
funeral
Dec. 1, 1981

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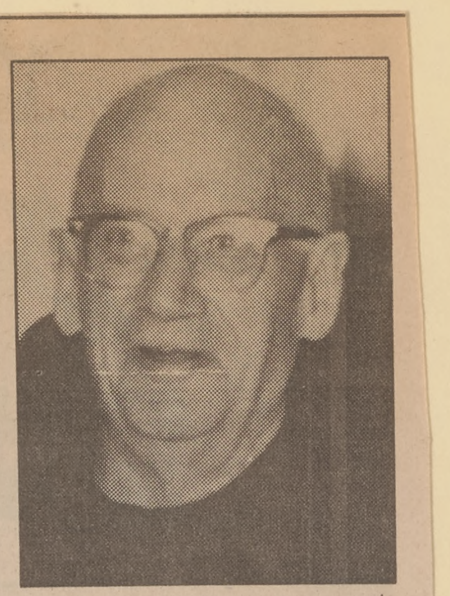
Gabriel McCarthy, missionary priest



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Fr. Gabriel's
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171

1st
Grade
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1980-1981

1st
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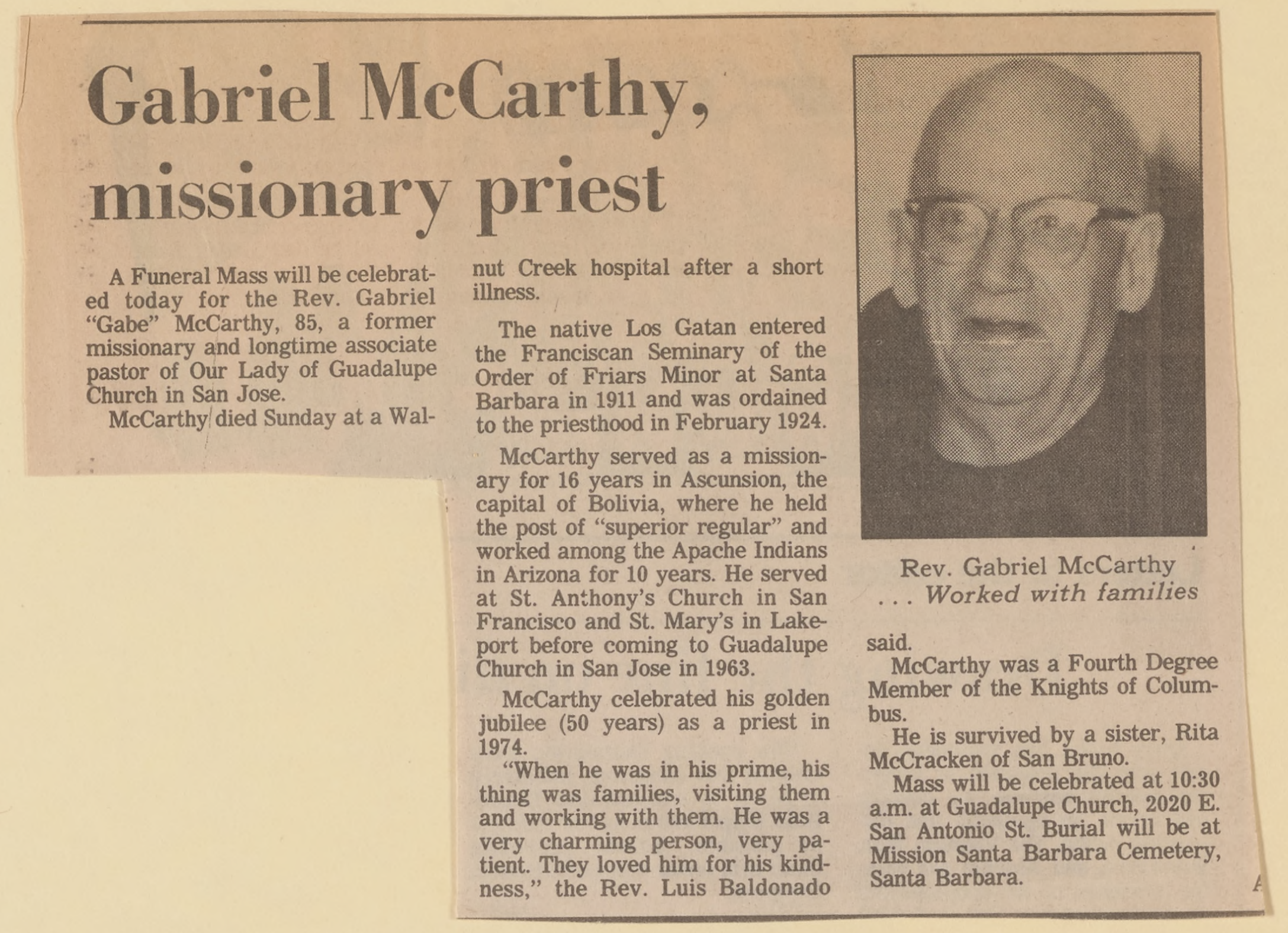
1981



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Twenty Third Psalm

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures, he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

❧

In Loving Memory of

Rev. Father
Gabriel Adrian Mc. Carthy

Born
September 4, 1896
Died
November 29, 1981

Rosary Recited
Tuesday December 1,1981
at
Our Lady of Guadalupe Church
San Jose, Calif.
Interment
Mission Santa Barbara
Santa Barbara, Calif.
Thursday December 3, 1981

❧

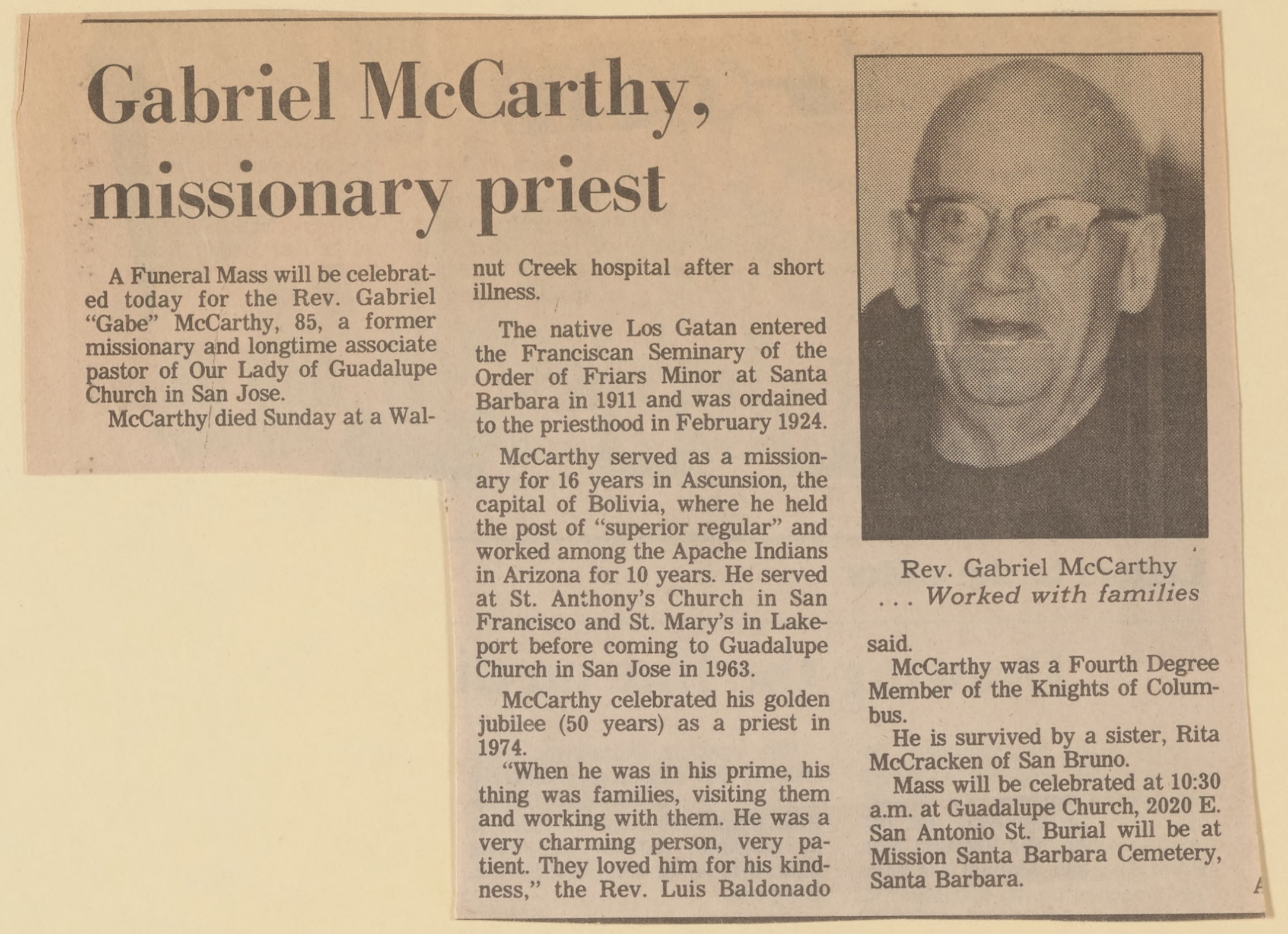
Fr. Gabriel's
funeral
Dec. 1, 1981

1st Grade 1981

CCD

1980-1981

1st Grade 1981



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Fr. Gabriel's
funeral
Dec. 1, 1981

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ESTE ES EL FERVOR RELIGIOSO DE UN PUEBLO QUE AMA A SU VIRGEN GUADALUPANA

NI EL FRIO, NI LA LLUVIA, IMPIDIERON QUE CIENTOS DE PERSONAS ACUDIERAN DE MADRUGADA A CANTARLE LAS "MAÑANITAS" A LA SANTISIMA VIRGEN DE GUADALUPE

Cuatro sacerdotes y dos diáconos ofician la misa concelebrada en homenaje a la Santísima Virgen de Guadalupe

Flavio Duarte del Restaurante "Alberto's", Juvenal de la Torre y Genaro Guizar de Imperio Enterprises, Inc.

Con suma devoción y fervor religioso, cientos de personas de toda edad y condición social se dieron cita en la Iglesia de Nuestra Señora de Guadalupe el 12 de diciembre pasado, para cantarle las "mañanitas" a la milagrosa y venerada Virgen de Guadalupe, Reina y Emperatriz de las Américas e Islas Filipinas (Pius X), baluarte de fe y manantial de vida cristiana del pueblo mexicano, a lo largo de más de cuatro siglos y medio.

Una solemne misa concelebrada por cuatro sacerdotes y dos diáconos, con la participación de artistas que interpretaron cánticos de hosanna, fue el acto principal de este evento que congregó alrededor de mil quinientos fieles llegados de todos los rincones del área de la bahía, para postrarse de rodillas ante la presencia vivificadora de la Virgen Morena: María de Guadalupe.

La extraordinaria demostración de amor a la Virgen Guadalupana, fundamenta y corrobora el por qué la fe de los habitantes de México es cada día más viva y auténtica. Fe hoy reconocida por millones de personas más allá de sus fronteras.

El R.P. Pedro Vásquez que estuvo ayudado por el R.P. Javier Alvarez, R.P. Luís Baldonado y R.P. Joaquín Moreno, así como de los diáconos Nicolás Santos y Bruno García, dijo en su homilia: "En esta mañana, con este marco de 'mañanitas', de alegría y de felicidad, saludamos a María de Guadalupe con las mismas palabras de Juan Diego:

pequeña de mis hijas, ¿Cómo estás, cómo amaneciste? Te estamos profundamente agradecidos". Luego agregó: "Así como Dios escogió al pueblo judío para traernos a Jesús, para traernos la salvación, también Dios escogió a otro pueblo para traer la salvación al Nuevo Mundo: el pueblo Azteca. Y así como Dios preparó al pueblo judío, también preparó al pueblo Azteca para la maravilla que El iba a realizar en nuestros pueblos. Llama al pueblo Azteca de la tierra de Aztlán y le dice: ¡Salve Tierra!"

Más adelante expresó: "Así como Dios escogió al pueblo Judío, y escogió al pueblo Azteca, ahora Dios nos escoge a nosotros, los hispanos, para que nosotros también llevemos a Jesús, llevemos la salvación a esta tierra de América a través de esa pintura, de la fe profunda, de nuestros cantos, de nuestros bailes, de nuestro amor a María, de nuestro amor familiar.

"Los hispanos tenemos una riqueza tremenda en el aspecto cultural, tenemos valores hermosísimos y Jesús quiere usar esos valores y esa cultura y esa fe, por eso hermanos y hermanas, nosotros somos ahora el pueblo escogido de Dios para llevar este mensaje guadalupano que hace 459 años brilló aquí en estas tierras. Pongan todo su empeño para que Jesús reine en este continente, reine con la justicia y la paz. Escuchemos pués el mensaje de María, ven y pon todo tu esfuerzo", terminó diciendo el padre Vásquez.

Después de los oficios litúrgicos, los asistentes fueron obsequiados con chocolate, pasteles y pan mexicano.

Entre los artistas que cantaron las "mañanitas" a la Virgen, estuvo presente Javier Gonzales que vino desde Los Angeles. Gonzales que ganó el primer lugar de la OTI en San Antonio, Texas en 1989, y se hizo acreedor al Disco de Oro en la ciudad de Guadalajara, Jalisco, en esta oportunidad cantó en calidad de primicia la canción de Juan Limón: "Madre India".

También participaron en la serenata, Roberto Pinzón, Manuel Pérez, Rosita Cárdenas, Jesús Ortiz, el conocido grupo Los Sandoval integrado por los esposos Humberto y Anita Sandoval y sus lindas hijas Alma y Blanca, el trio "San José" conformado por Salvador Valadez, Salvador Franco y Gilardo Cruz, el mariachi "El Nuevo Tecatilán" de Manuel Aguilar, y la banda "El Rincón de Teochitlán" entre otros.

La presentación de los artistas estuvo a cargo del experimentado maestro de ceremonias Manuel "Shorty Espinoza, de la plana ejecutiva de Radio KNTA que transmitió la misa en vivo desde el atrio central de la iglesia Nuestra Señora de Guadalupe.

"Shorty" Espinoza, hizo gala de su gran experiencia, calidad y "ductilidad" en el dominio del micrófono, estuvo a la altura de los grandes acontecimientos, muy dueño de sí mismo, elocuente, fluído y natural.

Uno de los patrocinadores que hizo posible la realización del programa en homenaje a la Virgen de Guadalupe fue: Panaderías "Pink Elephant" de María Elena y Alfonso Meza. "Este es el tercer año consecutivo que le ofrecemos las "mañanitas" a la Virgen aquí en San José" dijo Alfonso Meza al ser requerido por "ENCUENTRO". Agregó: "los gastos que demandaron los programas de los dos años anteriores fueron por cuenta de mi empresa; este año he tenido la ayuda de otras firmas comerciales".

Meza, mexicano ciento por ciento, oriundo del estado de Jalisco, fue el iniciador de las "mañanitas" que con el correr del tiempo se está conviertiendo en una verdadera atracción de fe católica en San José.

"La feliz iniciativa del dueño de las Panadería Pink Elephant y de su señora esposa María Elena, de cantarle las mañanitas a la Patrona de México aquí en San José, merece todo nuestro aprecio y reconocimiento" comentó la señora Anita Sandoval, en el momento que disfrutaba de una caliente taza de chocolate y del riquísimo pan mexicano que fue donado por la mencionada panificadora.

La dama Beatriz Fernández de Jiménez, del estado de Veracruz, que se encuentra visitando los Estados Unidos, dijo refiriéndose a los esposos Meza: "Qué Dios le de más y la Virgencita de Guadalupe lo proteja siempre".

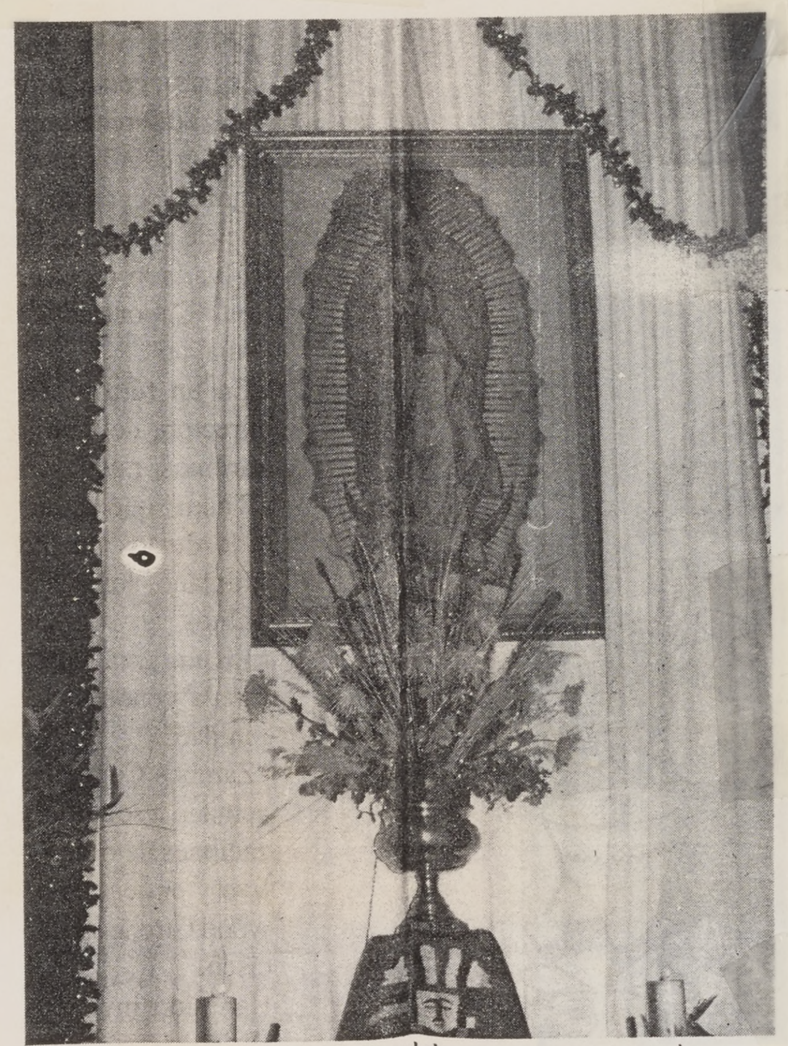
- - - - - - - - -

Los fieles escuchan atentamente la misa concelebrada en la Iglesia Ntra. Sra. de Guadalupe.

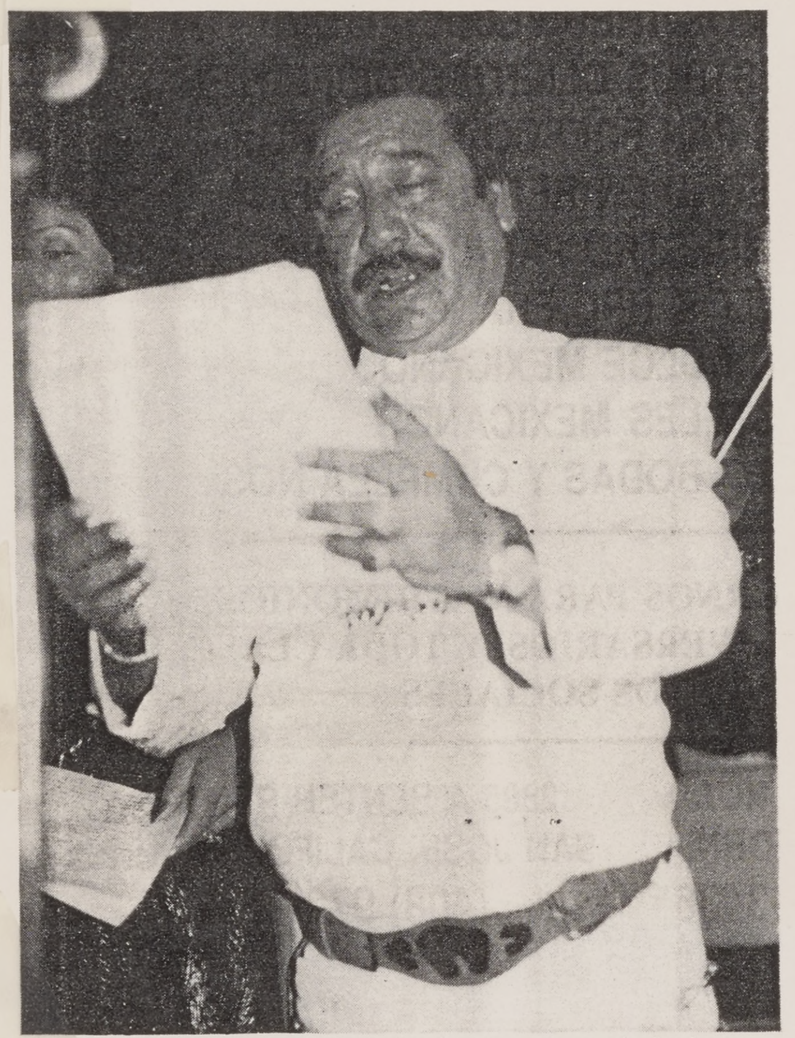
Los esposos Alfonso y Ana María Meza, iniciadores de la "mananitas" a la Virgen de Guadalupe en San José

Esta niña también madrugó para cantarle las mañanitas a la Virgen Guadalupana

Este devoto, postrado de rodillas, espera el momento para hacer bendecir el cuadro de la Virgen De Guadalupe



Réplica de la Virgen de Guadalupe que se venera en la Iglesia Ntra. Sra. de Guadalupe en San José

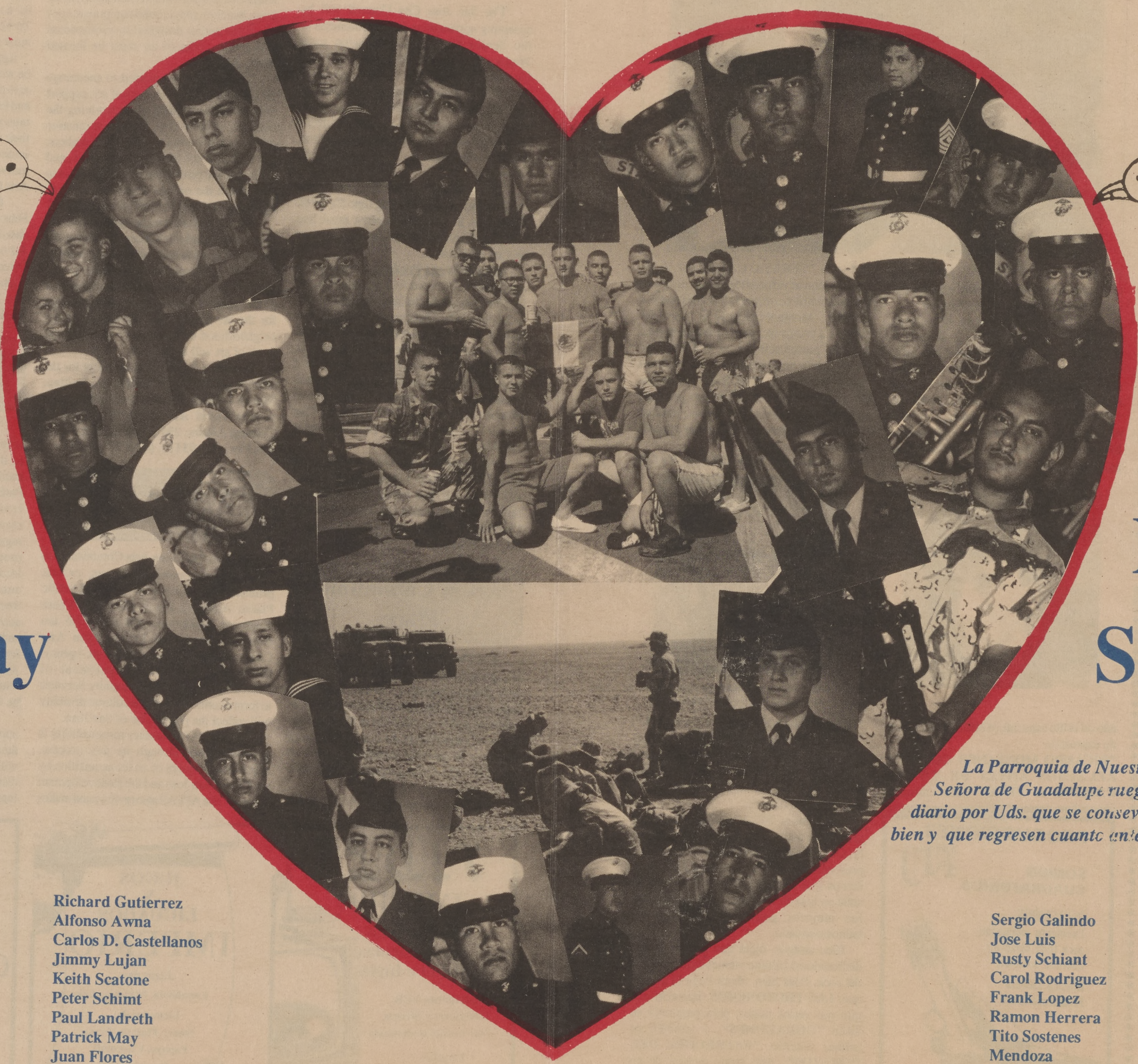


Javier Gonzales, no escatimó esfuerzos para venir desde Los Angeles a dedicarle las "mañanitas a la Virgen.

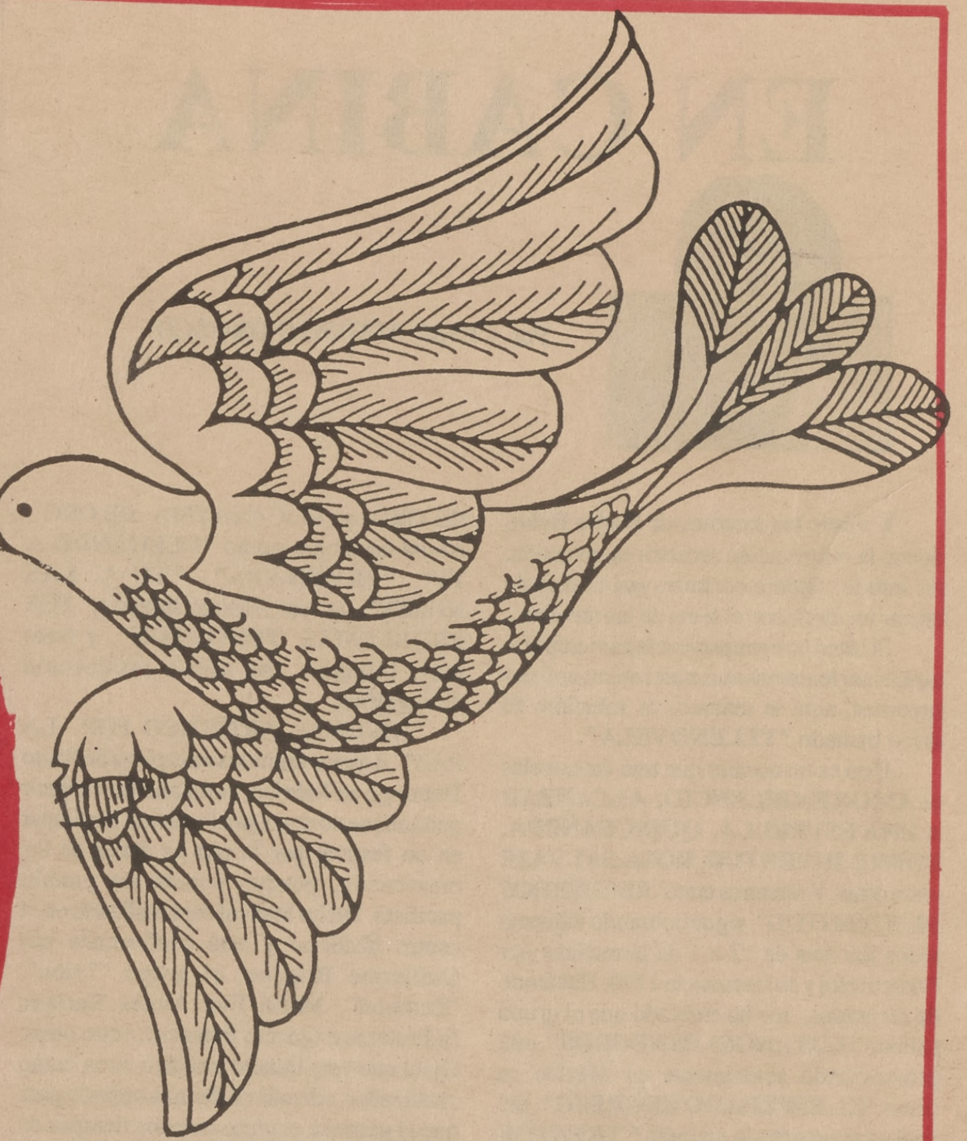
Sra. María Pérez, de rodillas ante el altar de la Virgen, eleva su plegaria de amor, d[illegible] esperanza

America's Finest Fighting Soldiers

Happy Valentines Day



Feliz Día de San Valentín.



La Parroquia de Nuestra Señora de Guadalupe ruega a diario por Uds. que se conseven bien y que regresen cuanto antes."

Guy Hunter Jr.
Clifford Acree
Jeffrey Zaun
Ignacio Hernandez
Diaz
Justo Hooker
Enrique Nuñez
Juan Avila
Ovie Thomas
Luis Mendoza
Pete Almanza
Dominick Treemarch
Luis Enrique Piedra
Angela
Thomas Golf
Juan Flores
Ruben Lopez
Fernando Timbres
Shirley

Bruno Senato
Pablo Castillo
Andy Cece
Jose Israel Mendoza
Covy Muñoz
Gerarld Rico
Johny Fernando
Gomez
Ruben Sanchez
Manuel Perez
Andres Quiñones
John Lei
SGA García
Luis de la O., Jr.
Richard Martinez
Richard Castro
Richard Guevara, Jr.
George Giannoni
Carlos Guillen

Richard Gutierrez
Alfonso Awna
Carlos D. Castellanos
Jimmy Lujan
Keith Scatone
Peter Schimt
Paul Landreth
Patrick May
Juan Flores

Sergio Galindo
Jose Luis
Rusty Schiant
Carol Rodriguez
Frank Lopez
Ramon Herrera
Tito Sostenes
Mendoza

Frank Zaniora
Ray Barajas
Arsenio Montaño
Jaime Soria
Danny Bonifacio
Juliana Martinez
Fernando Zamora
Dan Reyes
Ramon Herrera
Alfredo Flores
Ramon Valles
Charles Paul
Saul Cardenas
Jani Haghurts
Pedro Flores
Jose Altamerano
Rick de Torres
Manuel Cabral
Frank Carrillo

Jonathan Valdez
Leonardo
Arundondo
James Puni
Tommy Turrey
Jane Hayhurst
Ruben Sanchez
David Ochoa
Miguel Swarts
Antonio Arguellos,
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Alan Fernandez
Bruce Gaillaud
Fidencio
Villalobos, Jr.
Sherlic Martinez
Robert Loredo
Adolfo Frias
Art Sanchez, Jr.